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GRAMMAR  
OF THE  
GREEK LANGUAGE

BY  
ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



Μίνωθεν Ἀθηνῶν Ἑλλάδος γα.

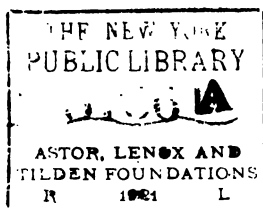
ÆSCHYLUS.

THIRTY-FOURTH EDITION.

BOSTON:  
CROSBY AND NICHOLS,  
117 WASHINGTON STREET.

1863.





"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean tooth of *Demosthenes*!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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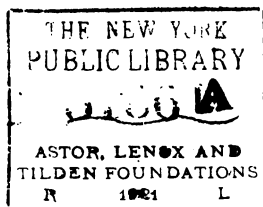
## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.



"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* \* THE GREEK TONGUE, from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing." — Harris's *Hermes*, Bk. III. Ch. 5.

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To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

“ A party-color'd dress  
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I *could not hesitate* in selecting, among authors, Xenophon, and among *his writings*, the *Anabasis*. References also abound in the Etymology, *but chiefly* in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath  
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46.  $\beta$ , 50, 56-58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the *Dialects*, the *History of Greek Inflection*, the *Formation of Words*, and *Versification*, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C

HANOVER, Oct. 13, 1846

## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that *they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root.* Hyphens are useful



in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the *imaginary imperative* forms ἵσταθι, τίθει, δίδοθι, δεικνυθι, have been substituted the actual forms ἵστη, τίθει, δίδου, δεικνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευsaίς and βουλευsaίας, ἐβεβουλευέκισαν and ἐβεβουλευέκισαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθείησαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which *have the second perfect*, one hundred and forty-five which have the *second aorist active*, eighty-four which have the *second aorist passive*, and *fifty-eight* which have the *second aorist middle*. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

'Αντί φιλέτης

*Μορφή, σπαθὲν γὰρ καὶ σκήλιν ἀνοφίλῃ,*

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθρον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians! The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by *Athenæus* from a word-hunter (*ὀρομαροθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oo

surring, one in Homer (Il.  $\Psi$ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of  $\epsilon\upsilon\pi\tau\omega$ , as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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## ¶ 3. C. VOCAL ELEMENTS.

## I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

		Class	I.	II.	III.	IV.	V.
			<i>A</i>	<i>O</i>	<i>E</i>	<i>U</i>	<i>I</i>
		Orders.	Sounds. Sounds. Sounds. Sounds. Sounds.				
Simple Vowels.	{	Short,	1. <i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
		Long,	2. <i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	{	Proper,	3. <i>αι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
		Improper,	4. <i>αι̑</i>	<i>οι̑</i>	<i>ει̑</i>	<i>υι̑</i>	
Diphthongs in <i>υ</i> .	{	Proper,	5. <i>αυ</i>	<i>ου</i>	<i>ευ</i>		
		Improper,	6. <i>αυ̑</i>	<i>ου̑</i>	<i>ηυ</i>		

## II. CONSONANTS.

[§§ 49 - 51.]

## A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	<i>π</i>	<i>κ</i>	<i>τ</i>
2. Middle Mutes,	<i>β</i>	<i>γ</i>	<i>δ</i>
3. Rough Mutes,	<i>φ</i>	<i>χ</i>	<i>θ</i>
4. Nasals,	<i>μ</i>	<i>γ</i>	<i>ν</i>
5. Double Consonants,	<i>ψ</i>	<i>ξ</i>	<i>ζ</i>

## B. Additional Semivowels.

*λ*            *ρ̑*            *σ*

## CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ.
				Middle, β, γ, δ.
				Rough, φ, χ, θ.
	{	Semivowels,	{	Liquids, λ, μ, ν, ρ, γ nasal
				Sibilant, σ.
Double Consonants, ψ, ξ, ζ.				

## III. BREATHINGS.

[§ 13.]

*Rough Breathing, or Aspirate* (´).  
*Smooth or Soft Breathing* (˘).



## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine (§ 130. 6).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (§ 212 2). For the form in *-μενον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to Syntax than to inflection (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; "The ——— tense is formed from the root by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb *must*, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hell.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or *supplementary forms*. In ¶¶ 29, 30, the *x* and *z* of the tense-signs, as dropped in the second tenses (§ 199 II.), are separated by a hyphen from the rest of the affix.

## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	•
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	•
Voc.	α, η		ς	ον	•	•
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οι(•)	
Acc.	ᾱς		ους	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ς	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ς	
Voc.	ᾱ		ω		ς	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Line.
	Dec.	Dec. II.	Dec. III.	
Sing. Nom.	α η	ο	•	ς. Fem. 1, •. Neut. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 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1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 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1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 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2014, 2015, 2016, 2017, 2018, 2019,

## ¶ 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

	ἡ, <i>steeward</i> .	ἡ, <i>sailor</i> .	ἡ, <i>son of Atreus</i> .	ἡ, <i>Mercury</i> .	ἡ, <i>north wind</i> .
S. N.	ταμῖς	ναύτης	Ἀτρεΐδης	Ἑρμῆς	βορέας
G.	ταμίῃ	ναύτου	Ἀτρεΐδου	Ἑρμείου	βορέου
D.	ταμίᾳ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμείᾳ	βορέᾳ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμῆαν	βορέαν
V.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδῃ	Ἑρμῆᾱ	βορέῃᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμῆαι	ὁ, <i>Gobryas</i> .
G.	ταμιῶν	ναυτῶν	Ἀτρεΐδων	Ἑρμῶν	N. <i>Γωδρυῶς</i>
D.	ταμίαις	ναύταις	Ἀτρεΐδαις	Ἑρμῆαις	G. <i>Γωδρυόνος</i> ,
A.	ταμίᾱς	ναυτᾶς	Ἀτρεΐδᾶς	Ἑρμῆᾱς	Γωδρυῶς
D. N.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδᾶ	Ἑρμῆᾱ	D. <i>Γωδρυῶν</i>
G.	ταμίαιν	ναυτῶν	Ἀτρεΐδαιν	Ἑρμῆαιν	A. <i>Γωδρυῶν</i>
					V. <i>Γωδρυῶν</i>

## B. FEMININE.

	ἡ, <i>shadow</i> .	ἡ, <i>door</i> .	ἡ, <i>tongue</i> .	ἡ, <i>honor</i> .	ἡ, <i>mina</i> .
S. N.	σκιᾶ	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾶ
G.	σκιᾶς	θύρᾱς	γλώσσης	τιμῆς	μνάῃς, μνᾶς
D.	σκιᾷ	θύρᾳ	γλώσση	τιμῇ	μνάῃ, μνᾷ
A.	σκιᾶν	θύρᾱν	γλῶσσαν	τιμῇν	μνάῃν, μνᾶν
P. N.	σκιᾶί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλῶσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιαῖς	θύραις	γλῶσσαις	τιμαῖς	μναῖς, μναῖς
A.	σκιᾶς	θύρᾱς	γλῶσσᾱς	τιμάς	μνάᾱς, μνᾶς
D. N.	σκιᾶ	θύρᾱ	γλῶσσᾱ	τιμά	μνάᾱ, μνᾶ
G.	σκιᾶν	θύραιν	γλῶσσαιν	τιμαῖν	μνάαιν, μναῖν

## ¶ 8. DIALECTIC FORMS.

S. N.	ἄς, Ion. ης · ταμίης, βορέης. ης, Dor. ἄς · ναυτᾶς, Ἀτρεΐδᾶς. Old, ἄ · ἰπώτᾶς, μητίσᾶς. ἄ, Ion. η · σκιᾶ, θύρῃ. ἄ, Ion. η · Ep. ἄλῃδῃ, κρίσῃ. ης, Dor. ἄ · τιμάς, ψυχᾶς, γᾶς. G. ον, Old, ἄο · Ἀτρεΐδᾶο, Βορέᾶο. Ion. ἰων, ω · Ἀτρεΐδω, Βορέω. Dor. ἄ · Ἀτρεΐδᾶ, Ἑρμᾶ. ἄς { Ion. ης · σκιᾶς, θύρῃς. ης { Dor. ἄς · τιμαῖς, γλῶσσᾶς. Ep. ησι(ς) · Αἰνύμηνδιν. D. φ { Ion. η · ταμίῃ, θύρῃ. η { Dor. φ · ναυτῇ, τιμῇ. Ep. ηφι(ς) · θύρηφι(ς).	A. ας { Ion. ην, ἰδ (masc.) ; τα- [μίην, Ἀρισταγίρην, -ιδ. ην { Dor. ἄν · ναυτᾶν, τιμᾶν. V. ἄ, Ion. η · ταμίῃ. ἄ, Poet. η · Αἰήτη Ap. Rh. ης, Dor. ἄ · Ἀτρεΐδᾶ, Μινᾶλκᾶ. Old, ἄ · νόμφᾶ, Δικᾶ. P. G. ᾶν, Old, ᾶων · Ἀτρεΐδᾶων. Ion. ἰων · Ἀτρεΐδῶν, θύρῶν. Dor. ᾶν · Ἀτρεΐδᾶν, θύρᾶν. D. αἰς, Old, αἰσι · ναυτᾶισι, θύρᾶισι. Ion. ησι, ης · θύρῃσι, κίτρησι A. ἄς, Ion. ἰδς (masc.) ; διαπόσιδς Dor. ἄς · Μοιρεῖς, νόμφᾶς. Eol. αἰς · ταῖς τιμαῖς.
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## ¶ 9. IV. NOUNS OF THE SECOND DECLENSION

## A. MASCULINE AND FEMININE.

	ὁ, word. ὁ, people.	ἡ, way. ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός
G.	λόγου	δήμου	ὁδοῦ
D.	λόγῳ	δήμῳ	ὁδῷ
A.	λόγον	δήμον	ὁδόν
V.	λόγε	δήμε	ὁδε
P. N.	λόγοι	δήμοι	ὁδοί
G.	λόγων	δήμων	ὁδῶν
D.	λόγοις	δήμοις	ὁδοῖς
A.	λόγους	δήμους	ὁδούς
D. N.	λόγῳ	δήμῳ	ὁδῷ
G.	λόγοιν	δήμοιν	ὁδοῖν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῆκον	πτερόν	μόριον	ὀστέον	ἀνώγειον
G.	σέκου	πτεροῦ	μορίου	ὀστέου	ἀνώγειου
D.	σέκῳ	πτερῷ	μορίῳ	ὀστέῳ	ἀνώγειῳ
P. N.	σῆκᾱ	πτερᾱ	μόριᾱ	ὀστέᾱ	ἀνώγειᾱ
G.	σέκων	πτερῶν	μορίων	ὀστέων	ἀνώγειων
D.	σέκοις	πτεροῖς	μορίοις	ὀστέοις	ἀνώγειοις
D. N.	σέκῳ	πτερώ	μορίῳ	ὀστέῳ	ἀνώγειῳ
G.	σέκοιν	πτεροῖν	μορίοιν	ὀστέοιν	ἀνώγειοιν

## ¶ 10. DIALECTIC FORMS.

S. N.	ος, Laconic, ορ · παλιός, § 70.4.	S. D	ος, Boeot. ὤ · ἀντῷ, τῷ δάμῳ.
G.	ου, Ep. οιο · τοῖο λόγῳ.	P. N.	ος, Boeot. ο · καλῷ, Ὁμηρῷ.
	Dot. ω · τῷ λόγῳ.	(G.	ος, Ion. ἰω · πεισσίῳ, πυρίῳ.)
	(Ion. ἰω · βάττιω, Κροίστιω.)	D.	ος, Old, οισι · τοῖσι λόγοισι.
	Ep. εῖ(ι) · οὐρανέειν.	Boeot.	ος · τῷς ἀλλῶς παραξίνῳς
	ω (contracted from αου), Ep. ωο ·	A.	ος, Dot. ος, ες · τῶς λόγῳς, τῶς
	Πιστῶο.		λύκοις, παραξίνῳς.
D.	ος, Old, οι · Ἰερθμοῖ, τοῖ δάμοι.		Æol. οισ · ἀνδρείοις τίπλωις,
	Ep. οφι(ι) · ἀντρίφι, ζυγύφι.		τοῖς νόμοις.
	Ep. εῖ(ι) · οὐρανέει, Ἰλιέει.	D. G.	οιν, Ep. μῖν · ἴσποιν, ἄμοιν.

## Π 11. V. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

## 2. PALATAL.

	ὄ, <i>vulture</i> .	ῥ, <i>vein</i> .	ὄ, <i>raven</i> .	ὄ, ῥ, <i>goat</i> .	ῥ, <i>phalanx</i> .	ῥ, <i>hair</i>
S. N.	γύψ	φλέψ	κόραξ	αῖξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κοράκος	αἰγός	φάλαγγος	τριχός
D.	γυπὶ	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γύπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλαγγῶν	τριχῶν
D.	γυπὶ	φλεβί	κόραξι	αἰδί	φάλαγγι	θρίδι
A.	γυπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γυπς	φλέβς	κόρακς	αἶγς	φάλαγγς	τριχς
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλαγγοῖν	τριχοῖν

## 3. LINGUAL.

## a. Masculine and Feminine.

	ὄ, ῥ, <i>child</i> .	ὄ, <i>foot</i> .	ὄ, <i>sovereign</i> .	ῥ, <i>grace</i> .	ῥ, <i>key</i> .
S. N.	παῖς	πούς	ἄναξ	χάρις	κλείς
G.	παιδός	ποδός	ἄνακτος	χαρίτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χαρίτι	κλειδί
A.	παιδα	πόδα	ἄνακτα	χάριτα, χάριν	κλειδα, κλεῖν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλειῖδες, κλεῖς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισὶ	ποσὶ	ἄναξι	χάρισι	κλεισὶ
A.	παιδας	πόδας	ἄνακτας	χάριτας	κλειδας, κλεῖς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλειῖδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιιν	χαρίτοιιν	κλειδοῖν

## β. Neuter.

	τὸ, <i>body</i> .	τὸ, <i>light</i> .	τὸ, <i>liver</i> .	τὸ, <i>horn</i> .	τὸ, <i>ear</i>
S. N.	σῶμα	φῶς	ῥπαρ	κέρας	οἶς
G.	σώματος	φωτός	ῥπατος	κεράτος, κέραος, κέρως	ωτός
D.	σώματι	φωτί	ῥπατι	κεράτι, κέραϊ, κερῆ	ωτί
P. N.	σώματα	φῶτα	ῥπατα	κεράτα, κέραα, κέρῃ	ὦτα
G.	σώμάτων	φῶτων	ῥπάτων	κεράτων, κεράων, κερῶν	ὠτων
D.	σώμασι	φῶσι	ῥπασι	κεράσι	ὠσι
D. N.	σώματι	φῶτε	ῥπατε	κεράτε, κέραε, κέρῃ	ὦτε
G.	σώματοιν	φῶτοιιν	ῥπάτοιιν	κεράτοιιν, κερῶοιν, κερῶν	ὠτοιιν

## ¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ἡ, nose.	ὁ, beast.	ὁ, orator.	ἡ, hana
S. N.	λιμήν	δαίμων	ῥίς	θήρ	ρήτορ	χεῖρ
G.	λιμένος	δαίμονος	ῥιός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
V.		δαίμον	ῥίν		ρήτορ	
P. N.	λιμέρες	δαίμονες	ῥῖνες	θηρες	ρήτορες	χεῖρες
G.	λιμένων	δαμόνων	ῥιῶν	θηρῶν	ρητόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥιῶσι	θηροῖ	ρήτοροι	χειροῖ
A.	λιμένας	δαίμονας	ῥίνας	θηρας	ρήτορας	χειρας
D. N.	λιμένε	δαίμονε	ῥίνε	θήρε	ρήτορε	χεῖρε
G.	λιμένειν	δαμόνοι	ῥιτοῖν	θηροῖν	ρητοροῖν	χειροῖν

## Syncopeated.

	ὁ, father.	ὁ, man.	ἡ, mother.	ὁ, ἡ, dog.	ὁ, ἡ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	ἀρνίον
G.	πατρός	ἀνθρώπος	μητρός	κυῶν	ἀρνίον
D.	πατρί	ἀνθρώπῳ	μητρί	κυῶνι	ἀρνίῳ
A.	πατέρα	ἄνθρωπον	μητέρα	κύων	ἄρνην
V.	πάτερ	ἄνθρωπος	μήτηρ	κύων	
P. N.	πατέρες	ἄνθρωποι	μητέρες	κύωνες	ἄρνες
G.	πατέρων	ἀνθρώπων	μητέρων	κυῶν	ἀρνῶν
D.	πατέρεσσι	ἀνθρώποις	μητέρεσσι	κυῶσι	ἀρνῆσιν
A.	πατέρας	ἀνθρώπους	μητέρας	κύωνες	ἄρνες
D. N.	πατέρε	ἄνθρωπε	μητέρε	κύνε	ἄρνε
G.	πατέροιν	ἀνθρώποι	μητέροιν	κυῶν	ἀρνῶν

## ¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ἡ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδὺς	γίγας	δαίμων	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαίμοντος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δαίμοντι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δαίμοντα	Ξενοφῶντα
V.	λέων		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δαίμοντες	ἡ, Opus.
G.	λεόντων	ὀδόντων	γίγαντων	δαίμοντων	S. N. Ὀπιδεύς
D.	λέονσι	ὀδύσιν	γίγανσι	δαίμονσι	G. Ὀπιδεύτος
A.	λέοντας	ὀδόντας	γίγαντας	δαίμοντας	D. Ὀπιδεύτι
D. N.	λέοντε	ὀδόντε	γίγαντε	δαίμοντε	A. Ὀπιδεύτι
G.	λέοντων	ὀδόντων	γίγαντων	δαίμοντων	

## ¶ 14. D. PURE.

## a. Masculine and Feminine.

	o, jackal. ὁ, hero.		ὁ, weevil. ὁ, ἡ, sheep.		ὁ, fish.
S. N.	θώς	ἥρως	κίς	οἷς	ἰχθύς
G.	θώος	ἥρωος	κίός	οἰός	ἰχθύος
D.	θωῖ	ἥρωϊ (ἥρω)	κίι	οἰι	ἰχθύι
A.	θῶα	ἥρωα, ἥρω	κίην	οἰν	ἰχθύν
V.					ἰχθύ
P. N.	θῶες	ἥρωες	κίες	οἷες, οἷ	ἰχθύες, ἰχθύς
G.	θῶων	ἥρώων	κίῶν	οἰῶν	ἰχθύων
D.	θωσί	ἥρωσι	κίσι	οἰσί	ἰχθύσι
A.	θῶας	ἥρωας, ἥρως	κίας	οἷας, οἷς	ἰχθύας, ἰχθύς
D. N.	θῶε	ἥρως	κίε	οἷε	ἰχθύε, ἰχθύ
G.	θῶοιν	ἥρώοιν	κίοιν	οἰοῖν	ἰχθύοιν
	ὁ, knight.		ὁ, ἡ, ox.		ἡ, old woman. ἡ, ship.
S. N.	ἱππεύς	βοῦς	γραιῦς		ναῦς
G.	ἱππέως	βοός	γραιός		νεώς
D.	ἱππεῦ, ἱππεῖ	βοῦ	γραιῖ		νηῖ
A.	ἱππέα	β.ύν	γραιύν		ναύν
V.	ἱππεῦ	βοῦ	γραιῦ		
P. N.	ἱππέες, ἱππεῖς	βόες	γραιῖες		νηῖς
G.	ἱππέων	βοῶν	γραιῶν		νεῶν
D.	ἱππεῦσι	βουσί	γραιυσί		ναυσί
A.	ἱππέας, ἱππεῖς	βόας, βούς	γραιας, γραιῦς		ναῦς
D. N.	ἱππέε	βόε	γραιῖε		νηῖ
G.	ἱππέοιν	βοοῖν	γραιῶιν		νεοῖν
	ὁ, cubit.		ἡ, city.		ἡ, trireme.
S. N.	πῆχυς	πόλις	τριήρης		
G.	πῆχεως	πόλεως	τριήρεος, τριήρους		
D.	πῆχεῦ, πῆχει	πόλεῖ, πόλει	τριήρεῖ, τριήρει		
A.	πῆχυν	πόλιν	τριήρεα, τριήρη		
V.	πῆχυ	πόλι	τριήρες		
P. N.	πῆχες, πῆχεις	πόλεες, πόλεις	τριήρες, τριήρεις		
G.	πῆχεων (πῆχῶν)	πόλεων	τριήρεων, τριήρων		
D.	πῆχεσι	πόλεσι	τριήρεσι		
A.	πῆχας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πῆχε	πόλεε, πόλη	τριήρεε, τριήρη		
G.	πῆχεοῖν	πολέοιν	τριήρεοῖν, τριήρεῶν		

	ἦ, <i>echo</i> .	ἦ, <i>shame</i> .	ὁ, <i>Socrates</i> .
S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχός, ἡχούς	αἰδός, αἰδούς	Σωκράτεος, Σωκράτους
D.	ἡχῶι, ἡχοῖ	αἰδοῖ, αἰδοῖ	Σωκράτεϊ, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεα, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

	ὁ, <i>Piræus</i> .	ὁ, <i>Hercules</i> .
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιεύς, Πειραιῶς	Ἡρακλέος, Ἡρακλείους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιέα, Πειραιά	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλή
V.	Πειραιεῦ	Ἡράκλεες, Ἡράκλεις (Ἡρακλῆς)

## β. Neuter.

	τὸ, <i>wall</i>	τὸ, <i>town</i> .	τὸ, <i>honor</i> .
S. N.	τεῖχος	ἄστυ	γέρας
G.	τεῖχος, τείχους	ἄστεος, ἄστεως	γεράος, γέρας
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τείχεα, τείχη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τειχῶν	ἀστέων	γεράων, γερῶν
D.	τείχεσι	ἄστεσι	γέρασι
D. N.	τείχεε, τείχη	ἄστει	γέραε, γέρα
G.	τειχέειν, τειχοῖν	ἀστέειν	γεράειν, γερῶν

## ¶ 15. DIALECTIC FORMS.

S. G. ατος, Ion. ιος · κίριος, τίριος. ιος, Ion. ιος · θίριος, θάμβιος. ιος, Ep. ἥος · βασιλῆος. Ion. and Dor. ιος · βασιλῆος. ιος, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύριος. Dor. ιτος · Θίριτος. οῖς, Dor. and Æol. ὠς, οῖς · ἄχῳς, J. εῖ, Ep. ᾠ · βασιλῆϊ. [ἀοῖς. Ion. εῖ · βασιλῆϊ. ι, Ion. ῖ · πόλι, δυνάμει. ιδι, Ion. ῖ · Θίσι, ἀπόλι. A. ι, Poet. α · ὑρία, ἰχθύα. ια, Ion. οῖ · Ἰού, Ἀπτού. Dor. ον · Ἡρών, Ἀπτόν. ιά, Ep. ῥα · βασιλῆα. Ion. ια · βασιλῆα. Dor. ῆ · βασιλῆ. V. ι, Æol. ι · Σάκρατα.	P. N. οῖς, Old Att. ᾠς · βασιλῆς. Ep. ᾠς · βασιλῆς. Ion. ις · βασιλῆς. ις, Ion. and Dor. ις · πόλις. αα, Poet. α · γέρα, γέρα. Ion. ια · γέρα, τίρια. G. ον, Ion. ἰον · χηνίον, ἀνδρίον. ἰον, Ep. ἦον · βασιλῆον. ἰον, Ion. and Dor. ἰον · πολίον. D. σι(ν), Old, σι(ν) · χίρισι. Poet. σσι(ν) · ἰσισι. ισσι(ν) · πόδισιν. σι(ν), Ep. σφ(ν) · ἔχισφιν. Ion. σσι(ν) · πόλισι. A. ἰας, Ep. ᾠας · βασιλῆας. Ion. ἰας · βασιλῆα. Comm. οῖς · βασιλῆς. ις, Ion. and Dor. ις · πόλις. D. G. ον, Ep. οῖν · ποδῶν, Σακράον.
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## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, Jupiter.	ἰ, Œdipus.	ἰ, Glau
S. N.	Ζεύς,	Ζῆν (Dor.)	Οἰδίπους
G.	Διός, Ζηνός, Ζᾶνός	Οἰδίποδος, Οἰδίπου	Οἰδιποδά, -ᾶ, -ιαι, Γλαῦ
D.	Διί, Ζηνί, Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -η, -α, Α. -ην, Γλαῦ
A.	Δία, Ζῆνα, Ζᾶνα	Οἰδίποδα, Οἰδίπουν	[-ᾶν, V. -η, -ᾶ Γλαῦν
V.	Ζεῦ	Οἰδίπου	[(Ep. and Lyr.) Γλαῦ

	Attic. ἰ, son	Homeric.	Doric. ἦ, ship. Ionic.
S. N.	υἱός	υἱός	ναῦς (νᾶς) νῆς (νῆς)
G.	υἱοῦ, υἱός	υἱοῦ, υἱός, υἱός	ναῖς νῆς, νῆς
D.	υἱῶ, υἱῷ	υἱῶ, υἱῷ, υἱῷ	ναῖ νῆ
A.	υἱόν	υἱόν, υἱά, υἱᾶ	ναῦν (νᾶν) νῆα, νῆα, νῆυν
V.	υἱί		
P. N.	υἱοί, υἱίς	υἱές, υἱίς, υἱίς	ναῖς νῆς, νῆς
G.	υἱῶν, υἱῶν	υἱῶν, υἱῶν	ναῶν νῆων, νῶν
D.	υἱοίσι, υἱίσι	υἱοίσι, υἱάσι.	ναυοί, νᾶσσι νῆοι, νῆσσι, νῆσσι, νῆσσι, [ναυοί
A.	υἱούς, υἱίς	υἱούς, υἱάς, υἱάς	ναῖας νῆας, νῆας [ναυοί

	Attic. τὰ, spear.	Homeric.	Homeric. τὰ, vase.
S. N.	ῥαυ	ῥαυ	σπίς, σπῖς
G.	ῥαυτος, ῥαύς (poet.)	ῥαυτος, ῥαυός	σπίους
D.	ῥαυτι, ῥαυί, ῥαυί (poet.)	ῥαυτι, ῥαυί	σπῆι
P. N.	ῥαυτα, ῥαυ (poet.)	ῥαυτα, ῥαυα	
G.	ῥαυτων	ῥαυων	σπῆων
D.	ῥαυσι	ῥαυσι, ῥαυισσι	σπῆσι, σπῆσι

## HOMERIC PARADIGMS.

	ἰ, knight.	ἦ, city.
S. N.	ἰσχυός	πόλις
G.	ἰσχυός	πόλις, πόλις, πόλις (πόλις Theog.), πόλις
D.	ἰσχυί	(πόλις Hdt.), πόλι, πόλις
A.	ἰσχυά	πόλιν, πόλις
V.	ἰσχυῷ	(πόλιν Hes.)
P. N.	ἰσχυῖς, ἰσχυίς	πόλις (πόλις Hdt.), πόλις
G.	ἰσχυῶν	πολίων
D.	ἰσχυῶσι	πολίσι (πολίσι Pind., πόλις Hdt.)
A.	ἰσχυῆς	πόλις (πόλις Hdt.), πόλις, πόλις

	ἰ, Ulysses.	ἰ, Patroclus.
S. N.	Ὀδυσσεύς,	Ὀδυσσεύς
G.	Ὀδυσσεύς, Ὀδυσσεύς,	Ὀδυσσεύς, Ὀδυσσεύς
D.	Ὀδυσσεύς, Ὀδυσσεύς,	Ὀδυσσεύς, Ὀδυσσεύς
A.	Ὀδυσσεύς, Ὀδυσσεύς,	Ὀδυσσεύς, Ὀδυσσεύς
V.	Ὀδυσσεύς,	Ὀδυσσεύς

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήρευς, ἀγήρευς	ἀγήρευς, ἀγήρευς
G.	ἀδίκου	ἀγήρευτος, ἀγήρευ	
D.	ἀδίκῳ	ἀγήρευϊ, ἀγήρευ	
A.	ἄδικον	ἀγήρευς, ἀγήρευ, ἀγήρευ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραιοι, ἀγήρευ	ἀγήρεια, ἀγήρευ
G.	ἁδίκων	ἀγήρειων, ἀγήρειων	
D.	ἁδίκοις	ἀγήρειοις, ἀγήρεις	
A.	ἁδίκους	ἀγήρειους, ἀγήρεις	
D. N.	ἁδίκῳ	ἀγήρειῳ, ἀγήρει	
G.	ἁδίκοις	ἀγήρειοις, ἀγήρει	

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρην ἄρρην	εὐχάρις εὐχάρι	δίπους διπουν
G.	ἁρρήτος	εὐχάριτος	δίποδος
D.	ἁρρήτι	εὐχαριτι	δίποδι
A.	ἁρρήνα	εὐχάριτα, εὐχαριν	δίποδα, δίπουν
V.	ἁρρύν	εὐχαρι	δίπου
P. N.	ἁρρήνες ἁρρήνα	εὐχάριτες εὐχάριτα	δίποδες δίποδα
G.	ἁρρήνων	εὐχαριτών	δίπόδων
D.	ἁρρήσι	εὐχαρισι	δίποσι
A.	ἁρρήνας	εὐχαριτας	δίποδας
D. N.	ἁρρήσι	εὐχαριτε	δίποδε
G.	ἁρρήνοιν	εὐχαριτοιν	δίποδοιν

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφεὺς	μεῖζονος
D.	σαφεϊ, σαφεϊ	μεῖζονι
A.	σαφέα, σαφή	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφέες, σαφεῖς	σαφεία, σαφεῖ μεῖζονες, μεῖζονες μεῖζονα, μεῖζω
G.	σαφείων, σαφείων	μεῖζόνων
D.	σαφέσι	μεῖζουσι
A.	σαφέας, σαφεῖς	μεῖζοντας, μεῖζους
D. N.	σαφέσι	μεῖζονε
G.	σαφεῖσιν, σαφεῖσιν	μεῖζόνων

## ¶ 18. VII. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

		ὁ (friendly) ἡ	τὸ	ὁ (wise) ἡ	τὸ	
S.	N.	φίλιος	φιλίᾱ	σοφός	σοφῆ	σοφοῦ
	G.	φιλίου	φιλιάς	σοφοῦ	σοφῆς	
	D.	φιλίῳ	φιλίᾳ	σοφῶ	σοφῇ	
	A.	φίλιον	φιλιᾶν	σοφόν	σοφήν	
	V.	φίλις		σοφεῖ		
P.	N.	φίλιοι	φιλίαι	σοφοί	σοφαί	σοφά
	G.	φιλίων	φιλίων	σοφῶν	σοφῶν	
	D.	φιλίοις	φιλίαις	σοφοῖς	σοφαῖς	
	A.	φιλίους	φιλιάς	σοφούς	σοφάς	
D.	N.	φιλίῳ	φιλίᾱ	σοφῶ	σοφᾶ	
	G.	φιλίου	φιλίαιν	σοφοῦν	σοφαῖν	

## Contracted.

	ὁ (golden)	ἡ	τὸ
S. N.	χρύσεος, χρυσοῦς	χρυσέᾱ, χρυσῇ	χρύσειον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέας, χρυσῆς	
D.	χρυσέῳ, χρυσῶ	χρυσείᾳ, χρυσῇ	
A.	χρύσειον, χρυσοῦν	χρυσέαν, χρυσήν	
P. N.	χρύσειοι, χρυσοῖ	χρύσαι, χρυσαῖ	χρύσειᾱ, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσείοις, χρυσοῖς	χρυσάις, χρυσαῖς	
A.	χρυσέους, χρυσοῦς	χρυσέας, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῶ	χρυσέᾱ, χρυσᾶ	
G.	χρυσέου, χρυσοῦν	χρυσέαιν, χρυσαῖν	
	ὁ (double)	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόῃ, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ, διπλῶ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόην, διπλήν	
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ	διπλούᾱ, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόας, διπλάς	
D. N.	διπλόῳ, διπλῶ	διπλόᾱ, διπλᾶ	
G.	διπλόου, διπλοῦν	διπλούαιν, διπλαῖν	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ῆ	τὸ	ὁ (all)	ῆ	τὸ
S. N.	μέλας	μελαινᾶ	μέλας	πᾶς	πᾶσα	πᾶν
G.	μελάνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσάν	
P. N.	μελανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πάσων	
D.	μελασι	μελαιναις		πᾶσι	πάσαις	
A.	μελανάς	μελαίνᾱς		πάντας	πάσας	
D. N.	μέλανε	μελαινᾶ		πάντε	πάσᾱ	
G.	μελάνοις	μελαιναιν		πάντοιν	πάσαις	
	ὁ (agreeable)	ῆ	τὸ	ὁ (sweet)	ῆ	τὸ
S. N.	χαρίεις	χαρίεσᾶ	χαρίεν	ἡδύς	ἡδεῖᾱ	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέος	ἡδείας	
D.	χαρίεντι	χαρίεσση		ἡδέϊ, ἡδεῖ	ἡδείᾳ	
A.	χαρίεντα	χαρίεσῶν		ἡδύν	ἡδείαν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσθαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίεντων	χαρίεσθων		ἡδέων	ἡδεῖων	
D.	χαρίεσι	χαρίεσσαις		ἡδέει	ἡδείαις	
A.	χαρίεντας	χαρίεσῶς		ἡδέας, ἡδεῖς	ἡδείας	
D. N.	χαρίεντε	χαρίεσᾶ		ἡδέε	ἡδεῖᾱ	
G.	χαρίεντοιν	χαρίεσσαις		ἡδέοιν	ἡδεῖαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ῆ	τὸ	ὁ (much)	ῆ	τὸ
S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλῃς			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλᾱ	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλοῖς	
A.	μεγάλους	μεγάλῃς		πολλοῦς	πολλὰς	
D. N.	μεγάλῳ	μεγάλῃ				
G.	μεγάλοις	μεγάλῃς				

## Homeric Forms of πολύς.

	ῑ	ῡ	τὸ
S. N. πολύς, πολυός	πολλός	πολλή	πολύ, πολυά, πολλός
G. πολίος		πολλῆς	
D. (πολιῖ Ἄesch.)	πολλῶ	πολλῇ	
A. πολύν, πολύν	πολλόν	πολλήν, πολύν	
P. N. πολίς, πολίς	πολλοί	πολλαί	(πολία Ἄesch.) πολλὰ
G. πολίων	πολλῶν	πολλῶν, πολλίων	
D. πολίσι, -ίσσι, -ίσει	πολλοῖσι, -οῖς	πολλῇσι	
A. πολίας, πολίς	πολλούς	πολλάς	
S. ὁ (mild) ῡ	τὸ	P. οἱ	αἱ τὰ
N. πρῶος	πραεῖᾱ	πρῶον	πρῶοι, πραεῖς
G. πράου	πραεῖᾱς		πραεῖων
D. πράω	πραεῖᾱ	πράοις, πραεῖ	πραεῖσι
A. πρῶον	πραεῖᾱν	πράους, πραεῖς	πραεῖς

## ¶ 21. IX. NUMERALS.

	M. (one) F.	N.	M. (none) F.	N.	M., none.
S. N. εἷς	μῑᾱ	ἓν	οὐδεῖς	οὐδεμία	οὐδέν
G. ἐνός	μῑᾱς		οὐδενός	οὐδεμῑᾱς	οὐδενῶν
D. ἐνί	μῑᾱ		οὐδενί	οὐδεμῑᾱ	οὐδέσι
A. ἔνα	μῑᾱν		οὐδένῃ	οὐδεμῑᾱν	οὐδένας
Ep. Dor. Ion. Ep.			Late. Ion. Late. Ion.		
N. ἑῖς, ἥς	μῑᾱ, ἑᾶ		οὐθῑς	οὐδεμῑᾱ	οὐθῑν
G. μῑῆς	μῑῆς		οὐθῑνός	οὐδεμῑᾱς	οὐδεμῑῶν
D. ἑῖ	μῑᾱ, ἑῖ		οὐθῑνί	οὐδεμῑᾱ	οὐδεμῑῶσι
A. ἕνα	μῑᾱν, ἑᾶν		οὐθῑνα	οὐδεμῑᾱν	οὐδεμῑῶσι, F. -ῑς

M. F. N., two.

D. N. A. δύο, δύω	
G. D. δυοῖν, δυεῖν (Att.)	P. D. δυοί (rare)

M. F. N., both.

	Ep.	Ep.	Ion.
N. δυῶ	δυοί, -αί, -ά		
G. δυῶν			δυῶν
D. δυοῖ	δυοῖς, -οῖσι, δυοῖσι		
A. δυοῖς, -ας			

M. F. (three) N.

P. N. τρεῖς	τρία
G. τριῶν	
D. τριού	
A. τρεῖς	

Poet.

D. τριούσι

M. F. (four)

τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
τεσσαμένων, τετταμένων	
τέσσαρες, τέτταρες	
τέσσαρες, τέτταρες	

N.

Ion. τέσσαρες, Dor. τέσσαρες and τέτταρες, Aol. and Ep. τέσσαρες, &c.; Dat., Ep. and in late prose, τέτταρα.

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ῆ	τὸ
S. N.	βουλευῶν	βουλευούσα	βουλευόν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσῃν	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευόνσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσας	
D. N.	βουλευόντε	βουλευούσῃ	
G.	βουλευόντων	βουλευουσῶν	

## 2. Present Active Contracted.

	ὁ ( <i>honoring</i> )	ῆ	τὸ
S. N.	τιμῶν, τιμῶν	τιμάουσα, τιμῶσα	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμαούσῃν, τιμώσῃν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσai, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμαόντων, τιμῶντων	τιμαουσῶν, τιμωσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσας, τιμώσας	
D. N.	τιμάοντε, τιμῶντε	τιμαούσῃ, τιμώσῃ	
G.	τιμαόντων, τιμῶντων	τιμαουσῶν, τιμωσῶν	

## 3. Liquid Future Active.

## 4. Aorist II. Active

	ὁ ( <i>about to show</i> )	ῆ	τὸ	ὁ ( <i>having left</i> )	ῆ	τὸ
S. N.	φανῶν	φανούσῃ	φανοῦν	λιπῶν	λιπούσῃ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανούσῃν		λιπόντα	λιπούσῃν	
P. N.	φανοῦντες	φανούσαι	φανοῦντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανούσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανόντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανοῦντε	φανούσῃ		λιπόντε	λιπούσῃ	
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	

## 5. Aorist 1. Active.

## 6. Aorist Passive.

ὁ (having raised) ἦ		τὸ ὁ (having appeared) ἦ		τὸ	
S. N.	ἄρᾱς	ἄρᾱσᾱ	ἄρᾱν	φανείς	φανείσᾱ φανέν
G.	ἄραντος	ἄράσης		φανέντος	φανείσης
D.	ἄραντι	ἄράση		φανέντι	φανείσῃ
A.	ἄραντα	ἄράσῃν		φανέντα	φανείσῃν
P. N.	ἄραντες	ἄρᾱσαι	ἄραντα	φανέντες	φανείσαι φανέντα
G.	ἄραντων	ἄράσῃν		φανέντων	φανείσῃν
D.	ἄρασι	ἄράσαις		φανέισι	φανείσαις
A.	ἄραντας	ἄράσᾱς		φανέντας	φανείσᾱς
D. N.	ἄραντε	ἄράσᾱ		φανέντε	φανείσᾱ
G.	ἄραντοιν	ἄράσαιιν		φανέντοιν	φανείσαιιν

## 7. Perfect Active.

## 8. Perfect Active Contracted.

ὁ (knowing) ἦ		τὸ		ὁ (standing) ἦ		τὸ	
S. N.	εἰδώς	εἰδυῖᾱ	εἰδός	ἑστώς	ἑστῶσᾱ	ἑστώς	ἑστός
G.	εἰδότος	εἰδυῖᾱς		ἑστῶτος	ἑστῶσης		
D.	εἰδότι	εἰδυῖᾱ		ἑστῶτι	ἑστῶσῃ		
A.	εἰδότα	εἰδυῖᾱν		ἑστῶτα	ἑστῶσῃν		
P. N.	εἰδότες	εἰδυῖται	εἰδότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα	
G.	εἰδόντων	εἰδυῖων		ἑστῶτων	ἑστῶσῃν		
D.	εἰδόσι	εἰδυῖταις		ἑστῶσι	ἑστῶσαις		
A.	εἰδότας	εἰδυῖᾱς		ἑστῶτας	ἑστῶσᾱς		
D. N.	εἰδότε	εἰδυῖᾱ		ἑστῶτε	ἑστῶσᾱ		
G.	εἰδότοιν	εἰδυῖταιιν		ἑστῶτοιν	ἑστῶσαιιν		

## 9. From Verbs in -μι.

ὁ (having given) ἦ		τὸ ὁ (having entered) ἦ		τὸ	
S. N.	δοῦς	δοῦσᾱ	δόν	δύς	δύσᾱ δύν
G.	δόντος	δούσης		δύντος	δύσης
D.	δόντι	δούσῃ		δύντι	δύσῃ
A.	δόντα	δούσῃν		δύντα	δύσῃν
P. N.	δόντες	δοῦσαι	δόντα	δύντες	δύσαι δύντα
G.	δόντων	δουσῃν		δύντων	δυσῃν
D.	δοῦσι	δούσαις		δύσι	δύσαις
A.	δόντας	δούσᾱς		δύντας	δύσᾱς
D. N.	δόντε	δούσᾱ		δύντε	δύσᾱ
G.	δόντοιν	δούσαιιν		δύντοιν	δύσαιιν

## ¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Boeotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Poetic.]

## A. PERSONAL.

1st P. I.	2d P. thou.	3d P. his, her.
S. N. ἐγώ	σὺ	ἐ
G. ἐμοῦ, μου†	σου†	οὗ†
D. ἐμοί, μοι†	σοί†	οἱ†
A. ἐμέ, με†	σε†	ἐ†
P. N. ἡμεῖς	ὑμεῖς	σφεῖς
G. ἡμῶν	ὑμῶν	σφῶν
D. ἡμῖν	ὑμῖν	σφίσιν(ν)†
A. ἡμᾶς	ὑμᾶς	σφᾶς
D. N. νῶ	σφῶ	
G. νῶν	σφῶν	σφῶν†
Homeric Forms.		
S. N. ἐγών, ἐγώ	εὖ, εὖν	
G. ἐμῖα, ἐμῖα, ἐμῖν	εἰς†, εἰς, εἰς†, εἰς†	ἑ, εἰ, εἰ†, ἑς†
D. ἐμοί, μοι†	εἰς†, εἰς, εἰς†	ἑ, εἰ, εἰ†
A. ἐμέ, με†	εἰς†, εἰς, εἰς†	ἑ, εἰ, εἰ†
P. N. ἡμεῖς, ἡμεῖς	ὑμεῖς, ὑμεῖς	
G. ἡμῖων, ἡμῖων	ὑμῖων, ὑμῖων	σφῖων†, σφῖων, σφῶν
D. ἡμῖν, ἡμῖν, ἡμῖν	ὑμῖν, ὑμῖν(ν), ὑμῖν	σφίσιν(ν)†, σφῖ(ν)†, σφῖ
A. ἡμῖς, ἡμῖς, ἡμῖς	ὑμῖς, ὑμῖς	σφῖς†, ἡμῖς, σφῖς
D. N. νῶν(νῶν ?)	σφῶν(σφῶν ?), σφῶ	
G. νῶν	σφῶν	
D. νῶν	σφῶν, σφῶν	σφῶν†
A. νῶν, νῶ	σφῶν, σφῶ	σφῶν†, σφῶ† or σφῶ

## Additional Forms.

S. N. ἐγώ, ἐγώ B.	εὖ D., εὖ B.	
G. ἐμῖος, ἐμῖος, ἐμῖος D.	εἰς†, εἰς, εἰς, εἰς, εἰς D.	εἰς† Æ., εἰς D., εἰς Æ.
D. ἐμοί D.	εἰς D.	εἰς† Æ., εἰς or εἰ D.
A. ἐμέ D.	εἰς, εἰς† D.	εἰς† Æ., εἰς† D. P.
P. N. ἡμεῖς I., ἡμεῖς D.	ὑμεῖς I., ὑμεῖς D.	Neut. σφῖς† I.
G. ἡμῖων D., ἡμῖων Æ.	ὑμῖων Æ.	
D. ἡμῖν D., ἡμῖν(ν) Æ.		σφῖν†, σφῖν† D., σφῖ Æ.
A. ἡμῖς D.	ὑμῖς, ὑμῖς D.	σφῖ† D., σφῖ Æ.
D. N. νῶν B.		



## B. REFLEXIVE.

1st P. M. (of myself)	F.	2d P. M. (of thyself)	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ, σαυτῷ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P. G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

3d P. M., of himself.	F., of herself.	N., of itself.
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D. ἐαυτῷ, αὐτῷ	ἐαυτῇ, αὐτῇ	
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτῆ, αὐτῆ

## New Ionic.

S. G. ἱμιαυτοῦ	ἱμιαυτῆς	σιμιαυτοῦ	σιμιαυτῆς
D. ἱμιαυτῷ	ἱμιαυτῇ	σιμιαυτῷ	σιμιαυτῇ
A. ἱμιαυτόν	ἱμιαυτήν	σιμιαυτόν	σιμιαυτήν
S. G. ἱαυτοῦ	ἱαυτῆς	P. ἱαυτῶν	ἱαυτῶν
D. ἱαυτῷ	ἱαυτῇ	ἱαυτοῖσι	ἱαυταῖσι
A. ἱαυτόν	ἱαυτήν	ἱαυτούς	ἱαυτάς ἱαυτᾶς

3d P. S. G. αὐταύτω, -ας, D. -φ, -φ, A. -ον, -ας, -ε  
 P. G. αὐταύτων, D. -αις, -αις, A. -αις, -ας, -ε, Dor.

## C. RECIPROCAL.

M. (of one another)	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλα
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοιν	ἀλλήλαις
A. ἀλλήλους	ἀλλήλας	ἀλλήλα		
P. G. ἀλλέλων Dor.	ἀλλέλων Dor.		D. G. ἀλλέλων Ep.	
D. ἀλλέλοις, -αις	ἀλλέλοις, -αις			
A. ἀλλέλους	ἀλλέλας	ἀλλέλα Dor.		

## D. INDEFINITE.

M. F. N., such a one.	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δείνων
D. τῷ, τῇ δεῖνι	•
A. τόν, τήν, τὸ δεῖνα	τούς δεῖνας



## Demonstrative.

	M. ( <i>this</i> ) F.	N.	M. ( <i>so much</i> ) F.	N.
S. N.	οὗτος αὕτη τοῦτο	τοσοῦτος τοσαύτη τοσουῦτο, τοσοῦτο		
G.	τούτου ταύτης	τοσοῦτου τοσαύτης		
D.	τούτῳ ταύτῃ	τοσοῦτῳ τοσαύτῃ		
A.	τούτον ταύτην	τοσοῦτον τοσαύτην		
P. N.	οὗτοι αὗται ταῦτα	τοσοῦτοι τοσαῦται τοσαῦτᾶ		
G.	τούτων τούτων	τοσοῦτων τοσοῦτων		
D.	τούτοις ταύταις	τοσοῦτοις τοσαύταις		
A.	τούτους ταύτᾱς	τοσοῦτους τοσαύτᾱς		
D. N.	τούτῳ ταῦτᾱ	τοσοῦτῳ τοσαῦτᾱ		
G.	τούτοις ταύταις	τοσοῦτοις τοσαύταις		

## Paragoric Declension.

## Mixed Paragoric Forms.

S. N.	οὗτος αὕτη ταῦτᾱ	τοσουτοῖ, ἰκινεοῖ, ὀιδιῖ, τουτογῖ, τουτοδῖ.
G.	τουτοῦ ταυτηοῖ	τουτουτοῖ, κινεοῖ, τηλικαυτηοῖ.
D.	ταυτῇ ταυτῇ	τουτουτῇ. Adv. οὗτω, ἰσθαδῖ, νυῖ, διωδῖ.
A.	ταυτῇ ταυτῇ	τοσουτῇ, τοσοδῖ, ταιουτῇ, ἰκινεοῖ, τηλιδῖ.
P. N.	οὗτᾱι αὐτᾱῖ ταυτῇ	ταιουτᾱῖ, ταιαυτᾱῖ, ταιαντῇ, ταυταγῇ.
G.	ταυτῇ, &c.	τοσουτῇ, ἰκινεοῖ, &c.

## B. INDEFINITE.

## Simple Indefinite. Interrogative.

## Relative Indefinite.

M. F. ( <i>any, some</i> ) N.	M. F. ( <i>who?</i> ) N.	M. ( <i>whoever</i> ) F.	F. N.
S. N.	τις τίς	ὅστις	ἥτις ὅ τι
G.	τινός, τοῦ	οὐτινός, οὗ	ἧστινος.
D.	τινί, τῷ	οὐτινί, οὗ	ἧτινι
A.	τινά	οὐτίνα	ἧτινα
P. N.	τινές τινά, τινες	οἵτινες	αἵτινες ἅτινα, ἅττα
G.	τινῶν [ἅττα τίνων	ὧντινων, ὧτων	ὧντινων
D.	τισὶ	οἷσιν, οἷσι	αἷσιν
A.	τινάς	οὐσιν	αἷσιν
D. N.	τινέ	οἷτις	αἷτις
G.	τινῶν	οἷτινων	αἷτινων

Homeric Declension of *τις*, *τίς*, and *ἄτις* = *ἄστις*.

S. N.	τις τίς	ἄτις	τί	ἄτις	ἴ τι, ἴ τι
G.	τίος, τιῷ	τίος, τιῷ		ἄτιος, ἄτιος, ἄτιος	
D.	τίῳ, τῷ			ἄτιῳ, ἄτιῳ	
A.	τινά	τίνα		ἄτινα	
P. N.	τινίς ἄτις	τίνις			ἄτις
G.		τίων		ἄτιων	
D.				ἄτιοι	
A.	τινάς			ἄτινας	ἄτις
D. N.	τινί				

## ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

## 1. Cardinal.

## 2. Ordinal.

Interrog.	πόσῳ; how many?	τίσῳ; which in order? or,
Indef.	ποσά; a certain number.	one of how many?
Rel. Ind.	πόσῳ, how many soever.	ποσόντος, whichever in order.
Dimin.	λίγω, few.	ἐλιγόντις, one of few.
Augment.	πολλά, many.	πολλόντις, one of many.
Demonst.	τίσῳ, so many.	one following many.
Relat.	ὡς, as many.	
1 α'	εἷς, μία, ἓν, one.	πρῶτος, -η, -ον, first.
2 β'	δύο, δύο, two.	δεύτερος, -α, -ον, second.
3 γ'	τρεῖς, τρία, three.	τρίτος, -η, -ον, third.
4 δ'	τέσσαρες, τέσσαρα, four.	τέταρτος, fourth.
5 ε'	πέντε, five.	πέμπτος, fifth.
6 ς'	ἕξ, six.	ἕκτος, sixth.
7 ζ'	ἐπτά, seven.	ἑβδομος, seventh.
8 η'	οκτώ, eight.	ὄγδοος, eighth.
9 θ'	έννέα, nine.	έννατος, έννατος, ninth.
10 ι'	δέκα, ten.	δέκατος, tenth.
11 ια'	ένδεκα, eleven.	ένδεκατος, eleventh.
12 ιβ'	δώδεκα, twelve.	δωδέκατος, twelfth.
13 ιγ'	τρισκαίδεκα, δεκατρεῖς	τρискаιδέκατος
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρεσκαιδέκατος
15 ιε'	πεντεκαίδεκα	πεντεκαιδέκατος
16 ις'	έκκαίδεκα	έκκαιδέκατος
17 ιζ'	έπτακαίδεκα	έπτακαιδέκατος
18 ιη'	οκτωκαίδεκα	οκτωκαιδέκατος
19 ιθ'	έννεακαίδεκα	έννεακαιδέκατος
20 κ'	είκοσι (ν)	είκοστός
21 κα'	είκοσιν εἷς, εἷς καὶ εἴκοσι	είκοστός πρῶτος
30 λ'	τριάκοντα	τριάκιστός
40 μ'	τεσσαράκοντα	τεσσαρακιστός
50 ν'	πεντήκοντα	πεντηκιστός
60 ξ'	έξήκοντα	έξηκιστός
70 ο'	έβδομήκοντα	έβδομηκιστός
80 π'	ογδοήκοντα	ογδοηκιστός
90 Ϟ'	ένενηκοντα	ένενηκιστός
100 ϱ'	έκατόν	έκατοστός
200 σ'	διακόσιοι, -αι, -α	διακοσιοστός
300 τ'	τριακόσιοι	τριακοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιούτος
600	χ'	εξακόσιοι	εξακοσιούτος
700	ψ'	επτακόσιοι	επτακοσιούτος
800	ω'	ὀκτακόσιοι	ὀκτακοσιούτος
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, -αι, -α	χιλιοστός
2,000	β	δισχίλιοι	διωχλιοστός
10,000	μ	μύριοι, -αι, -α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. *πότεναις* ; on what day ?

- |                                   |                               |
|-----------------------------------|-------------------------------|
| 1. (αὐθήμερος, on the same day.)  | ἀπλός, ἀπλοῦς, simple, single |
| 2. δευτεραῖος, on the second day. | διπλός, double.               |
| 3. τριταῖος, on the third day.    | τριπλός, triple.              |
| 4. τεταρταῖος, on the fourth day  | τετραπλός, quadruple.         |
| 5. πεμπταῖος, on the fifth day.   | πενταπλός, quintuple.         |
| 6. ἑκταῖος, on the sixth day.     | ἑξαπλός, sextuple.            |
| 7. ἑβδομαῖος, on the seventh day. | ἑπταπλός, septuple.           |
| 8. ὀγδοαῖος, on the eighth day.   | ὀκταπλός, octuple.            |

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. *ποσάπλάσιος* ; how many fold ?*ποσάκις* ; how many times ?*ποσότης*, quantity, number.

Dim.

*ὀλιγάκις*, few times.*ὀλιγότης*, fewness.Augm. *πολλάπλάσιος*, many fold.*πολλάκις*, many times.

- |                           |                       |                     |
|---------------------------|-----------------------|---------------------|
| 1. (ἴσος, equal.)         | ἅπαξ, once.           | μονάς, monad.       |
| 2. διπλάσιος, twofold.    | δὶς, twice.           | δυάς, duad.         |
| 3. τριπλάσιος, threefold. | τρίς, thrice.         | τριάς, triad.       |
| 4. τετραπλάσιος           | τετράκις, four times. | τετρατός, tetraktós |
| 5. πενταπλάσιος           | πεντάκις              | πεντάς              |
| 6. ἑξαπλάσιος             | ἑξάκις                | ἑξάς                |
| 7. ἐπταπλάσιος            | ἐπτάκις               | ἑβδομάς             |
| 8. ὀκταπλάσιος            | ὀκτάκις               | ὀγδοάς              |
| 9. ἐννεαπλάσιος           | ἐννεάκις, ἐννάκις     | ἐννεάς              |
| 10. δεκαπλάσιος           | δεκάκις               | δεκάς               |
| 20. εἰκοσιπλάσιος         | εἰκοσάκις             | εἰκάς               |
| 100. ἑκατονταπλάσιος      | ἑκατοντάκις           | ἑκατοντάς           |
| 1,000. χιλιοπλάσιος       | χιλιάκις              | χιλιάς              |
| 10,000. μυριοπλάσιος      | μυριάκις              | μυριάς              |

## C. TABLES OF CONJUGATION

## ¶ 26. I. THE TENSES CLASSIFIED.

	I. PRIMARY.		II. SECONDARY.
	Time. 1. Present.	2. Futura.	3. Past.
1. Relations. Definite.	<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	• <i>I shall be writing.</i>	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	• <i>I write.</i>	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	<b>PERFECT.</b> <i>γέγραφα,</i> <i>I have written.</i>	• <i>I shall have written.</i>	<b>PLUPERFECT.</b> <i>ἔγγεγραψα,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

	I. DISTINCT.	
	A. INTELLECTIVE.	2. Contingent.
1. Actual.	a. Present.	B. Past.
<b>INDICATIVE.</b>	<b>SUBJUNCTIVE.</b>	<b>OPTATIVE.</b>
<i>γράφω,</i> <i>I am writing.</i>	<i>γράφω,</i> <i>I may write.</i>	<i>γράσοιμι,</i> <i>I might write.</i>
	<b>B. VOLITIVE.</b>	
	<b>IMPERATIVE.</b>	
	<i>γράφε,</i> <i>Write.</i>	
	II. INCORPORATED.	
A. Substantive.	B. Adjective.	
<b>INFINITIVE.</b>	<b>PARTICIPLE.</b>	
<i>γράφειν,</i> <i>To write.</i>	<i>γράφων,</i> <i>Writing.</i>	

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>ω, μω</i>		<i>ομαι, μαι</i>	
Augm.	<b>IMPERFECT,</b>	<i>ει, υ</i>		<i>ειμην, μην</i>	
	<b>FUTURE,</b>	<i>ω</i>	<i>ομαι</i>		<i>θήσομαι</i>
	<b>FUT. II.,</b>				<i>θήσομαι</i>
Augm.	<b>AORIST,</b>	<i>α</i>	<i>αήμην</i>		<i>θήν</i>
Augm.	<b>AOR. II.,</b>	<i>ει, υ</i>	<i>ειμην, μην</i>		<i>ην</i>
Redpl.	<b>PERFECT,</b>	<i>αα</i>		<i>μαι</i>	
Redpl.	<b>PERF. II.,</b>	<i>α</i>			
Augm.	<b>REDPL. PLUPERFECT,</b>	<i>αίην</i>		<i>μην</i>	
Augm.	<b>REDPL. PLUPERF. II.,</b>	<i>αίην</i>			
	<b>REDPL. FUT. PERF.</b>			<i>ομαι</i>	

# 129. IV. AFFIXES OF

			Present.	Imperfect.		
			Nude.	Euphonic.	Nude.	Euphonic.
und.	S.	1	μι	ω	ν	ο
		2	ς	εις	ς	ει
		3	σι(ν)	ει	•	ει
	P.	1	μεν	ομεν	μεν	οι
		2	τε	ετε	τε	ει
		3	νσι(ν), ασι(ν)	ουσι(ν)	σαν	οι
	D.	1	μεν	ομεν	μεν	οι
		2	τον	ετον	τον	ει
		3	τον	ετον	την	ει
Subj.	S.	1		ω		
		2		ης		
		3		η		
	P.	1		ωμεν		
		2		ητε		
		3		ωσι(ν)		
	D.	1		ωμεν		
		2		ητον		
		3		ητον		
Opt.	S.	1	ιην	οιμι		
		2	ιης	οις		
		3	ιη	οι		
	P.	1	ιημεν, ιμεν	οιμεν		
		2	ιητε, ιτε	οιτε		
		3	ιησαν, ιεν	οιεν		
	D.	1	ιημεν, ιμεν	οιμεν		
		2	ιητον, ιτον	οιτον		
		3	ιήτην, ιτην	οιτην		
Imp.	S.	2	θι, ς, ε	ε		
		3	τω	ετω		
	P.	2	τε	ετε		
		3	τωσαν, ντων	ετωσαν, όντων		
	D.	2	τον	ετον		
		3	των	ετων		
Inf.			ναι	ειν		
Part.	N.	ντις, νταᾶ, ν	ων, ουσαᾶ, ον			
	G.	ντος, ντισης	οντος, ούσης			

ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	οἶ	κ-ᾶ	κ-ειν, κ-η
		2 σεῖς	οἶς	κ-ᾶς	κ-εις
		3 σει	οἷ(ν)	κ-ε(ν)	κ-ει
	P.	1 σομεν	οἶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	οἶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	οἶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1 σομεν	οἶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	οἶτον	κ-ᾶτον	κ-ειτον
		3 σετον	οἶτην	κ-ᾶτον	κ-ειτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σαιῶς	(κ-οις)	
		3 σοι	σαι, σαιε(ν)	(κ-οι)	
	P.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτε	σαιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σαιῶν	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοίτην	σαιτην	(κ-οίτην)	
Imp.	S.	2	σοι	(κ-ε)	
		3	οἶτω	(κ-έτω)	
	P.	2	οἶτε [των	(κ-ετε)	
		3	οἶτωσαν, οἶν-	(κ-έτωσαν, κ-ότωσαν)	
	D.	2	οἶτον	(κ-ετον)	
		3	οἶτων	(κ-έτων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	ων, &c.	οἶς, οἶον, οἶν	κ-ώς, κ-οῦν, κ-ός	
	G.	οἶτος	οἶτος, οἶεως	κ-ότος, κ-οῦός	



¶ 30. V. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.	
		Nude.	Euph.	Nude.	Euph		
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην
	2	σαι, αι	η, ει	σο, ο	ου	σαι	σο
	3	ται	εται	το	ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθες	εσθες	σθες	εσθες	σθες	σθες
	3	νται	ονται	ντο	οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθον	εσθον	σθον	εσθον	σθον	σθον
	3	σθον	εσθον	σθην	εσθην	σθον	σθην
Subj.	S. 1		ωμαι			(μένος ω)	
	2		η			(μένος ης)	
	3		ηται			(μένος η)	
	P. 1		όμεθα			(μένοι ωμεν)	
	2		ησθες			(μένοι ηςτε)	
	3		ωνται			(μένοι ωσι-ν)	
	D. 1		όμεθα			(μένω ωμεν)	
	2		ησθον			(μένω ηςτον)	
	3		ησθον			(μένω ηςτον)	
Opt.	S. 1	ιμην	οιμην			(μένος ειην)	
	2	ιο	οιο			(μένος ειης)	
	3	ιτο	οιτο			(μένος ειη)	
	P. 1	ιμεθα	οιμεθα			(μένοι ειημεν)	
	2	ισθες	οισθες			(μένοι ειητε)	
	3	ιντο	οιντο			(μένοι ειησαν)	
	D. 1	ιμεθα	οιμεθα			(μένω ειημεν)	
	2	ισθον	οισθον			(μένω ειητον)	
	3	ισθην	οισθην			(μένω ειητην)	
Imp.	S. 2	σο, ο	ου			σο	
	3	σθω	έσθω			σθω	
	P. 2	σθες	εσθες			σθες	
	3	σθωσαν, σθων	εσθωσαν, εσθων			σθωσαν, σθων	
	D. 2	σθον	εσθον			σθον	
	3	σθων	εσθων			σθων	
Inf.		σθαι	εσθαι			σθαι	
Part.	N.	μένος, -ης, -ον	όμενος, -ης, -ον			μένος, -ης, -ον	
	G.	μέρου -ς	ομέρου, -ης			μένου, -ης	

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σε	σω	θ-ης	θ-ήσῃ, θ-ήσε
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ήσόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσευθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ήσόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσευθον
	3	σεσθον	σασθην	θ-ητην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σηται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σολμην	σαλμην	θ-ελην	θ-ησολμην
	2	σοιο	σαιο	θ-ελης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-ελη	θ-ησοιτο
	P. 1	σολμεθα	σαλμεθα	θ-ελημεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθε	σαισθε	θ-ελητε, θ-εῖτε	θ-ήσοισθε
	3	σοιντο	σαιντο	θ-ελησαν, θ-εῖεν	θ-ησοιντο
	D. 1	σολμεθα	σαλμεθα	θ-ελημεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθον	σαισθον	θ-ελητον	θ-ήσοισθον
	3	σοισθην	σαισθην	θ-ελητην	θ-ησοισθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν,	θ-ήτωσαν,	
			σάσθων	θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
Inf.		ασθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-είς, θ-είς, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-είσης	θ-ησομένου

# § 31. VI. ANALYSIS OF THE AFFIXES OF CONJUGATION.

TENSE-SIGNS.	CONNECTING VOWELS.										FLEXIBLE ENDINGS.									
	INDICATIVE.					OPTATIVE.					SUBJECTIVE.					OBJECTIVE.				
	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
S. 1	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
P. 1	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
P. 2	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
P. 3	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
D. 1	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
D. 2	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
D. 3	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.
Inf. part.	Future Perfect.	Perfect and Pluperfect Active.	Aorist Passive.	Future Passive.	Present and Imperfect.	Present and Imperfect Passive.	Future Perfect.	Perfect Active.	Aorist Active and Middle.	Present and Future.	Present and Future.	Primary.	Secondary.	Imperative.	Participle.	Primary.	Secondary.	Imperative.	Participle.	Infinitive.



# **133. VIII. THE ACTIVE VOICE OF THE**

		Present.	Imperfect.	
Ind. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>	
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>			
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>			
Subj. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>			
P.	1 <i>We.</i> 2 <i>Ye, You</i> 3 <i>They</i>			<i>may plan,</i> <i>can plan,</i> or <i>plan.</i>
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>			
Opt. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>			
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>			<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>			
Imp. S.	2 <i>Do thou</i> 3 <i>Let him</i>			
P.	2 <i>Do you</i> 3 <i>Let them</i>	<i>be planning,</i> or <i>plan.</i>		
D.	2 <i>Do you two</i> 3 <i>Let them two</i>			
Infinitive,		<i>To be planning,</i> or <i>To plan.</i>		
Participle,		<i>Planning.</i>		

## VERB βουλευώ (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i>	<i>planned,</i>	
<i>or</i>	<i>have planned,</i>	
<i>will plan.</i>	<i>had planned,</i>	<i>have planned. had planned</i>
	<i>or</i>	
	<i>plan.</i>	

*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

	<i>might plan,</i>
	<i>might have planned,</i>
	<i>should plan,</i>
<i>should plan,</i>	<i>should have planned,</i>
<i>or</i>	<i>would plan,</i>
<i>would plan.</i>	<i>would have planned,</i>
	<i>could plan,</i>
	<i>could have planned,</i>
	<i>plan, or have planned,</i>

*plan, or have planned.*

<i>To be about</i>	<i>To plan, or</i>	<i>To have planned.</i>
<i>to plan.</i>	<i>To have planned.</i>	

<i>About to plan.</i>	{ <i>Having planned,</i>	<i>Having planned.</i>
	{ <i>or Planning.</i>	

# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἔβουλεον ἔβουλες ἔβουλε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλευόμεν 2 βουλεύετε 3 βουλευούσι	ἔβουλευομεν ἔβουλεύετε ἔβούλευον	βουλευόσμεν βουλεύετε βουλεύουσιν
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλευέτην	βουλεύεσθον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλευώμεν 2 βουλεύητε 3 βουλευώσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύθοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλεύοίτην		βουλεύσοιτον βουλεύσοίτην
Imp. S.	2 βούλευε 3 βουλευέτω		
P.	2 βουλεύετε 3 βουλευέτωσαν βουλευόντων		
D.	2 βουλεύετον 3 βουλευέτων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλίσαν		βουλεύσαν

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἐβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἐβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἐβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἐβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἐβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἐβεβουλεύκασαν, ἐβεβουλεύκισαν
ἐβουλεύσατον	βεβουλεύκατον	ἐβεβουλεύκαιτον
ἐβουλευσάτην		ἐβεβουλευκεῖτην
βουλεύσω		
βουλεύσῃς		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσῃς, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσαιαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύηκατε		
βουλευσάτωσαν, βουλευσάτων		
βουλεύσατον		
βουλευσάτων		
βουλεύσῃ	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκῆς	



# Π 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind S.	1 βουλευόμαι 2 βουλευῆ, βουλεύει 3 βουλεύεται	ἐβουλευόμην ἐβουλεύου  ἐβουλεύετο	βουλευέσομαι βουλευέσῃ, βουλεύσει βουλεύεται
P.	1 βουλευόμεθα 2 βουλευέσθε 3 βουλεύονται	ἐβουλευόμεθα ἐβουλεύεσθε ἐβουλεύοντο	βουλευσόμεθα βουλεύσεσθε βουλεύσονται
D.	2 βουλεύεσθον 3	ἐβουλεύεσθον ἐβουλεύεσθην	βουλεύσεσθον
Subj. S.	1 βουλευώμαι 2 βουλευῆ 3 βουλεύηται	†	
P.	1 βουλευώμεθα 2 βουλεύησθε 3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην 2 βουλευοιο 3 βουλεύοιτο		βουλευσοίμην βουλεύσοιο βουλεύσοιτο
P.	1 βουλευοίμεθα 2 βουλεύοισθε 3 βουλεύοιντο		βουλευσοίμεθα βουλεύοισθε βουλεύοιντο
D.	2 βουλεύοισθον 3 βουλεύοισθην		βουλεύοισθον βουλευσοισθην
Imp. S.	2 βουλεύου 3 βουλεύεσθω		
P.	2 βουλεύεσθε 3 βουλευέσθωσαν, βουλεύεσθων		
D.	2 βουλεύεσθον 3 βουλεύεσθων		
Infin.	βουλεύεσθαι		βουλεύεσθαι
Part.	βουλευόμενος		βουλευσόμενος

THE REGULAR VERB *βουλεύω*, to plan, to counsel*to deliberate, to resolve.)***Aorist Mid.**

ἐβουλευσάμην  
ἐβουλεύσω

**βουλεύσαστο**

ἐβουλευσάμεθα  
ἐβουλευσασθε  
ἐβουλεύσαστο  
ἐβουλεύσασθον  
ἐβουλευσάσθην

**βουλεύσωμαι**

βουλεύσῃ  
βουλεύσῃται  
βουλευσώμεθα  
βουλεύσῃθε  
βουλεύσονται  
βουλεύσῃσθον

**βουλευσαίμην**

βουλεύσαιο  
βουλεύσαιτο  
βουλευσαίμεθα  
βουλεύσασθε  
βουλεύσαιντο  
βουλεύσασθον  
βουλευσάσθην

βούλευσαι  
βουλευσάσθω  
βουλεύσασθε  
βουλευσάσθωσαν,  
βουλευσάσθων  
βουλεύσασθον  
βουλευσάσθων

**βουλεύσασθαι****βουλευσάμενος****Perfect.**

βεβούλευμαι  
βεβούλευσαι

**βεβούλεται**

βεβουλεύμεθα  
βεβούλεσθε  
βεβούλενται  
βεβούλεσθον

**Pluperfect.**

ἐβεβουλεύμην  
ἐβεβούλευσο

**ἐβεβούλετο**

ἐβεβουλεύμεθα  
ἐβεβούλεσθε  
ἐβεβούλεντο  
ἐβεβούλεσθον  
ἐβεβουλεύσθην

**βεβούλευσο****βεβουλεύσῃω****βεβούλεσθε****βεβουλεύσθωσαν,****βεβουλεύσθων****βεβούλεσθον****βεβουλεύσθων****βεβουλεύσθαι****βεβουλευμένος**

TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθη	βουλεύθήσομαι
	2 ἐβουλεύθης	βουλεύθῃς,
		βουλεύθῃ
	3 ἐβουλεύθῃ	βουλεύθήσεται
P.	1 ἐβουλεύθημεν	βουλεύθησόμεθα
	2 ἐβουλεύθητε	βουλεύθησεσθε
	3 ἐβουλεύθησαν	βουλεύθήσονται
D.	2 ἐβουλεύθητον	βουλεύθησεσθον
	3 ἐβουλεύθητην	
Subj. S.	1 βουλευθῶ	
	2 βουλευθῇς	
	3 βουλευθῇ	
P.	1 βουλευθῶμεν	
	2 βουλευθῆτε	
	3 βουλευθῶσι	
D.	2 βουλευθῆτον	
Opt. S.	1 βουλευθείην	βουλευθήσοιμην
	2 βουλευθείης	βουλευθήσοιο
	3 βουλευθείη	βουλευθήσοιτο
P.	1 βουλευθείημεν, βουλευθείμεν	βουλευθήσοιμεθα
	2 βουλευθείητε, βουλευθείτε	βουλευθήσοισθε
	3 βουλευθείησαν, βουλευθείεν	βουλευθήσοιντο
D.	2 βουλευθείητον	βουλευθήσοισθον
	3 βουλευθείητην	βουλευθήσοισθην
Imp. S.	2 βουλεύθητι	
	3 βουλεύθητω	
P.	2 βουλεύθητε	
	3 βουλεύθητωσαν, βουλεύεσθων	
D.	2 βουλεύθητον	
	3 βουλεύθητων	
Infinit.	βουλεύηται	βουλεύθήσεσθαι
Part.	βουλεύεις	βουλεύησόμενος

# 136. XI. (A.) MUTE VERBS. i. LABIAL.

## 1. Γράφω, to write.

### ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	έγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράσοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	έγραφον			έτεγράφευ

### MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράσομαι	έγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραφσοίμην	γραψαίμην	γεγραφοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	έγραφόμην	έγράφην		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γραφῆθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος
	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	έτεγράμην
2	γέγραψαι	γέγραφο		έτεγραψο
3	γέγραπται	γεγράφθω		έτεγραπτο
P. 1	γεγράμμεθα		Part.	έτεγράμμεθα
2	γέγραφθε	γέγραφε		έτεγραφε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[είσι]	γεγράφθων		[ήσαν]
D. 2	γέγραφθον	γέγραφθον		έτεγραφθον
3		γεγράφθων		έτεγραφθον

# ¶ 37. LABIAL. 2. *Λείπω, to leave.*

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	λείπον	λείψω	έλειπα	έλειπεν
Subj.	λείπω				
Opt.	λείποιμι		λείποιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	έλοιπέναι	
Part.	λείπων		λείψων	έλοιπώς	

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	έλιπον	λίπω	λίποιμι		λίπείν
2	έλιπες	λίπῃς	λίποις	λίπε	
3	έλιπε	λίπῃ	λίποι	λίπέτω	Part.
P. 1	έλιπομεν	λίπομεν	λίπομεν		λίποίν
2	έλιπετε	λίπητε	λίποιτε	λίπετε	λίπούσα
3	έλιπον	λίπωσι	λίποιεν	λίπέωσαν, λίπόντων	λίπόν
D. 2	έλιπετον	λίπητον	λίποιτον	λίπειον	λίπόντος
3	έλίπειν		λίποίτην	λίπέων	λίπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	έλειμμαι	έλειφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λείποιμην	λείψοίμην		λειφθείην
Imp.	λείπου		έλειψο	λειφθῆτι
Inf.	λείπεσθαι	λείψεσθαι	έλειφθαι	λειφθῆναι
Part.	λείπόμενος	λείψόμενος	έλειμμένος	λειφθείς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	έλειπόμην	έλειψομαι	έλειμμην	λειφθήσομαι

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	έλίπόμην	λίπωμαι	λίποίμην		λίπένθαι
2	έλίπου	λίπῃ	λίποις	λίπού	
3	έλίπετο	λίπεται	λίποιτο	λίπέσθω	Part.
P. 1	έλίπομεθα	λίπομεθα	λίποίμεθα		λίπόμενος
2	έλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	έλίποντο	λίπωνται	λίποντο	λίπέσθωσαν, λίπέσθων	
D. 2	έλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	έλίπεσθην		λίπόσθην	λίπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, to do.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πράσσε, πράττε		πράξον	[ναι	[ναι
Inf.	πράσσειν, πράττειν	πράξειν	πράξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πέπραγώς
Imperfect.				1 Pluperfect. 2 Pluperfect.	
ἔπρασσον, ἔπραττον				ἐπεπράχουν ἐπεπράγουν	

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.
Ind.	πράσσομαι, πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσομαι, πράττωμαι		
Opt.	πρασσοίμην, πραττοίμην		πράξοίμην
Imp.	πράσσου, πράττου		
Inf.	πράσσεσθαι, πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος, πραττόμενος		πράξόμενος

	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξάιμην	πραχθείην	πραχθήσοίμην	πεπραξοίμην
Imp.	πράξαι	πραχθῆτι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πράξάμενος	πραχθείς	πραχθόμενος	πεπραγόμενος

	Ind.	PERFECT.	Inf.	PLUPERFECT.
		Imp.		
S. 1	πέπραγμαί		πέπραχθαι	ἐπέπραγμαν
2	πέπραξαι	πέπραξο		ἐπέπραξο
3	πέπρακται	πέπραχθω	Part.	ἐπέπρακτο
P. 1	πέπραγμεθα		πεπραγμένους	ἐπέπραγμεθα
2	πέπραχθε	πέπραχθε		ἐπέπραχθε
3	πεπραγμένοι	πεπραχθώσαν,		πεπραγμένοι
	[είσι]	πεπραχθών		[ήσαν]
D 2	πέπραχθον	πέπραχθον		ἐπέπραχθον
3		πέπραχθων		ἐπέπραχθην

### ¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

#### ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποιθῶ
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθόην
Imp.	πείθε		πείσον	πίθε		πέπειθι
Inf.	πείθειν	πείσειν	πείσαι	πίθειν	πεπεικέναι	πεποιθέναι
Part.	πείθων	πείσων	πείσας	πιθών	πεπεικώς	πεποιθώς
<b>Imperfect.</b>					<b>1 Pluperfect. 2 Pluperfect</b>	
ἔπειθον					ἐπεπείκειν ἐπεποιθείην	

#### MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείδομαι	πείσομαι	ἐπιθόμην	ἐπεισθην	πεισθήσομαι
Subj.	πείδομαι		πίθωμαι	πεισθῶ	
Opt.	πειθοίμην	πεισοίμην	πιθόμην	πεισθείην	πεισθήσοιμην
Imp.	πείθου		πίθου	πεισθῆτι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθής	πεισθήσόμενος
<b>Imperfect.</b>					
ἐπειθόμην					

	PRESENT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	Part.
S. 1	πέπεισμαι		πεπεισθαι	ἐπεπεισμεν
2	πέπεισαι	πέπεισο		ἐπέπεισο
3	πέπεισται	πεπείσθω		ἐπέπειστο
P. 1	πεπεισμεθα		πεπεισμένοις	ἐπεπεισμεθα
2	πέπεισθε	πέπεισθε		ἐπέπεισθε
3	πεπεισμένοι [εἰσ]	πεπείσθωσαν, πεπείσθων		πεπεισμένοι [ῆσαν]
D. 2	πέπεισθον	πέπεισθον		ἐπέπεισθον
3		πεπείσθων		ἐπεπείσθην

## ¶ 40. 2. Κομίζω, to bring.

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικέναι

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθην
Subj.	κομίζωμαι		κομίωμαι	κομισθῶ
Opt.	κομίζοιμην	κομισοίμην	κομισαίμην	κομισθίην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομισασθαι	κομισθῆναι
Part.	κομίζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομίζομην	κεκόμισμαι	ἐκεκομισμην	κομισθήσομαι
Opt.				κομισθῆσοίμην
Imp.		κεκόμισο		
Inf.		κεκομισθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθήμενος

## ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
X S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεύθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιέτον	κομιούντος	κομιεύσθον	



# TABLE XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

### ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγελκειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκέναι	
Part.	ἄγγελλων		ἄγγελῶν	ἤγγελκώς	

### FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοιμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσας
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖήτην		

### AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγελλω	ἄγγελλαιμι	
2	ἤγγειλας	ἄγγελλῃς	ἄγγελλαις, ἄγγελλειας	ἄγγειλον
3	ἤγγειλε	ἄγγελλῃ	ἄγγελλαι, ἄγγελλεις	ἄγγειλάτω
P. 1	ἤγγειλαμεν	ἄγγελλωμεν	ἄγγελλαιμεν	
2	ἤγγειλατε	ἄγγελλῃτε	ἄγγελλαιτε	ἄγγειλάτε
3	ἤγγειλαν	ἄγγελλωσι	ἄγγελλαιεν, ἄγγελλειαν	ἄγγειλάτωσαν, ἄγγελλάντων
D. 2	ἤγγειλατον	ἄγγελλῃτον	ἄγγελλαιτον	ἄγγειλάτον
3	ἤγγειλάτην		ἄγγελλαιτήν	ἄγγειλάτων
Inf.	ἄγγελλαι.		Part. ἄγγελλας, -ασα, -αν	G. -αντος, -άσης.

### MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγελην
Subj.	ἄγγελλωμαι	ἄγγελλωμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοιμην	ἄγγελοίμην	ἄγγελθειν	ἄγγελεῖν
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθῃ	ἄγγεληθῃ
Inf.	ἄγγελλέσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγεληναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθεις	ἄγγελες

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμεν	ἡγγελλήσομαι	ἡγγελλήσομαι
Opt.		ἡγγελλήσοιμην	ἡγγελλήσοιμην
Inf.		ἡγγελλήσεσθαι	ἡγγελλήσεσθαι
Part.		ἡγγελλόμενος	ἡγγελλόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελεῖσθαι	ἡγγελοῦμενος
2	ἡγγεῖ, ἡγγεῖ	ἡγγελοῖο		ἡγγελομένη
3	ἡγγεῖται	ἡγγελοῖτο		ἡγγελοῦμενον
P. 1	ἡγγελούμεθα	ἡγγελοῦμεθα		ἡγγελοῦμεν
2	ἡγγεῖσθε	ἡγγελοῖσθε		ἡγγελομένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελεῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγελάμην	ἡγγεῖλωμαι	ἡγγελαίμην	
2	ἡγγελλω	ἡγγεῖλῃ	ἡγγελλαιο	ἡγγελαί
3	ἡγγελαίτο	ἡγγεῖλται	ἡγγελαίτο	ἡγγελάσθω
P. 1	ἡγγελάμεθα	ἡγγεῖλωμεθα	ἡγγελαίμεθα	
2	ἡγγελασθε	ἡγγεῖλθε	ἡγγελασθε	ἡγγελασθε
3	ἡγγελαντο	ἡγγεῖλονται	ἡγγελαίτο	ἡγγελάσθωσαν, ἡγγελάσθων
D. 2	ἡγγελασθον	ἡγγεῖλθον	ἡγγελασθον	ἡγγελασθον
3	ἡγγελάσθην		ἡγγελασθην	ἡγγελάσθων
	Inf. ἡγγελασθαι.		Part. ἡγγελάμενος.	

	Ind.	Impr.	Inf.	Part.
S. 1	ἡγγελαί		ἡγγεῖλαι	ἡγγελαί
2	ἡγγελαί	ἡγγελοῖ		ἡγγελοῖ
3	ἡγγελαί	ἡγγελοῖ		ἡγγελοῖ
P. 1	ἡγγελάμεθα		ἡγγελεῖσθαι	ἡγγελεῖσθαι
2	ἡγγελαί	ἡγγελοῖ		ἡγγελοῖ
3	ἡγγελεῖσθαι	ἡγγελοῖσθαι,		ἡγγελεῖσθαι
D. 2	ἡγγελαί	ἡγγελοῖ		ἡγγελοῖ
3		ἡγγελοῖ		ἡγγελοῖ

# **¶ 42. LIQUID. 2. Φαίνω, to show.**

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφηνα	πέφαγκα	πέφηνα
Subj.	φαίλω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανόλην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίνειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίνων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφήνειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνομαι			φήσμαι
Opt.	φαινοίμην		φανοίμην	φήναιμην
Imp.	φαίνου			φήται
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθήσοίμην	φανήσοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανήναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθεὶς	φανεὶς	φανθήσόμενος	φανήσόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω	Part.	ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένοι	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσι	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθων

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αύξω* or *αυξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αύξω,	αυξάνω	αυξήσω	ηύξησα	ηύξηκα
Subj.	αύξω,	αυξάνω		αυξήσω	
Opt.	αύξοιμι,	αυξάνοιμι	αυξήσοιμι	αυξήσαιοι	
Imp.	αύξε,	αυξανε		αυξησον	
Inf.	αυξειν,	αυξανειν	αυξησειν	αυξησαι	ηυξηκέναι
Part.	αυξων,	αυξανων	αυξήσων	αυξήσας	ηυξηκώς
	Imperfect.				Pluperfect
	ηύξον,	ηύξανον			ηύξηκειν

## MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αύσομαι,	αυξάνομαι	αυξήσομαι	ηύξησάμην
Subj.	αύσωμαι,	αυξανώμαι		αυξήσωμαι
Opt.	αυξόιμην,	αυξανόιμην	αυξησοίμην	αυξησάιμην
Imp.	αύσου,	αυξανου		αυξησαι
Inf.	αυξεσθαι,	αυξανεσθαι	αυξησεσθαι	αυξησασθαι
Part.	αυξόμενος,	αυξανόμενος	αυξησόμενος	αυξησάμενος
	Imperfect.			
	ηυξόμην,	ηυξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ηύξημαι	ηύξημην	ηυξηθήν	αυξηθήσομαι
Subj.			αυξηθώ	
Opt.			αυξηθείη	αυξηθήσοιμην
Imp.	ηύξω		αυξηθήτω	
Inf.	ηυξησθαι		αυξηθήναι	αυξηθήσεσθαι
Part.	ηυξημένος		αυξηθείς	αυξηθήσόμενος

¶ 44. 2. Perfect Passive of *κάμπω*, *to bend*,  
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεξο
3	κέκαμπται	ἐλήλεγχται	κεκάμφθω, &c.	ἐλήλέγχθω, &c.
P. 1	κεκαμμεθα	ἐλήλεγμεθα		
2	κέκαμψθε	ἐλήλεγχθε	Infinitive.	
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[είσι]	[είσι]	Participle.	
D. 2	κέκαμφθον	ἐλήλεγχθον	κεκαμμένος	ἐληλεγμένος

## ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

## 1. Τιμάω, to honor.

## ACTIVE VOICE.

PRESENT IND.				PRESENT SUM.			
S.	1	τιμάω,	τιμῶ	τιμάω,	τιμῶ		
	2	τιμάεις,	τιμᾷς	τιμάης,	τιμᾷς		
	3	τιμάει,	τιμᾷ	τιμάη,	τιμᾷ		
P.	1	τιμάομεν,	τιμῶμεν	τιμάομεν,	τιμῶμεν		
	2	τιμάετε,	τιμάτε	τιμάητε,	τιμάτε		
	3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι		
D.	2	τιμάετον,	τιμάτον	τιμάητον,	τιμάτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι,	τιμῶην	
	2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς,	τιμῶης	
	3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ,	τιμῶη	
P.	1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν,	τιμῶημεν	
	2	ἐτιμάετε,	ἐτιμάτε	τιμάοιτε,	τιμῶτε,	τιμῶητε	
	3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν		
D.	2	ἐτιμάετον,	ἐτιμάτον	τιμάοιτον,	τιμῶτον,	τιμῶητον	
	3	ἐτιμάετην,	ἐτιμάτην	τιμῶιότην,	τιμῶιότην,	τιμῶιήτην	
PRESENT IMP.				PRESENT INF.			
S.	2	τίμαε,	τίμα	τιμάειν,	τιμᾶν		
	3	τιμάετω,	τιμάτω				
				PRESENT PART.			
P.	2	τιμάετε,	τιμάτε	τιμάων,	τιμῶν		
	3	τιμάετωσαν,	τιμάτωσαν,	τιμάουσα,	τιμῶσα		
		τιμάοντων,	τιμῶντων	τιμάον,	τιμῶν		
D.	2	τιμάετον,	τιμάτον	G. τιμάοντος,	τιμῶντος		
	3	τιμάετων,	τιμάτων	τιμαούσης,	τιμῶσης		
		Future.	Aorist.	Perfect.	Pluperfect.		
Ind.		τιμήσω	ἐτίμησα	τετίμηκα	ἐτετιμήκειν		
Subj.			τιμήσω				
Opt.		τιμήσοιμι	τιμήσαιμι				
Imp.			τίμησον				
Inf.		τιμήσειν	τιμήσαι	τετιμηκέναι			
Part		τιμήσων	τιμήσας	τετιμηκώς			

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
1. τιμάμαι,	τιμῶμαι	τιμάμαι,	τιμῶμαι
2. τιμάῃ,	τιμᾷ	τιμάῃ,	τιμᾷ
3. τιμάσται,	τιμάται	τιμάηται,	τιμάται
P. 1. τιμάσθαι,	τιμώμεθα	τιμάσμεθα,	τιμώμεθα
2. τιμάσθε,	τιμάσθῃς	τιμάσθῃς,	τιμάσθῃς
3. τιμάσθαι,	τιμῶνται	τιμάωνται,	τιμῶνται
D. 2. τιμάσθων,	τιμᾶσθων	τιμάησθων,	τιμᾶσθων

IMPERFECT.		PRESENT OPT.	
S. 1. ἐτιμάμην,	ἐτιμῶμην	τιμῶμαι,	τιμῶμην
2. ἐτιμάου,	ἐτιμῶ	τιμάοιο,	τιμῶο
3. ἐτιμάετο,	ἐτιμάτο	τιμάοιτο,	τιμῶτο
P. 1. ἐτιμάμεθα,	ἐτιμώμεθα	τιμαίμεθα,	τιμῶμεθα
2. ἐτιμάεσθῃς,	ἐτιμάσθῃς	τιμάοισθῃς,	τιμῶσθῃς
3. ἐτιμάοντο,	ἐτιμῶντο	τιμάοιντο,	τιμῶντο
D. 2. ἐτιμάεσθων,	ἐτιμᾶσθων	τιμάοισθων,	τιμῶσθων
3. ἐτιμάεσθην,	ἐτιμάσθην	τιμαίσθην,	τιμῶσθην

PRESENT IMP.		PRESENT IMP.	
S. 2. τιμάου,	τιμῶ	τιμάεσθαι,	τιμᾶσθαι
3. τιμαίσθω,	τιμάσθω		
P. 2. τιμάεσθῃς,	τιμᾶσθῃς	PRESENT PART.	
3. τιμαέσθωσαν,	τιμάσθωσαν,		
	τιμάσθων	τιμαίμενος,	τιμώμενος
D. 2. τιμάεσθων,	τιμᾶσθων	τιμαόμενη,	τιμώμενη
3. τιμαέσθων,	τιμάσθων	τιμαόμενον,	τιμώμενον

	FUTURE MID.	AORIST MID.	PERFECT.	AORIST PASS.
Ind.	τιμήσομαι	ἐτιμησάμην	τετιμημαι	ἐτιμήθην
Subj.		τιμήσωμαι		τιμήθω
Opt.	τιμησολμην	τιμησάμην		τιμήθελην
Imp.		τίμησαι	τετίμησο	τιμήθῃτι
Inf.	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι	τιμήθῆναι
Part.	τιμησόμενος	τιμησάμενος	τετιμημένος	τιμήθεις
	3 Future.		Pluperfect.	Future Pass
Ind.	τετιμήσομαι		ἐτετιμήμην	τιμήθῃσομαι
Opt.	τετιμησολμην			τιμήθῃσολμην
Inf.	τετιμήσεσθαι			τιμήθῃσεσθαι
Part.	τετιμησόμενος			τιμήθῃσόμενος

# Π 46. CONTRACT. 2. Φιλέω, to love.

## ACTIVE VOICE.

PRESENT IMP.				PRESENT SUP.			
S	1	φιλέω,	φιλῶ	φιλέω,	φιλῶ		
	2	φιλέεις,	φιλεῖς	φιλέης,	φιλήῃς		
	3	φιλέει,	φιλεῖ	φιλέῃ,	φιλήῃ		
λ	1	φιλέομεν,	φιλοῦμεν	φιλέωμεν,	φιλωμεν		
	2	φιλέετε,	φιλεῖτε	φιλέητε,	φιλήτε		
	3	φιλέουσι,	φιλοῦσι	φιλέωσι,	φιλώσι		
D.	2	φιλέετον,	φιλεῖτον	φιλέητον,	φιλήτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐφιλεον,	ἐφίλουν	φιλέοιμι,	φιλοῖμι,	φιλοίην	
	2	ἐφίλεες,	ἐφίλεεις	φιλέοις,	φιλοῖς,	φιλοίης	
	3	ἐφίλεε,	ἐφίλει	φιλέοι,	φιλοῖ,	φιλοίῃ	
P.	1	ἐφιλέομεν,	ἐφιλοῦμεν	φιλέοιμεν,	φιλοῖμεν,	φιλοίημεν	
	2	ἐφιλέετε,	ἐφιλεῖτε	φιλέοιτε,	φιλοῖτε,	φιλοίητε	
	3	ἐφιλεον,	ἐφίλουν	φιλέοιεν,	φιλοῖεν		
D.	2	ἐφιλέετον,	ἐφιλεῖτον	φιλέοιτον,	φιλοῖτον,	φιλοίητον	
	3	ἐφιλεέτην,	ἐφιλεέτην	φιλεοίτην,	φιλοίτην,	φιλοίήτην	
PRESENT IMP.				PRESENT IMP.			
S.	2	φίλεε,	φίλει	φιλέειν,	φιλεῖν		
	3	φιλεῖτω,	φιλεῖτω				
				PRESENT PART.			
P.	2	φιλέετε,	φιλεῖτε	φιλέων,	φιλῶν		
	3	φιλεέτωσαν,	φιλεῖτωσαν,	φιλέουσα,	φιλοῦσα		
		φιλεόντων,	φιλοῦντων	φιλέον,	φιλοῦν		
D.	2	φιλέετον,	φιλεῖτον	G. φιλέοντος,	φιλοῦντος		
	3	φιλεέτων,	φιλεῖτων	φιλεούσης,	φιλούσης		
		Future.	Aorist.	Perfect.	Pluperfect.		
Ind.		φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκα		
Subj.			φιλήσω				
Opt.		φιλήσοιμι	φιλήσαιμι				
Imp.			φίλησον				
Inf.		φιλήσειν	φιλήσαι	πεφίληκέναι			
Part.		φιλήσων	φιλήσας	πεφίληκώς			

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέομαι, φιλοῦμαι	φιλέωμαι, φιλωμαι	
2	φιλέῃ, φιλέει, φιλεῖται	φιλέῃ, φιλεῖται	φιλεῖται
3	φιλεῖται	φιλεῖται	φιλεῖται
P. 1	φιλέομεθα, φιλούμεθα	φιλέωμεθα, φιλώμεθα	φιλέωμεθα
2	φιλέεσθε, φιλεῖσθε	φιλέῃσθε, φιλεῖσθε	φιλέῃσθε
3	φιλέονται, φιλοῦνται	φιλέωνται, φιλῶνται	φιλέωνται
D. 2	φιλέεσθον, φιλεῖσθον	φιλέεσθον, φιλεῖσθον	φιλέεσθον
IMPERFECT.		PRESENT OPT.	
S. 1	ἐφιλέομην, ἐφιλούμην	φιλεοίμην, φιλοίμην	
2	ἐφιλέον, ἐφιλοῦ	φιλέοιο, φιλοῖο	
3	ἐφιλέετο, ἐφιλεῖτο	φιλέοιτο, φιλοῖτο	
P. 1	ἐφιλέομεθα, ἐφιλούμεθα	φιλεοίμεθα, φιλοίμεθα	φιλεοίμεθα
2	ἐφιλέεσθε, ἐφιλεῖσθε	φιλέοισθε, φιλοῖσθε	φιλοῖσθε
3	ἐφιλέοντο, ἐφιλοῦντο	φιλέοιντο, φιλοῖντο	φιλοῖντο
D. 2	ἐφιλέεσθον, ἐφιλεῖσθον	φιλέοισθον, φιλοῖσθον	φιλοῖσθον
3	ἐφιλέεσθην, ἐφιλεῖσθην	φιλεοίσθην, φιλοίσθην	φιλοίσθην
PRESENT IMP.		PRESENT IMP.	
S. 2	φιλέου, φιλοῦ	φιλέεσθαι, φιλεῖσθαι	
3	φιλέεσθω, φιλεῖσθω		
P. 2	φιλέεσθε, φιλεῖσθε		
3	φιλέεσθωσαν, φιλεῖσθωσαν		
D. 2	φιλέεσθον, φιλεῖσθον		
3	φιλέεσθων, φιλεῖσθων		
		PRESENT PART.	
		φιλέόμενος, φιλούμενος	
		φιλεομένη, φιλουμένη	
		φιλέόμενον, φιλούμενον	
Future Mid.		Perfect.	
Ind.	φιλήσομαι	πεφίλημαι	ἐφίληθην
Subj.	φιλήσωμαι		φιλήθω
Opt.	φιλήσοίμην		φιλήθειην
Imp.	φιλήσῃ	πεφίλησο	φιλήθῃ
Inf.	φιλήσεσθαι	πεφίλησθαι	φιλήθῃναι
Part.	φιλήσμενος	πεφίλημένος	φιλήθεις
3 Future.		Pluperfect.	
Ind.	πεφίλησομαι	ἐπεφίλημην	φιλήθῃσομαι
Opt.	πεφίλησοίμην		φιλήθῃσοίμην
Inf.	πεφίλησεσθαι		φιλήθῃσεσθαι
Part.	πεφίλησόμενος		φιλήθῃσόμενος



# 1 47. CONTRACT. 3. *Δηλώω, to manifest.*

## ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω,	δηλῶ	δηλώω,	δηλῶ
2	δηλόεις,	δηλοῖς	δηλόῃς,	δηλοῖς
3	δηλόει,	δηλοῖ	δηλόῃ,	δηλοῖ
P. 1	δηλούμεν,	δηλοῦμεν	δηλούμεν,	δηλῶμεν
2	δηλόετε,	δηλοῦτε	δηλόητε,	δηλώτε
3	δηλόουσι,	δηλοῦσι	δηλόωσι,	δηλώσι
D. 2	δηλόετον,	δηλοῦτον	δηλόητον,	δηλῶτον

	IMPERFECT.		PRESENT OPT.		
S. 1	ἐδήλουν,	ἐδήλουν	δηλόοιμι,	δηλοῖμι,	δηλοίην
2	ἐδήλοες,	ἐδήλους	δηλόοις,	δηλοῖς,	δηλοίης
3	ἐδήλοε,	ἐδήλου	δηλόοι,	δηλοῖ,	δηλοίη
P. 1	ἐδηλόομεν,	ἐδηλοῦμεν	δηλόοιμεν,	δηλοῖμεν,	δηλοίημεν
2	ἐδηλόετε,	ἐδηλοῦτε	δηλόοιτε,	δηλοῖτε,	δηλοίητε
3	ἐδήλοον,	ἐδήλουν	δηλόοιεν,	δηλοῖεν	
D. 2	ἐδηλόετον,	ἐδηλοῦτον	δηλόοιτον,	δηλοῖτον,	δηλοίητον
3	ἐδηλοεῖτην,	ἐδηλούτην	δηλοοίτην,	δηλοίτην,	δηλοίητην

	PRESENT IMP.		PRESENT INF.	
S. 2	δήλοε,	δήλου	δηλόειν,	δηλοῦν
3	δηλοέτω,	δηλούτω		
			PRESENT PART.	
P. 2	δηλόετε,	δηλοῦτε	δηλόων,	δηλῶν
3	δηλοέτωσαν,	δηλοῦτωσαν,	δηλόουσα,	δηλοῦσα
	δηλούντων,	δηλούντων	δηλόον,	δηλοῦν
D. 2	δηλόετον,	δηλοῦτον	G. δηλόοντος,	δηλοῦντος
3	δηλοέτων,	δηλούτων	δηλοούσης,	δηλούσης

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδήλωκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δηλώσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλούμαι, δηλοῦμαι	δηλώμαι, δηλῶμαι	
2	δηλόη, δῆλυι	δηλόη, δηλοι	
3	δηλόεται, δηλοῦται	δηλόηται, δηλῶται	
P. 1	δηλοόμεθα, δηλούμεθα	δηλωίμεθα, δηλώμεθα	
2	δηλόεσθε, δηλοῦσθε	δηλόησθε, δηλῶσθε	
3	δηλόονται, δηλοῦνται	δηλώονται, δηλῶνται	
D. 2	δηλόεσθον, δηλοῦσθον	δηλόησθον, δηλῶσθον	

IMPERFECT.		PRESENT OPT.	
S. 1	ἐδηλοόμην, ἐδηλούμην	δηλοοίμην, δηλοίμην	
2	ἐδηλόου, ἐδηλοῦ	δηλόοιο, δηλοῖο	
3	ἐδηλόετο, ἐδηλοῖτο	δηλόοιτο, δηλοῖτο	
P. 1	ἐδηλοόμεθα, ἐδηλούμεθα	δηλοοίμεθα, δηλοίμεθα	
2	ἐδηλόεσθε, ἐδηλοῦσθε	δηλόοισθε, δηλοῖσθε	
3	ἐδηλόοντο, ἐδηλοῦντο	δηλόοιντο, δηλοῖντο	
D. 2	ἐδηλόεσθον, ἐδηλοῦσθον	δηλόοισθον, δηλοῖσθον	
3	ἐδηλόεσθην, ἐδηλοῦσθην	δηλοοίεσθην, δηλοῖεσθην	

PRESENT IMP.		PRESENT INF.	
S. 2	δηλόου, δηλοῦ	δηλόεσθαι, δηλοῦσθαι	
3	δηλοέσθω, δηλοῦσθω		
P. 2	δηλόεσθε, δηλοῦσθε		
3	δηλοέσθωσαν, δηλούσθωσαν		
	δηλοέσθων, δηλούσθων		
D. 2	δηλόεσθον, δηλοῦσθον	δηλοόμενος, δηλούμενος	
3	δηλοέσθων, δηλούσθων	δηλοομένη, δηλουμένη	
		δηλοόμενον, δηλούμενον	

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι	ἐδηλώθη
Subj.		δηλώσωμαι		δηλωθῶ
Opt.	δηλωσοίμην	δηλωσαίμην		δηλωθείην
Imp.		δῆλωσαι	δεδήλωσο	δηλώθητι
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	δηλωθῆναι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	δηλωθείς
	3 Future.		Pluperfect.	Future Pass.
Ind.	δεδηλώσομαι		ἰδεδηλώμην	δηλωθήσομαι
Opt.	δεδηλωσοίμην			δηλωθήσομαι
Inf.	δεδηλώσεσθαι			δηλωθήσθαι
Part.	δεδηλωσόμενος			δηλωθήσόμενος

## ¶ 48. PURE VERBS. ii. VERBS IN -μι.

## 1. ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταιην	
2	ἵστης	ἵσῃς	ἵσταιῃς	ἵστη
3	ἵσθαι	ἵσῃ	ἵσταιῃ	ἵσάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταιμεν, ἵσταῖμεν	
2	ἵστατε	ἵστήτε	ἵσταιήτε, ἵσταῖτε	ἵστατε
3	ἵστασθαι	ἵσώσθαι	ἵσταιήσαν, ἵσταῖεν	ἵσάτωσαν, ἵσάντων
D. 2	ἵστατον	ἵστήτον	ἵσταιήτον, ἵσταῖτον	ἵστατον
3			ἵσταιήτην, ἵσταῖτην	ἵσάτην
	Inf. ἵσάναι.		Part. ἱστάς, -ᾶσα, -άν·	G. -άντος, -άσης.

## IMPERFECT.

S. 1	ἵστην	P. ἵσταμεν	D.
2	ἵστης	ἵστατε	ἵστατον
3	ἵσῃ	ἵστασαν	ἵσάτην

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἕστην	σῶ	σταίην		στήναι
2	ἕστης	σῃς	σταίῃς	στήθι (σᾶ)	
3	ἕσθαι	σῃ	σταίῃ	στήτω	Part. στάς
P. 1	ἕστημεν	σώμεν	σταίμεν, σταῖμεν		
2	ἕστητε	στήτε	σταίήτε, σταῖτε	στήτε	
3	ἕστησαν	σώσθαι	σταίήσαν, σταῖεν	στήτωσαν, σᾶντων	
D. 2	ἕστητον	στήτον	σταίήτον, σταῖτον	στήτον	
3	ἕστήτην		σταίήτην, σταῖτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἕστησα	ἕστηκα	ἕστήκειν, εἰσῆκειν	ἕστήξω
Subj.		στήσω	ἕστηχω		
Opt.	στήσοιμι	στήσῃμι			ἕστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἕστήξαι
Part.	στήσων	στήσας	ἕστηκώς		ἕστήξων

## PERFECT II.

## PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστιν	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιῆς	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστοιμεν	&c.	ἔστως		ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστωσα	ἔστατε
3	ἔστασι	ἔστωσι		&c.	ἔστως, ἔστός	ἔστασαν
D. 2	ἔστατον	*			ἔστωτος	ἔστατον
3					ἔστώσης	ἔστάτην

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστώμαι	ἵσταίμην		ἵστασθαι
2	ἵστασαι	ἵστη	ἵσταιο	ἵτασο, ἵστω	
3	ἵσταται	ἵσθῆται	ἵσταιτο	ἵτάσθω	Part.
P. 1	ἱστάμεθα	ἱστώμεθα	ἱσταίμεθα		ἱστάμενος
2	ἱστασθε	ἱστήσθε	ἱσταισθε	ἱτασθε	
3	ἱστανται	ἱστώνται	ἱσταιντο	ἱτάσθωσαν, ἱτάσθων	
D. 2	ἱστασθον	ἱστήσθον	ἱσταισθον	ἱτασθον	
3			ἱσταίσθην	ἱτάσθων	

## IMPERFECT

S. 1	ἱστάμην	P. ἱστάμεθα	D. *
2	ἱτασο, ἵστω	ἱταισθε	ἱτασθον
3	ἱστατο	ἱσταντο	ἱτάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἔστησάμην. Perf. ἔσταμαι.  
 Pluperf. ἑστάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάθην.  
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST *πρίασθαι, to buy.*

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπριάμην	πριῶμαι	πριαίμην		πρίασθαι
2	ἐπρία	πρή	πριαο	πρίσο, πρίω	
3	ἐπρίατο	πρήται	πριατο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πριώμεθα	πριαίμεθα		πριάμενος
2	ἐπριασθε	πρήσθε	πριασθε	πρίασθε	
3	ἐπριαντο	πρίωνται	πριαντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπριασθον	πρήσθον	πριασθον	πριασθον	
3	ἐπριάσθην		πριαίσθην	πριάσθων	

# 150. VERBS IN -μι. 3. Τίθῃμι, to put.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθῃμι	τιθῶ	τιθέην	
2	τίθῃς	τιθῇς	τιθείης	τίθαι
3	τίθῃσι	τιθῇ	τιθείη	τιθέτω
P. 1	τίθεμεν	τιθώμεν	τιδείμεν, τιδείην	
2	τίθετε	τιθέητε	τιθείητε, τιδείτε	τίθετε
3	τιθέασι, τιδέουσι	τιθῶσι	τιδείησαν, τιδείην	τιθέτωσαν, τιδέτω
D. 2	τίθετον	τιθέητον	τιδείητον, τιδείτον	τίθετον
3			τιδείητην, τιδέιτην	τιθέτων

Inf. τιθέναι. Part. τιθείς, -έισα, -έν· G. -έντος, -έισης.

### IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτίθεμεν	D.	
2	ἐτίθῃς, ἐτίθεις	ἐτίθετε		ἐτίθετον
3	ἐτίθῃ, ἐτίθει	ἐτίθεσαν		ἐτιθέτην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθῃκα	*	θῶ	θελῇν	
2	ἔθῃκας	*	θῇς	θελῇς	θίς
3	ἔθῃκε	*	θῇ	θελῇ	θίτω
P. 1	ἐθήκαμεν	ἔθεμεν	θώμεν	θελήμεν, θείμεν	
2	ἐθήκατε	ἔθετε	θήτε	θελήτε, θείτε	θίτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θελήσαν, θείαν	θίτωσαν, θίντων
D. 2		ἔθετον	θήτον	θελήτον, θείτον	θίτον
3		ἐθέτην		θειήτην, θείτην	θίτων

AOR. II. Inf. θέναι. Part. θείς, θείσα, θέν· G. θέντος, θείσης

	Future	Perfect	Pluperfect.
Ind.	θήσω	τέθεικα	τέθεικαίην
Opt.	θήσοιμι		
Inf.	θήσειν	τεθειμέναι	
Part.	θήσων	τεθεικώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	
S. 1	τιθίμαι	τιθῶμαι	τιθείμην,	τιθοίμην
2	τίθειςαι, τίθη	τιθῇ	τίθαιο,	τίθοις
3	τίθεται	τιθῇται	τίθειτο,	τίθοιτο
P. 1	τιθίμεθα	τιθώμεθα	τιθίμεθα,	τιθώμεθα
2	τίθεσθε	τιθήσθε	τίθεισθε,	τίθοισθε
3	τίθενται	τιθώνται	τίθειντο,	τίθουιντο
D. 2	τίθεσθον	τιθήσθον	τιθείσθον,	τιθούσθον
3			τιθείσθην,	τιθούσθην

	Imp.	Inf.	IMPERFECT.	
S. 1		τίθεσθαι	ἐτιθείμην	
2	τίθειςο, τίθου		ἐτίθεισο, ἐτίθου	
3	τιθείσθω	Part.	ἐτιθείτο	
P. 1		τιθίμενος	ἐτιθίμεθα	
2	τίθεσθε		ἐτίθεσθε	
3	τιθέσθωσαν, τιθέσθων		ἐτίθειντο	
D. 2	τίθεσθον		ἐτίθεσθον	
3	τιθέσθων		ἐτιθείσθην	

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐθίμην	θῶμαι	θείμην (θοίμην)		θείσθαι
2	ἐθου	θῇ	θίσο	θού	
3	ἐθειτο	θῇται	θείτο	θείσθω	Part.
P. 1	ἐθίμεθα	θώμεθα	θείμεθα		θίμενοι
2	ἐθεσθε	θήσθε	θείσθε	θείσθε	
3	ἐθεντο	θώνται	θύντο	θείσθωσαν, θείσθων	
D. 2	ἐθεσθον	θήσθον	θείσθον	θείσθον	
3	ἐθείσθην		θείσθην	θείσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	ἐτέθην	τεθήσομαι	τέθειμαι	ἐτεθείμην
Subj.		τεθῶ			
Opt.	θησοίμην	τεθείην	τεθησοίμην		
Imp.		τέθειτε		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

## ¶ 51. VERBS IN-μι. 4. Δίδωμι, to give.

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	διδόλην (διδώην)	
2	δίδως	διδῷς	διδόης	δίδον
3	δίδωσι	διδῷ	διδόη	διδότω
P. 1	δίδομεν	διδῶμεν	διδόλημεν, διδοῖμεν	
2	δίδοτε	διδώτε	διδόλητε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδάσι	διδόλησαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδάτον	διδόλητον, διδοῖτον	δίδοτον
3			διδόητην, διδοίτην	διδότων

Inf. δίδοναι. Part. διδούς, -οῦσα, -όν. G. -όντος, -ούσης.

## IMPERFECT.

S. 1	ἐδίδων,	ἐδίδουν	P. ἐδίδομεν	D.
2	ἐδίδως,	ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω,	ἐδίδου	ἐδίδοσαν	ἐδιδότην

## AORIST I.

## AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δώην)	
2	ἔδωκας	*	δῷς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δώτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δώσι	δοίησαν, δοῖεν	δότωσαν, δόντων
D. 2		ἔδοτον.	δώτον	δοίητον, δοῖτον	δότον
3		ἐδότην		δοίητην, δοίτην	δότων

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν. G. δόντος, δοῦσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδῶκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδῶκέναι	
Part.	δῶσων	δεδῶκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	διδόιμην	
2	δίδοσαι	διδῷ	δίδοιο	δίδουσο, δίδου
3	δίδεται	διδῶται	δίδοιτο	δίδουθω
P. 1	διδόμεθα	διδώμεθα	διδόιμεθα	
2	δίδουσθε	διδῶσθε	διδούσθε	διδόσθε
3	δίδονται	διδῶνται	δίδοιντο	διδόσθωσαν διδόσθων
D. 2	δίδουσθον	διδῶσθον	διδούσθον	διδόσθον
3			διδούσθην	διδόσθων

Inf. δίδουσαι.

Part. διδόμενος.

## IMPERFECT.

S. 1	ἐδιδόμην	P. ἐδιδόμεθα	D.
2	ἐδίδουσο, ἐδίδου	ἐδίδουσθε	ἐδίδουσθον
3	ἐδίδετο	ἐδίδοντο	ἐδιδόσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἐδου	δῷ	δοῖτο	δοῦ	
3	ἐδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἐδόμεθα	δῶμεθα	δοίμεθα		δόμενος
2	ἐδουσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἐδοντο	δῶνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἐδουσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἐδούσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἐδόσθην	δοσθήσομαι	δέδομαι	ἐδεδόμην
Subj.		δοσῶ			
Opt.	δώσοιμην	δοσθίην	δοσθισοίμην		
Imp.		δόσθητι		δέδουσο	
Inf.	δώσεσθαι	δοσθῆναι	δοσθήσεσθαι	δέδουσθαι	
Part.	δωσόμενος	δοσθείς	δοσθήσόμενος	δεδομένος	



# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 δεικνύμι	δεικνύω	δεικνύοιμι	
	2 δεικνῦς	δεικνύῃς	δεικνύοις	δεικνῦ
	3 δεικνῦσι	δεικνύῃ	δεικνύοι	δεικνῦτω
P.	1 δεικνύμεν	δεικνύωμεν	δεικνύοιμεν	
	2 δεικνυτε	δεικνύητε	δεικνύοιτε	δεικνυτε
	3 δεικνύασι,	δεικνύωσι	δεικνύοιεν	δεικνύτωσαν,
	δεικνῦσι			δεικνύτων
D.	2 δεικνύτον	δεικνύητον	δεικνύοιτον	δεικνύτον
	3		δεικνύοιτην	δεικνύτων
	Inf. δεικνύναι.	Part. δεικνύς, -ῦσα, -ύν		G. -ύντος, -ύσης.

### IMPERFECT.

S.	1 ἐδείκνυν,	ἐδείκνυνον	P. ἐδείκνυμεν	D.
	2 ἐδείκνυς,	ἐδείκνυες	ἐδείκνυτε	ἐδείκνυτον
	3 ἐδείκνυ,	ἐδείκνυε	ἐδείκνυσαν	ἐδείκνυτην

Future δείξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S	1 δεικνύμαι	δεικνύωμαι	δεικνυίμην	
	2 δεικνυσαι	δεικνύῃ	δεικνύοιο	δεικνυσο
	3 δεικνυται	δεικνύηται	δεικνύοιτο	δεικνύσθω
P.	1 δεικνύμεθα	δεικνύωμεθα	δεικνυίμεθα	
	2 δεικνυσθε	δεικνύησθε	δεικνύοισθε	δεικνυσθε
	3 δεικνυνται	δεικνύωνται	δεικνύοιντο	δεικνύσθωσαν,
				δεικνύσθων
D.	2 δεικνυσθον	δεικνύησθον	δεικνύοισθον	δεικνυσθον
	3		δεικνύοισθην	δεικνύσθων
	Inf. δεικνυσθαι.	Part. δεικνύμενος.		

### IMPERFECT.

S	1 ἐδεικνύμην	P. ἐδεικνύμεθα	D.
	2 ἐδεικνυσο	ἐδεικνυσθε	ἐδεικνυσθον
	3 ἐδεικνυτο	ἐδεικνυντο	ἐδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἐδείξαμην. Perf. δίδειγμαί.  
Pluperf. ἐδεδίγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δεῖχθή-  
σομαι.

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῆ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίημεν, φαῖμεν		φάς
2	φατέ	φήτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φάτον	φήτον	φαίητον, φαῖτον	φάτον	
3			φαιήτην, φαίτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατην
3	ἔφη, ἦ	ἔφασαν	

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσκοιμι		* ἐροῖμι, ἐρολήν
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρών

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἰρηκέναι	
Part.	φήσας, εἶπας	εἰπών	εἰρηκώς	

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἐφασκόμεν · Perf. εἰρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-  
 μα, Aor. Pass. ἐφρήθην, ἐφρέθην, Fut. Pass. ῥηθήσομαι.

# ¶ 54. VERBS IN -μι. 7. "ἰημι, to send.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἰημι	ἰῶ	ἰέην		ἰέναι
2	ἰῆς	ἰῆς	ἰέης	ἰεῖ	
3	ἰῆσι	ἰῆ	ἰέη	ἰέτω	Part.
P 1	ἰέμεν	ἰῶμεν	ἰέημεν, ἰεῖμεν		ἰεῖς
2	ἰετε	ἰῆτε	ἰέητε, ἰεῖτε	ἰετε	
3	ἰᾶσι, ἰᾶσθε	ἰῶσι	ἰέησαν, ἰεῖαν	ἰέτωσαν, ἰέντων	
D 2	ἰέτον	ἰῆτον	ἰέητον, ἰεῖτον	ἰέτον	
3			ἰεήτην, ἰεῖτην	ἰέτων	

### IMPERFECT. AORIST I.

### AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἰῆν, ἰουν (ἰεῖν)	ἦκα	* ὦ	εἶην	ἰέναι
2	ἰῆς, ἰεῖς	ἦκας	* ἦς	εἶης	ἔς
3	ἦ, ἰεῖ	ἦκε	* ἦ	εἶη, &c.	ἔτω
P 1	ἰέμεν	ἦκαμεν	εἶμεν	ῶμεν	ἰεῖς
2	ἰετε	ἦκατε	εἶτε	ῆτε	
3	ἰεσαν	ἦκαν	εἶσαν	ῶσι	ἰέτωσαν, ἔντων
D 2	ἰέτον		εἶτον	ῆτον	ἔτον
3	ἰέτην		εἶτην	ῆτων	

Future, ἦσω.

Perfect, εἶκα.

Pluperfect, εἶκουν.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἰέμαι	ἰῶμαι	ἰέμην, ἰοίμην		ἰεσθαι
2	ἰσσαι, ἰῆ	ἰῆ	ἰεῖο, ἰοῖο	ἰεσο, ἰου	
3	ἰεται	ἰῆται	ἰεῖτο, ἰοῖτο	ἰεσθω	Part.
	&c.	&c.	&c.	&c.	ἰέμενος

### IMPERFECT.

### AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἰέμην	εἶμην	οἶμαι	οἶμην	ἰεσθαι
2	ἰεσο, ἰου	εἶσο	ῆ	οἶο	οὔ
3	ἰετο	εἶτο	ῆται	οἶτο	ἰεσθω
	&c.	&c.	&c.	&c.	ἰέμενος

Fut. Mid. ἦσομαι. 1 Aor. Mid. ἦκαμην. Perf. εἶμαι. Plup. εἶκαμην. Aor. Pass. εἶσθην. Fut. Pass. ἰθήσομαι.

## ¶ 55. 8. Εἰμί, to be.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἰμί	ὦ	εἴην		εἶναι
2	εἶς, εἶ	ἦς	εἴης	ἦθι	
3	εἶσι	ῆ	εἴη	ἔστω (ῆτω),	
P. 1	ἐσμέν	ᾧμεν	εἴημεν, εἴμεν		Part. ὄν
2	ἐστέ	ῆτε	εἴητε, εἴτε	ἔστε	οὐσα
3	εἰσὶ	ᾧσι	εἴησαν, εἴεν	ἔστωσαν, ἔστων, ὄττων	ὄν
D. 2	ἐστόν	ῆτον	εἴητον, εἴτον	ἔστον	ὄντος
3			εἴητην, εἴτην	ἔστων	οὐσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ῆ, ῆμην	ἔσομαι	ἔσεσθαι
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοιο
3	ῆν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ῆμεν	ἐσόμεθα	ἐσόμενος
2	ῆτε, ῆστε	ἔσευθε	ἔσοισθε
3	ῆσαν	ἔσονται	ἔσονται
D. 2	ῆτον, ῆστον	ἔσεσθον	ἔσοισθον
3	ῆτην, ῆστην		ἔσολυσθον

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμὶ D.	S. 1 ἰω L.	S. 2 ἴω, ἴωο P.	M. ἰόν L.
2 εἶς I.	εἶω E.	Inf.	F. ἰούσα I.
ἐσσι P.	3 ῆσι E.	ἴμω E.	ἰούσα D.
3 ἐσσι D.	ἴωσι E.	ἴμωσι E.	ἰούσα D.
P. 1 εἰμίν I.	P. 1 ᾧμω D.	ἴμωσι P.	ἰούσα D.
εἰμίν P.	3 ἴωσι L.	ἴμωσι E. & E.	N. ἰόν I.
ἴμω P.	Opt.	ῆμω D.	Gen.
3 ἐσσι D.	S. 2 εἴωσα P.	εἴμω D.	ἰόντος I.
εἴωσι E.	ἴωσι, 3 ἴω L.	εἴμωσι D.	εἴοντος D.

## IMPERFECT.

S. 1	2	3	P. 3
ἴω E.	ἴωσι P.	ἴωσι I.	ἴωσι I. P.
ἴω E.	ἴωσα E.	ῆσι D.	ἴωσι P.
ἴωσι It.	ἴωσι L.	ἴωσι It.	ἴωσι It.
ἴω L.	3 ῆσι E.	P. 1 ῆμωσι D.	ἴωσι L.
ῆσι L.	ῆσι(ν) L.	2 ἴωσι L.	ῆσι E.

DIALECTIC FORMS OF *εἰμί*, to be

## FUTURE IND.

3. 1 <i>ἰσμεν</i> E.	S. 3 <i>ἰσται</i> E.	F. 1 <i>ἰσμεθα</i> P.
2 <i>ἰσται</i> L.	<i>ἰσται</i> E.	<i>ἰσμεθα</i> E.
<i>ἰσται</i> E.	<i>ἰσται</i> D.	2 <i>ἰσθε</i> E.
<i>ἰσῶ</i> P.	<i>ἰσῶνται</i> D.	3 <i>ἰσονται</i> E.
<i>ἰσῶ</i> D.		<i>ἰσονται</i> D.

¶ 56. 9. *Εἶμι*, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	<i>εἶμι</i>	<i>ἴω</i>	<i>ἴοιμι, ἰόλην</i>		<i>ἰέναι</i>	<i>ἰών</i>
2	<i>εἶς, εἰ</i>	<i>ἴης</i>	<i>ἴοις</i>	<i>ἴθι (εἰ)</i>		<i>ἰούσα</i>
3	<i>εἶσι</i>	<i>ἴῃ</i>	<i>ἴοι</i>	<i>ἴτω</i>		<i>ἰόν</i>
P. 1	<i>ἴμεν</i>	<i>ἴωμεν</i>	<i>ἴοιμεν</i>			
2	<i>ἴτε</i>	<i>ἴητε</i>	<i>ἴοιτε</i>	<i>ἴτε</i>		
3	<i>ἴσσι</i>	<i>ἴωσι</i>	<i>ἴοισιν</i>	<i>ἴωσαν,</i> <i>ἰόντων, ἴων</i>		
D. 2	<i>ἴον</i>	<i>ἴητον</i>	<i>ἴοιτον</i>	<i>ἴον</i>		
3			<i>ἰότιην</i>	<i>ἴων</i>		

## PLUPERFECT II., OR IMPERFECT.

S. 1	<i>ἦεν, ἦα (ἦτα)</i>	P. <i>ἦιμεν, ἦμεν</i>	D. <i>ἦιτον, ἦτον</i>
2	<i>ἦεις, ἦισθα</i>	<i>ἦeite, ἦτε</i>	<i>ἦιτην, ἦτην</i>
3	<i>ἦει(ν)</i>	<i>ἦεσαν</i>	

MIDDLE (to hasten). Present, *ἵεμαι*. Imperfect, *ἰέμεην*.

## DIALECTIC FORMS.

## PRESENT.

	Ind.	Subj.	Opt.	Inf.
S. 2	<i>ἴω</i> L.	S. 1 <i>ἴω</i> P.	S. 3 <i>ἴη</i> E.	<i>ἴμεν</i> E. D.
	<i>ἴωθα</i> E.	2 <i>ἴωθα</i> E.	<i>ἴη</i> E.	<i>ἴμεται</i> E.
		3 <i>ἴωσι</i> E.		<i>ἴμενται</i> E.
P. 3	<i>ἴωσι</i> P.	P. 1 <i>ἴωμεν</i> E.		<i>ἴωσι</i> P.

## IMPERFECT.

S. 1	<i>ἴω</i> L.	P. 1 <i>ἴωμεν</i> E.	D. 3 <i>ἴων</i> E.
3	<i>ἴωσι</i> L.	3 <i>ἴων</i> E.	
	<i>ἴω</i> E.	<i>ἴων</i> I.	
	<i>ἴω</i> E.	<i>ἴων</i> F.	

MID. Fut. *ἰσμεναι*, Aor. *ἰσάμεην*, Ep. (§ 252).

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

## 1. AORIST II. of βαίνω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἐβην	βῶ	βαίην		βῆναι
	2 ἐβης	βῆς	βαίης	βήθι (βῆ)	
	3 ἐβη	βῇ	βαίῃ	βήτω	Part.
P.	1 ἐβίμεν	βώμεν	βαίμεν, βαῖμεν		βίς
	2 ἐβίτε	βήτε	βαίητε, βαιτε	βήτε	
	3 ἐβισαν	βώσι	βαίησαν, βαιῶν	βήτωσαν, βίντων	
D.	2 ἐβήτον	βήτον	βαίητον, βαιτον	βήτον	
	3 ἐβήτην		βαιήτην, βαιτην	βήτην	

## 2. AORIST II. of ἀποδιδράσκειν, to run away.

	Ind.	Subj.	Opt.	Inf.
S.	1 ἀπιδράω	ἀποδράω	ἀποδραίην	ἀποδράναι
	2 ἀπιδράς	ἀποδράς	ἀποδραίης	
	3 ἀπιδρά	ἀποδρά	ἀποδραίῃ	Part.
P.	1 ἀπιδράμεν	ἀποδράμεν	&c.	ἀποδράς
	2 ἀπιδράτε	ἀποδράτε		
	3 ἀπιδράσαν	ἀποδράσι		
D.	2 ἀπιδράτον	ἀποδράτον		
	3 ἀπιδράτην			

## 3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔγνων	γνῶ	γνοίην (γνώην)		γνῶναι
	2 ἔγνως	γνῶς	γνοίης	γνώθι	
	3 ἔγνω	γνῶ	γνοίῃ	γνώτω	Part.
P.	1 ἔγνωμεν	γνώμεν	γνοίμεν, γνοῖμεν		γνούς
	2 ἔγνωτε	γνώτε	γνοίητε, γνοῖτε	γνώτε	
	3 ἔγνωσαν	γνώσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνόντων	
D.	2 ἔγνωτον	γνώτον	γνοίητον, γνοῖτον	γνώτον	
	3 ἔγνωτην		γνοίήτην, γνοῖτην	γνώτων	

## 4. AORIST II. of εἰσέρω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 εἰδῶν	εἰσέρω	εἰσοίμι		εἰσέραι
	2 εἰδῶς	εἰσέρῳς	εἰσοίμης	εἰσέθι	
	3 εἰδῶ	εἰσέρῳ	εἰσοίμῃ	εἰσέτω	Part.
P.	1 εἰδῶμεν	εἰσέρωμεν	εἰσοίμεν		εἰσός
	2 εἰδῶτε	εἰσέρητε	εἰσοίτε	εἰστε	
	3 εἰδῶσαν	εἰσέρωσι	εἰσοίεν	εἰσάσαν, εἰσύντων	
D.	2 εἰδῶτον	εἰσέρητον	εἰσοίτον	εἰσύντον	
	3 εἰδῶτην	γ	εἰσοίτην	εἰσύντων	

## ¶ 58. XV. (E.) PRETERITIVE VERBS.

## 1. Οἶδα, to know.

## PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείῃ	ἴτω	Part.
P 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	ἴδωμεν		εἰδώς
2	οἶδατε, ἴστα	εἰδῆτε		ἴστε	
3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστον	εἰδῆτον		ἴτων	3 ἴτων

## PLUPERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἤδειν, ἤδη	ἤδειν	ἤδειν	ἤδειν	ἤδειν
2	ἤδεις, ἤδη	ἤδεις	ἤδεις	ἤδεις	ἤδεις
3	ἤδειν, ἤδη	ἤδειν	ἤδειν	ἤδειν	ἤδειν
P. 1	ἤδειμεν, ἤδειν	ἤδειμεν	ἤδειμεν	ἤδειμεν	ἤδειμεν
2	ἤδειτε, ἤδειν	ἤδειτε	ἤδειτε	ἤδειτε	ἤδειτε
3	ἤδειν, ἤδειν	ἤδειν	ἤδειν	ἤδειν	ἤδειν
D. 1	ἤδειτον, ἤδειν	ἤδειτον	ἤδειτον	ἤδειτον	ἤδειτον
2	ἤδειτον, ἤδειν	ἤδειτον	ἤδειτον	ἤδειτον	ἤδειτον
3	ἤδειτον, ἤδειν	ἤδειτον	ἤδειτον	ἤδειτον	ἤδειτον

Future, εἶσομαι, εἰδήσω.

Aorist, εἰδήσα.

## 2. Δέδοικα or δέδια, to be afraid.

## PERFECT II.

## PLUPERF. II

	Ind.	Subj.	Imp.	Inf.
S. 1	δέδια	δεδίω		δεδέσθαι
2	δέδιας	δεδίης	δεδίθι	
3	δέδιε	δεδίῃ	δεδίτω	Part.
P. 1	δέδιμεν	δεδίωμεν		δεδιώς
2	δέδιτε	δεδίητε	δεδίτε	
3	δέδιᾱσι	δεδίωσι	δεδίτωσαν	
D. 2	δέδιτον	δεδίητον	δεδίτον	
3		δεδίωτων		

1 Perf. δέδοικα. 1 Pluperf. ἐδεδοίκαεν. Fut. δείσωμαι. Aor. ἔδεισα.

## ¶ 59. 3. ἵμαι, to sit.

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἵμαι		ἵσθαι	ἵμεος
2	ἵσαι	ἵσο		ἵμην
3	ἵσται	ἵσθω		ἵσο
P. 1	ἵμεθα			ἵμεθα
2	ἵσθε	ἵσθε		ἵσθε
3	ἵσται	ἵσθωσαν, ἵσθων		ἵντο
D. 2	ἵσθον	ἵσθον	3 ἵσθων	

## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθούμην		καθίσθαι
2	κάθησαι	κάθῃ	κάθοιο	κάθησο	
3	κάθηται	κάθῃται	κάθοιτο	κάθησθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθόμεθα		καθήμενος
2	καθήσθε	καθήσθε	καθούσθε	κάθησθε	
3	κάθονται	κάθωνται	καθόιντο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	καθούσθον	κάθησθον	
3			καθόισθην	καθήσθων	

## PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθήσο	2	ἐκάθησθε,	καθήσθε
3	ἐκάθητο,	καθήτο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθήσθον	D. 3	ἐκαθήσθην,	καθήσθην

## ¶ 60. Κείμεναι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κείμεναι	κίωμαι	κειόμην		κεισθαι
2	κείσαι	κῆῃ	κείοιο	κείσο	
3	κείται	κῆται	κείοιτο	κείσθω	Part.
P. 1	κείμεθα	κίωμεθα	κειόμεθα		κείμενος
2	κείσθε	κῆσθε	κειούσθε	κείσθε	
3	κείνται	κίωνται	κειόιντο	κεισθώσαν, κείσθων	
D. 2	κείσθον	κῆσθον	κειούσθον	κείσθον	
3			κειόισθην	κείσθων	

## IMPERFECT OR PLUPERFECT.

S. 1	ἐκείμην	P. ἐκειμεθα	D.	
2	ἐκεισο	ἐκεισθε		ἐκεισθον
3	ἐκειτο	ἐκειντο		ἐκεισθην

Future, κείσομαι.



# ¶ 61. XVI. CHANGES IN THE ROOT

## A. EUPHONIC CHANGES.

[§§ 259 - 264.]

- |                                                                                           |                                       |
|-------------------------------------------------------------------------------------------|---------------------------------------|
| 1. Precession { a. of <i>a</i> to <i>i</i> .<br>b. of <i>s</i> and <i>z</i> to <i>i</i> . | 4. Metathesis.                        |
| 2. Contraction.                                                                           | 5. To avoid Double Aspiration.        |
| 3. Syncope.                                                                               | 6. Omission or Addition of Consonant. |
|                                                                                           | 7. From the Omission of the Digamma.  |

## B. EMPHATIC CHANGES.

### I. BY LENGTHENING A SHORT VOWEL.

[§§ 266 - 270.]

- |                                  |                           |                            |
|----------------------------------|---------------------------|----------------------------|
| 1. <i>ä</i> to <i>u</i> .        | 4. <i>i</i> to <i>u</i> . | 7. <i>e</i> to <i>au</i> . |
| 2. <i>ä</i> to <i>ai</i> .       | 5. <i>y</i> to <i>i</i> . | 8. <i>ö</i> to <i>ü</i> .  |
| 3. Various Changes of <i>a</i> . | 6. <i>y</i> to <i>u</i> . | 9. <i>ö</i> to <i>au</i> . |

### II. BY THE ADDITION OF CONSONANTS.

[§§ 271 - 282.]

- |                                                                                                                                                                                                                   |                                                                                                                                                            |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Of <i>τ</i> { a. To Labial Roots.<br>β. To Other Roots.                                                                                                                                                        | 3. Of <i>ν</i> { a. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to <i>a</i> .                          |
| 2. Of <i>σ</i> { a. Prefixed.<br>β. Affixed.<br>Uniting with <i>a</i><br>γ. Palatal to form <i>σσ(στ)</i> .<br>δ. " " ζ.<br>ε. γγ " ζ.<br>ζ. Lingual " ζ.<br>η. " " <i>σσ(στ)</i> .<br>θ. Labial " ζ, <i>σσ</i> . | 4. Of <i>σν</i> { a. Without further change.<br>β. Vowel changed by precession.<br>γ. Vowel lengthened. [sion].<br>δ. Metathesis.<br>ε. Consonant dropped. |
|                                                                                                                                                                                                                   | 5. Of <i>δ, γ, θ, χ</i> .                                                                                                                                  |

### III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283 - 300.]

#### 1. By Reduplication (§§ 283 - 286).

- |              |                                |
|--------------|--------------------------------|
| a. Proper.   | a. In Verbs in - <i>μμ</i> .   |
| b. Attic.    | β. In Verbs in - <i>σνσν</i> . |
| c. Improper. | γ. In Other Verbs.             |

#### 2. By Syllabic Affixes (§§ 287 - 299).

- |                                                                                                                  |                                                                                               |
|------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| a. <i>a</i> and <i>i</i> .                                                                                       | d. <i>νν</i> { a. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid [Roots]. |
| b. <i>ä</i> { a. Without further change.<br>β. With the Insertion of <i>ν</i> .<br>γ. With <i>ä</i> , prolonged. | e. <i>σσ</i> .                                                                                |
| c. <i>σ</i> .                                                                                                    | f. <i>ζ</i> .                                                                                 |
|                                                                                                                  | g. Other Syllables.                                                                           |

#### 3. By Exchange of Letters (§ 300).

σ becoming i.

## C. ANOMALOUS CHANGES.

[§ 301.]

### D. TABLES OF FORMATION.

¶ 62. I. TABLE OF DERIVATION.

### A. Nouns.

[§§ 305 - 313 ]

**L. FROM VERBS, denoting**

1. The *Action*; in *-σις, -σιῶς, -η, -α, -ος (-ου), -της, -ος (-ιος), -μῆς, -μην*.
2. The *Effect or Object*, in *-μᾶ*.
3. The *Doer*, in *-της, -της, -της, -ῶς, (F. -τηῖα, -τιῶς, -της, -τις), -ῶς, -ος*.
4. The *Place, Instrument, &c.*, in *-τόριον, -τρον, -τεῖα*.

## II. FROM ADJECTIVES expressing

the *Abstract*, in  $-\acute{\iota}\bar{\alpha}$  ( $-\acute{\iota}\bar{\alpha}$ ,  $-\acute{\iota}\bar{\alpha}$ ),  $-\tau\eta\varsigma$ ,  $-\sigma\ddot{\upsilon}\nu\eta$ ,  $-\sigma\varsigma$  ( $-\iota\sigma\varsigma$ ),  $-\acute{\alpha}\varsigma$ .

### III. FROM OTHER NOUNS.

1. *Pativals*, in -ης (F. -εις), -ύς (F. -ις).
2. *Patronymics*, in -ίδης, -έδης, -ιδής (F. -ίς, -αίς, -ιάς), -ίων (F. -ίωνη, -ιων).
3. *Female Appellatives*, in -η, -αινά, -ιά, -σά (F. -σά).
4. *Diminutives*, in -ιον (-ίδιον, -άριον, -ύλλιον, -ύριον, &c.), -ίς, -ίδις, -ίχη, -άχη, -υλλίς, -ύλις, &c.
5. *Augmentatives*, in -ων, -ωνία, -αίς.

### B. ADJECTIVES.

[§§ 314-316.]

**L FROM VERBS :** in ἵπός, -τήριος.

-μων, active; -τός, -τός, -τός, passive; -ίμος, fitness; -ἄρος, -ἄς, &c.

II. FROM NOUNS ; in -τος (-ατος, -ιτος,

-σις, -ως, -υις), belonging to; -ῖος, -ῆος, -ᾰῖος, relating to; -σις, -ῖος, -εν, material; -ῖος (ῖ), time or prevalence; -ῖος, -ηῖος, -ᾰῖος,

*patrial* ; -ρός, -ιρός, -ηρός, -ἄλιος,  
-ηλός, -ωλός, -ις, -ῶδης, *fulness of*  
*quality.*

### III. FROM ADJECTIVES AND AD- VERBS.

1. As from Nouns.
2. Strengthened Forms ; Comparative, Superlative.

### C. PRONOUNS.

**[§ 317.]**

## D. VERRILL

[§§ 318, 319.]

### I. FROM NOUNS AND ADJECTIVES :

in -ίω, -ύω, -ᾶω, to be or do; -έω, -αίω, -ύω, to make; -ίζω, -άζω, imitative, active, &c.; -ω with penult strengthened, active, &c.

## II. FROM OTHER VERBS; in -*oías*.

-άω, -άω, desiderative; -ζω, -εζω, &c., frequentative, intensive, inceptive, diminutive, &c.

### E. ADVERBS.

[§§ 320 - 322.]

## I. OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in *-av*, *place whence*; *-ov*, *place where*; *-ns*, &c.
2. *Dutives*, in *-ai*, *-aŭi*, *-noŭi*, *-āŭi*, *place where*; *-ŋ*, *-a*, *-ai*, *i*, *w.ry*, *place where, time when*; &c.
3. *Accusatives*, especially *Neut. Sing.* and *Plur.* of *Adjectives*.

## II. DERIVATIVES SIGNIFYING

1. *Manner*, in -ος, -ηδον, -δον, -δην, -ᾶδον, -ᾶ, -ί, -ί, -ς.
2. *Time when*, in -τε, -ίη.
3. *Place whither*, in -ος.
4. *Number*, in -ᾶντες.

### III. PREPOSITIONS WITH THEIR CASES.

#### IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS WITHOUT CASES.



## CORRELATIVES.

Poetic and Dialectic Forms are not marked.]

[illegible]

DERIVATIVE VERBS. ποσών, οὐδινών, ιτιρειών (from ιτιρεῖος, omitted above), ἐμειών, ἰσών, ἀλλοιών, οὐδινίζω, ἀμφοτιρίζω, ἱκατιρίζω, ἀλλάσσω, &c.

### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; or, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the Included verb. § 430. The same verb often governs two ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making, appointing, choosing, esteeming, naming, &c.* — (II.) The DIRECT OBJECT and the EFFECT. *not in apposition*; as with verbs of *doing, saying, &c.* — (III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of asking and requiring, of *clothing and unclothing, of concealing and depriving, of persuading and teaching, &c.*

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, OR PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPELLATIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the *case* of the *antecedent*, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a *verb*. § 526.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the *singular*. § 549.

The PASSIVE VOICE has for its SUBJECT an *object* of the *Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the *Active* remains unchanged with the *Passive*. THE SUBJECT OF THE *Active* is commonly expressed, with the *Passive*, by the *Genitive* with a *preposition*. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged* ;  
Aorist, as (a.) *momentary* or *transient* ;

{ (b.) a *habit* or *continued course of conduct* ; (c.) *doing at the time of*, or *until* ; ~~an~~  
{ (b.) a *single act* ; (c.) *simply done in its own time* ;

{ *other action* ; (d.) *begun, attempted, or designed* ; (e.) *introductory*. } §§ 570-574.  
{ (d.) *accomplished* ; (e.) *conclusive*. }

The *generic Aorist* often supplies the place of the *specific Perfect and Pluperfect* § 580.

THE INDICATIVE expresses the *actual* ; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses* ; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses* ; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative ; *supposition that may become fact*, by the Subjunctive ; *supposition without regard to fact*, by the Optative ; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 608.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical command, request, counsel, salutation, exclamation, or question. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the *Accusative*. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive* ; an IMPERSONAL PARTICIPLE, in the *Accusative*. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify sentences, phrases, and words ; particularly verbs, adjectives, and other adverbs. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence  
§ 654

## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

---

— is a  $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.}^{\circ} \end{array} \right\}, \text{ from } —$

(*decline*);  $\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{the Gen. of } —, \\ \text{the Dat. of } —, \\ \text{the Acc. of } —, \text{ \&c.,} \end{array} \right\} \text{Rule. } \textit{Remarks.}$

---

— is an ADJECTIVE  $\left[ \begin{array}{l} \text{in the Pos.} \\ \text{Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degrees, from } — — — (\textit{compare}),$

of  $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations } (\textit{decline}); \left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —;$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \text{ used substantively, \&c.}, \text{ Rule. } \textit{Remarks.}$

---

— is a  $\left\{ \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers.} \left\{ \right\}, \text{ from } — — — (\textit{decline});$

$\left[ \begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{agreeing with } —, \text{ \&c.,} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{ Rule;}$

and connects — to —.] *Remarks.*

---

— is a  $\left\{ \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive "} \\ \text{Dependent "} \\ \text{Barytone "} \\ \text{Contract "} \\ \text{VERB in } \mu\iota, \text{ \&c.,} \end{array} \right\} \text{from } — — — (\textit{conjugate}); \left[ \begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] of —,]	{ Root — } { Roots — }	, [Prefix —,] Affix —; the	Pres.	Ind.	{ Act. Mid. Pam. }
			Impf.	Subj.	
			Fut.	Opt.	
			2 Fut.	Imp.	
			1 Aor.	Inf.	
			&c.	Part.	

(vary and inflect);	{	(if finite) the 1 } Sing.	} Pers. Plur. {	, agreeing with —,	{	(depending on —, subject of — &c.,
		(if Inf.) having for its subject —, and				
		(if Part.) the Nom. Sing. Masc.				
		&c. Gen. Plur. Fem. Dual Neut.				

{	} agreeing with —,	{ used substantively, &c.,

Rule. Remarks.

— is an	{ Interrogative Indefinite Demonstrative Complementary &c.	} ADVERB of	{ Place Time Manner Order &c.	} , [in the Comp. Pos. Sup. }	} De-

gree, from — (compare),] [Derived from —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking its relation to —, Rule. Remarks.

— is a { Copulative  
Conditional  
Complementary  
&c. } CONJUNCTION, [Derived from —,] connecting — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,] and independent of grammatical construction § 645). Remarks.

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "vary" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "inflect," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, *literal or figurative sense*, the *force* or use of the number, case, degree, voice, mode, *tense*, &c.; *citing*, from the Grammar, the appropriate rule, remark, or note. (e) Some *particulars in the forms* above, which do not apply to all words, are inclosed in brackets.



## ¶ 66. B. OF SENTENCES.

I. *Describe the Sentence.*

It is { Simple, Compound, } Distinct, { Intellective, { Declarative, { Actual, { Posi-  
 { Volitive, { Interrogative, { Contingent, { Neg-  
 { Negative; {  
 Incorporated in the sentence — as a { Substantive.  
 { Adjective.  
 tive; }  
 alive; } connected by — to —, as a { Coördinate Sentence.  
 { following — by simple succession. { Subordinate Clause, performing the office  
 of a { Substantive.  
 { Adjective.  
 { Adverb.

II. *Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &c.*

The Logical { Compellative } is —, containing the Simple { Grammatical Com-  
 Subject { Predicate } Compound } Sub-  
 pellative }  
 ject } —, modified by the { Adjective }  
 dicate } { Adverb }  
 { Appositive }  
 { Adjunct }  
 { Dependent Clause } —. Show how these are mod-

ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is ex-  
 hausted.

## ¶ 67. C. OF METRES.

I. *Give a general description of the Metre in which the Poem is written.*II. *Describe the particular Verse.*

Iambic } Monometer { Acatalectic }  
 It is Dactylic } Dimeter { Catalectic } , consisting of  $\frac{1}{2}$  } Feet, which are  
 &c. } &c. } &c. }

— The Cæsura is the { Masc. } Penthemim,  
 { Fem. } Hephthemim, } after —.  
 Pastoral, &c., }

III. *Analyze by [Dipodies and] Feet.*

— is a Dactyl, }  
 Spondee, } the  $\frac{1}{2}$  } Syllable Long } by Nature,  
 &c., } &c. } Short } Position, } Rule.  
 &c., }

## INTRODUCTION:

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§ 1. THE Ancient Greeks were divided into three principal races; the Ionic, of which the Attic was a branch, the Doric and the Æolic. These races spoke the same general language but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the *COMMON DIALECT OR LANGUAGE*.

*The Attic and Common dialects, therefore; do not differ in*

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation *κοινός* as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἑλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the *fathers*, and through the diffusion of Christianity exerted a great *general influence*.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMANIC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

# BOOK I.

## ORTHOGRAPHY AND ORTHOEPEY.

Γραμματικὴ καὶ ὀρθογραφία  
Ἐκείνῳ αὐτοῦ. Æschylus, Prom. Vinc.

## CHAPTER I.

### CHARACTERS.

[TT 1, 2.]

† § 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation, and a few other characters.*

1. For the LETTERS, see Table, ¶ 1.

REMARKS. (1. DOUBLE FORMS. Sigma *final* is written *ς*; *not final*, *σ*; as, *στάσις*.) In compound words, some editors, without authority from manuscripts, use *ς* at the end of each component word; thus, *προσεῖςφάρις*. The other double forms are used indifferently; as, *βοῦς* or *βοῦς*.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as, *καί*, *ου*, *σθ*, *στ* (named *στῖ* or *στῖγμα*) for *στ*. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark ( ' ) over them; as, *α'* 1, *ι'* 10, *β'* 12, *ρxy'* 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *δε-neath*: as, *ε'* 5, *ε* 5,000, *xy'* 23, *xy* or *xy* 23,000, *πρωμά* 1841.

NOTES. *a.* *Vau*, in its usual small form (*v*), resembles the ligature for *ev* (§ 10). Hence some editors confound them, and employ *ΣΤ*, as the large form of *Vau*, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, 'Ιλιάδες, Α, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which I denotes *one*, Π (for Πίρρι) *five*, Δ (for Δίνα) *ten*, Η (for Ηιναρί, § 22. α) *a hundred*, Χ (for Χίλιοι) *a thousand*, Μ (for Μύριοι) *ten thousand*. Π drawn around another numeral multiplies it by five. Thus, ΜΧΧ Π Η Π Δ Δ Ι Ι Ι = 12.676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, *Κύκλωψ*, *Cyclops*.

NOTES. α. The letter γ becomes π, when followed by another palatal; but, otherwise, g; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; *συγκοπή*, *syncope*; *λάρυγξ*, *larynx*; *Ἀθήνα*, *Athina*.

β. The diphthong *αι* becomes in Latin *æ*; *υι*, *æ*; *υι*, *ι* or *ē* (before a consonant almost always *ι*); *ου*, *ū*; and *υι*, *yi*; as, Φαίδρος, *Phædrus*; Βασιλία, *Bæotia*; Νήλος, *Nîlus*; Δαρίος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*, *Eûlissia*.

A few words ending in *αια* and *εια* are excepted ; as, *Μαια*, *Μαια*, *Τροια*, *Troia* or *Troja* ; so also *Αἶας*, *Ajax*.

γ. The improper diphthongs α, η, ς, are written in Latin simply α, ε, ο;  
 α, Θεῶν, *Thrācē*, Ἀδης, *Hādēs*, Θηῖσα, *Thressa*, ὀδὴ, *ōdē*. But in a few  
 compounds of ὀδὴ, η becomes α; α, τραγωδία, *tragedia*, Eng. *tragedy*.

3. The *rough breathing* becomes, in Latin and English, *h*, while the *smooth* is not written; as, Έερωε, *Hector*, Έερε, *Eryx*, Πια, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (ˊ), also called the ASPIRATE (*aspiro, to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every *initial vowel*, and over every *initial* or *doubled* *ρ*.

NOTES. 1. An initial *v* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, *δρ*, *δμῆρ*, as, in English, *use*, pronounced *yuse*, union).; except in the *Eolic* dialect, and in the Epic forms *δμμῆρ*, *δμμῆρ* or *δμμῆρ*, *δμμῆρ*.



2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as,  $\acute{\epsilon}\mu\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\text{ΙΙ}\acute{\upsilon}\rho\acute{\rho}\omega\varsigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha\iota$ ,  $\eta\iota$ , and  $\varphi$ ), the breathing is placed over the second vowel; as,  $\alpha\acute{\upsilon}\tau\acute{\omega}\varsigma$ ,  $\acute{\omicron}\acute{\upsilon}\tau\omega\varsigma$ . See § 26.

4. In place of the rough breathing, the *Æolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In *Homer* we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\epsilon\upsilon\pi\eta\lambda\omicron\varsigma$ ,  $\acute{\omicron}\lambda\omega\varsigma$ ,  $\acute{\omicron}\acute{\upsilon}\rho\omega\varsigma$ ,  $\acute{\eta}\acute{\iota}\lambda\iota\omega\varsigma$ ,  $\acute{\upsilon}\mu\mu\iota\varsigma$ , for  $\text{ἰ}\pi\eta\lambda\omega\varsigma$ ,  $\acute{\omicron}\lambda\omega\varsigma$ ,  $\acute{\upsilon}\rho\omega\varsigma$ ,  $\acute{\eta}\lambda\iota\omega\varsigma$ ,  $\acute{\upsilon}\mu\iota\varsigma$ .

✕ § 14. III. The ACCENTS are the ACUTE (´), the GRAVE (`), and the CIRCUMFLEX (˘ or ˙). For their use, see Prosody.

✕ § 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (¿) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark (´), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS (*κορωνίς*, *crook-neck mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\acute{\alpha}\text{---}\tau\acute{\alpha}$  for  $\tau\acute{\alpha}$   $\alpha\acute{\upsilon}\tau\acute{\alpha}$ ,  $\acute{\alpha}\lambda\lambda\prime$   $\iota\gamma\acute{\omega}$  for  $\acute{\alpha}\lambda\lambda\acute{\alpha}$   $\iota\gamma\acute{\omega}$ .

2. The HYPODIASTOLE (*ὑποδιαστολή*, *separation beneath*), or DIASTOLE (*διαστολή*, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\sigma\acute{\iota}$  and  $\tau\acute{\iota}$ ; as,  $\delta\epsilon\tau\iota$ ,  $\sigma\acute{\epsilon}\tau\iota$ ,  $\delta\epsilon\tau\iota$ , to distinguish them from the particles  $\delta\epsilon\tau\iota$ ,  $\sigma\acute{\epsilon}\tau\iota$ ,  $\delta\epsilon\tau\iota$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ ], to inclose words of doubtful authenticity; the OBELISK († or —), to mark verses or words as faulty; the ASTERISK (\*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. (˘), to mark a vowel  $\pi$  syllable as *long*; (˙), as *short*; (˘˘ or ˙˙), as *either long or short*.

## PRONUNCIATION.

✕ § 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that *stress* of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

✕ § 18. 1. SIMPLE VOWELS.  $\eta$ ,  $\upsilon$ , and  $\omega$  have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as,  $\theta\eta\rho\iota$ ,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\sigma\phi\acute{\omega}\nu$ .

✕  $\epsilon$  and  $o$  have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$  ·  $\theta\epsilon\acute{o}\varsigma$ ,  $\rho\acute{o}\varsigma$  ·  $\delta\acute{\epsilon}$ ,  $\iota\acute{o}$ .

$\alpha$  and  $\iota$  are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word,  $\iota$  always maintains its protracted sound; but  $\alpha$ , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as,  $\theta\eta\rho\iota$ ,  $\lambda\acute{\epsilon}\omicron\nu\tau\iota$  ·  $\pi\rho\acute{\alpha}\gamma\mu\alpha$ ,  $\phi\acute{\iota}\lambda\iota\alpha$  ·  $\tau\acute{\alpha}$ .

NOTE. If  $\alpha$  or  $\iota$  receives the *ictus*, whether primary or secondary, and is followed by a single consonant or  $\zeta$ , it is protracted in the penult, but abrupt in any preceding syllable; as,  $\acute{\alpha}\gamma\omega$ ,  $\epsilon\lambda\pi\acute{\iota}\zeta\omega$  ·  $\gamma\rho\acute{\alpha}\phi\iota\sigma\iota$ ,  $\phi\acute{\iota}\lambda\iota\omega$ ,  $\text{'A}\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$ . From this rule is excepted  $\alpha$  in any syllable preceding the penult, when the vowel of the next syllable is  $\epsilon$  or  $\iota$ , before another vowel (both without the ictus), in which case  $\alpha$  is protracted; as,  $\pi\alpha\tau\acute{\iota}\omega$ ,  $\nu\alpha\upsilon\acute{\tau}\alpha\varsigma$ ,  $\gamma\alpha\lambda\lambda\epsilon\mu\upsilon\mu\alpha\chi\acute{\iota}\alpha$ .

2. **DIPHTHONGS.** The diphthongs are, for the most part pronounced according to the prevailing sound of the same combinations in our own language; *ei* like *ei* in *height*, *oi* like *oi* in *boil*, *ui* like *ui* in *quiet*, *au* like *au* in *ought*, *eu* and *yu* like *eu* in *Europe*, *neuter*, *ou* and *ow* like *ou* in *though*; *ai* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *vi* like *whi* in *while*. Thus, *εἰδὺς αὐτοί, πλεουσῶμαι, ἡνῶρον, θωῦμα, νιός*.
3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.
- γ, π, and χ are always hard in sound: γ being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); π like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίγας, ἀγγος* (pron. *ang-gos*), *ἡγυῖ, χίω*.
- θ has the sharp sound of *th* in *thin*; as, *θιός*.
- σ has the sharp sound of *s* in *say*; except in the middle of a word before μ, and at the end of a word after η and ω, where it sounds like *z*; as, *εἰσέραι, πόσμοι, τῆς, ὥς*.
- ρ and ρ never have the sound of *sh*; thus *Ἀρία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας, Κριτ'-i-as*, not *Krish'-i-as*.
- At the beginning of a word, ξ sounds like *z*, and ψ like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξενοφῶν, ψηφίζω, Πελοποιμαῖος, βδύλλιον*. So, in English, *zebec, psalm*, &c.
4. **BREATHINGS.** The rough has the sound of *h*; the smooth has no sound; as, *ἄρος, ὄρος*. See § 13.
5. **ICTUS.** The primary ictus is placed according to the following
- RULE.** In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφει*, *gra-phē-te*, *γράφετε*, *graph'-e-te*.
- NOTE.** If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. "α and α are pronounced like *a* in *father*; after the sound *i* (ι, η, υ, οι, υι, υι) it is pronounced like *a* in *peculiarity*. αι like ι. αυ, ου, ηυ, ωυ, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. β like *v*. γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. γγ and γκ like *ng* in *strongest*. γξ like *nx*. γχ like *ng-h*, nearly. δ like *th* in *that*. ε like *e* in *fellow*, nearly. ι like *i*. υ, see αυ. ζ like *z*. η and η like *a*, αυ, see αυ. θ like *th* in *thin*. ι like *i* in *machine*. κ like *k*. λ like *l*; before the sound *I*, like *ll* in *William*. μ like *m*. μπ like *mb*, as, *μπαρα*.

οδιν pronounced *ambrosten*. μψ (μσ) like *mbs*. υ like *u*; before the sound *I*, like *u* in *oNion*. The words τόν, τήν, ιν, εύν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, ιν, εύν before *κ* or *ξ* (see γκ, γξ); e. g. τόν καιέν, ιν ξυλόχον, pronounced τόνκαιόν, ινξυλόχον; before *π* or *φ* they are pronounced τόν, τήν, ιν, εύν; e. g. τόν πονήρον, εύν ψυχόν, pronounced τόνπονήρον, εύνψυχόν. ιτ like *nd*, as, έντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. αι like *i*. ου like *oo* in *moon*. π, ς, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ς, it is sounded like *z*; e. g. κρίσμος, σβίσαι, Ζμύρον, pronounced κρίσμος, ζβίσαι, Ζμύρον; so also at the end of a word, τούς βασιλεις τής γής, pronounced τούζβασιλεις τήζγής. τ like *t* in *tell*. υ like *i*. ι like *i*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ρ like *o*. αυ, see αυ.

"The rough breathing is silent in Modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written accent guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. διζέιν μου, pronounced διζέινμου, but λίλιπται μοι has the primary accent on the first syllable λι, and the secondary on πται."—*Soph. Gr. Gr.*, pp. 21, 22.

### C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sound—ing *a* protracted like *a* in *futher*, *i* protracted like *i* in *machine*, *u* like *ey* in *they*, *ou* like *ou* in *our*, *ou* like *ou* in *ragout*, *u* like our pronoun *we*, and *z* like a soft *dz*.

### HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *a*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	A α Alpha	ל Lamed	Λ λ Lambda
ב Beth	B β Beta	מ Mem	M μ Mu
ג Gimel	Γ γ Gamma	נ Nun	N ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	E ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	F φ Vau	פ Pe	Π π Pi
ז Zayin	Z ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	H η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Reah	Ρ ϱ Rho
י Iod	I ι Iota	ש Shin	Ϻ san or Samph
כ Kaph	K κ Kappa	ת Tan	T τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels, viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus \*Ε ψιλόν, \*Ι ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and ‡ for the smooth breathing. These marks were abbreviated to † or ‡, and were afterwards rounded to their present forms, ' '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after ΙΙ (hence called Σαμῆ, *the S which stood next to P*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long ο, Ω. These new letters placed at the end. In distinction the short ο was now termed \*Ο μικρόν, *small O*; and the long ο, \*Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φῖ, Χῖ, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ψ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ψ at the end. Thus employed, they were termed *Episēma* (ἐπισήμων, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, *Fidēis*, *video, to see*, *Fēinos*, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial ε, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, βόϕις, βόϕῖ, βόϕις (*Lat. bovis, bovi, boves*) become βόϕς, βόῖ, βόϐς; but βόϕις, βόϕῖ, βόϕῖ, βόϕῖ become βούρς, βούρῖ, βούρ, βούρι (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed *Ἰωνικὰ γράμματα*. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, *βουστροφιδόν*, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

(¶ 3.)

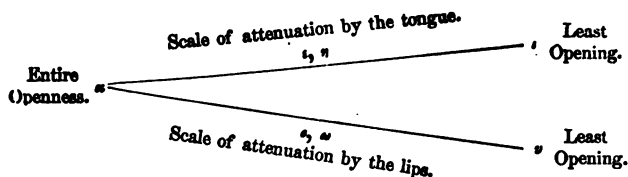
✕ § 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (*ᾱ, ᾰ; ῑ, ῐ; ῥ, ῖ*); but of the other two, by different letters (*Ί, ῗ; Ῐ, Ὶ*).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call *ι* and *ο* the *short vowels*, because they always represent short sounds, *η* and *ω* the *long vowels*, because they always represent long sounds, and *α, ε*, and *υ*, the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. *α*, like *a* in *futher, wall, fan* (not as in *hate*); *η, ι*, like *e* in *they, then* (not as in *mete*); *ε* like *i* in *machine, pin* (not as in *pine*); *ω, ο*, like *o* in *note, not*; *υ* like *u* in *tube, bull*. They will hence be thus placed upon the scale of precession or attenuation.



In general, *a*, *i*, and *e* are termed the *open*, and *u* and *o* the *close* vowels; but *a* is more open than *i* and *e*, and *i* is somewhat closer than *u*.

- ✕ § 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *i* or *u*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ou* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

- ✕ 3. After *α* long, *η*, and *ω*, the subjunctive *i* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, *Ἀιδῆς* or *ἄιδῆς*, pron. *Hādēs*, *Ἡιδῆ* or *ῆιδῆ*, *ἑδῆ*; *Ἰδιῆ* or *ῖδιῆ*, *ὀδῆ*.

NOTES. *a*. The *i* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Θύεηφι*, for *Θύεηφι* (§ 8); and in the aorist of liquid verbs, which have *ai* in the penult of the theme; thus, from *φαίω*, *αἶφα* (roots *φαν-*, *άφ-*), *ἴφῃνα*, *ῆφα*, *ἄφα*, for *ἴφῃνα*, *ῆφα*, *ἄφα*; so Perf. II. *πῖφῃνα*, for *πῖφῃνα*.

*β*. In some cases the best critics differ: thus, in the infinitive of verbs in *-άω*, some write *τιμάειν*, as contracted from *τιμάειν*, and others *τιμᾶν*, as contracted from an older form *τιμάειν*. So in the adverbial forms *πῆ*, *δῆ*, or *πῆ*, *δῆ*, and the like.

- ✕ § 26. 4. In diphthongs, except the three just mentioned (*α*, *η*, and *ω*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels as, *αὐτή*, *herself*, but *αὐτή*, *cry*; *ἡῦδα*, but *ῆῦσε*; *αἶφαις* (*ᾰ*) but *Ἰδιῆς* (*ῖ*).

If two vowels which might form a diphthong are pronounced separately the second is marked with a diæresis (§ 16. 3): as, *ἀντή*, *πῦρι*.

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

### I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

#### 1.) In the change of simple vowels.

Precession especially affects *α*, as the most open of the vowels, changing it, when short, to *ε* and *ο*, and, when long, to *η*, and sometimes to *ω*.

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs *τρέπω*, *στρέφω*, we find the root in three forms, *τρέπ-*, *τρεφ-*, and *τραφ-*, *στρεφ-*, and *στροφ-* ; and in *ῥήγνυμι*, we find the forms *ῥηγ-*, *ῥηγ-*, and *ῥωγ-*. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is *α*, but in the second, *ε*, for which in one case *ι* appears. In the indicative active, the connecting vowel in the aorist and perfect is *α* (passing, however, into *ι* in the 3d pers. sing. ; compare the imperative *βούλευσθι*), while in the present, imperfect, and future, it is *ε* before *α* liquid, but otherwise *ι*.

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

*α*. The long vowel is regarded as the short vowel doubled that is,  $\bar{\alpha} = \alpha\alpha$ ,  $\eta = \epsilon\epsilon$ ,  $\omega = \omicron\omicron$ ,  $\bar{\iota} = \iota\iota$ , and  $\bar{\upsilon} = \upsilon\upsilon$ . Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united



in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels,  $\alpha$ , unless it follows  $\epsilon$ ,  $\iota$ ,  $\rho$ , or  $\rho\sigma$ , is usually lengthened, not to  $\bar{\alpha}$ , but to the closer  $\eta$ , and  $\epsilon\epsilon$  and  $\sigma\sigma$  commonly form, not  $\eta$  and  $\omega$ , but the closer diphthongs  $\epsilon\iota$  and  $\sigma\upsilon$ , which are hence termed the *corresponding diphthongs* of  $\epsilon$  and  $\sigma$ .

$\beta$ . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare  $\beta\alpha\upsilon\iota\lambda\eta\varsigma$  with  $\beta\alpha\upsilon\iota\lambda\epsilon\iota\varsigma$  (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

✱ § 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASSIS ( $\chi\rho\alpha\sigma\iota\varsigma$ , *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ( $\sigma\upsilon\upsilon\zeta\eta\sigma\iota\varsigma$ , *placing together*), or *synecphonēsis* ( $\sigma\upsilon\upsilon\epsilon\kappa\phi\acute{\omega}\nu\eta\sigma\iota\varsigma$ , *pronouncing together*).

### A. CONTRACTION.

✱ § 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is  $\iota$  or  $\upsilon$ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to  $\iota$  or  $\upsilon$ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

✱ NOTE. An  $\iota$ , when absorbed in  $\alpha$ ,  $\eta$ , or  $\omega$ , is written beneath it. The laws of contraction take effect, without regard to an  $\iota$  subscript, or the *subjunctive*  $\iota$  of the diphthong  $\iota\iota$ ; as,  $\alpha\eta\iota$ ,  $\alpha\upsilon\iota$  (§ 33).

× § 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
ᾱ	α,	ῥᾱ́στος	ῥᾱ́στος.	οῖ	οι,	ἡχῶν	ἡχοι.
ι	ι,	ταίχι	ταίχι.	οῖ	οι,	λαῖστος	λαῖστος.
η	η,	Θηῖσα	Θηῖσα.	οῖ	οι,	νίκυι	νίκυι (Ep.).

× EXCEPTION. ᾱ, like ᾱ, becomes α; as, γῆραῖ, γῆρα· unless, with Thiersch, we prefer to write γήραι.

× § 33. II. α, (1.) before an E sound (§ 3), absorbs it; but (2.) before another A sound, is itself absorbed. (3.) α, or (4.) η, with an O sound, forms ω. Thus,

	become		as		become		as
(1.) α	ᾱ,	τίμας	τίμᾱ.	οα	οι,	ἡχῶα	ἡχῶ.
αι	αι,	τιμάαις	τιμάῃς.	οω	οι,	τιμάω	τιμῶ.
αη	ᾱ,	τιμάητι	τιμάῃτι.	οα	οι,	ἥρωας	ἥρω.
αη	αι,	τιμάη	τιμάῃ.	οι	οι,	τιμάοιμι	τιμῶμι.
(2.) αα	ᾱ,	γίραα	γίρᾱ.	οου	οι,	τιμάουσι	τιμῶσι.
αα	αι,	μνάα	μνάῃ.	οα	οι,	οὔατος	οὔτος.
ααι	αι,	μνάαι	μνάῃ.	(4.) οη	οι,	δηλήατι	δηλώατι.
(3.) αο	οι,	τιμάοιμι	τιμῶμι.	οη	οι,	διδῶα	διδῶ.

× EXCEPTIONS. α. The closer η takes the place of ᾱ in the contract forms of four every-day verbs; viz. πινάω, to hunger, διψάω, to thirst, χρεάμαι, to use, and ζάω, to live; as, πινάειν πινῶν, χρεάσθαι χρεῶσθαι. Add the verbs πνάω, σμάω, and ψάω· the Subjunctive of verbs in -μι, as, ἴσῃα (from ἴσῃ-μι) ἴσῃ, and the liquid Aorist (see § 56).

× β. In adjectives, ο before α and η is absorbed; as, διπλόα διπλᾱ, διπλόαι διπλᾱι, ἀπλόη ἀπλῇ.

× γ. In οὔα, ear, the Nominative singular becomes οὔ; by an absorption of the α, but the other forms are contracted according to the rule; as, ὄττι, ὄτα.

δ. For the change of οη into οι, in verbs in -οω, see § 37. 3.

× § 34. REMARKS. 1. α, taking the place of ν before ο (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) (γλώσσας, γλώσσας) γλώσσᾱς, (οἶνς) οἶας οἶς, ἰχθύας ἰχθύς, πόλεις πόλεις, βούς βούς, μεῖζους (μεῖζας) μεῖζους· in themes of Dec. III., (ἔις, εἰς) εἶς, (φανέντις, φανεας) φανείς, (ὀδόντις, ὀδοῦς) ὀδοῦς, (ῥίνς, ῥις) ῥίς· in feminine adjectives and participles, (φανέντια, φανέασα) φανεία, (ἄγοντια, ἄγοασα) ἄγοα· in the 3d pers. plur. of verbs, (βουλεύονσι, βουλευοῦσι) βουλεύουσι, (τίθειναι) τιθεῖσθαι τιθεῖσι, (δίδοναι) διδούσθαι διδούσι, (δεικνύναι) δεικνύσθαι δεικνύσι.

× NOTES. α. By a similar contraction with βόας βούς, we find also νᾱς νῶς and γῆας γῆας (§ 14). In like manner νᾱς occurs in the Nom. plur. by contraction from νᾱς, but only in late writers.

β. For *χοῖαι*, *χοῦαι*, see § 116. γ. For *Κλήμης*, *Οιδέλης*, see § 109. β.

✕ § 35. 2. When α long is contracted with an O sound there is usually inserted before the ω an ε, which, however, is not regarded in the accentuation as a distinct syllable; as, *ναός* (νῶς) *νεώς* (§ 9), *Μενέλαος* *Μενέλεως*, *Ἀτρεΐδᾱο* *Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. α), when α is short.

✕ § 36. III. (1.) εα becomes η, and (2.) εε, ει. (3.) ε and ο, with ο, form ου; but (4.) with other O sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), ε is absorbed. Thus,

	become	as		become	as
(1.)	εα	η, <i>τείχεα</i>	αε	οις	οῖς.
	εφ	η, <i>χευσίφ</i>	εου	οις	οῖς.
(2.)	εε	αι, <i>πόλλεε</i>	οω	ω, <i>θελῶω</i>	θελῶ.
	ει	αι, <i>φιλείειν</i>	οφ	φ, <i>νόφ</i>	νό.
	ει	αι, <i>κλείει</i>	οι	αι, <i>νῶι</i>	νῶ.
(3.)	εο	ου, <i>ἰφίλειον</i>	οου	ου, <i>θελῶου</i>	θελῶ.
	οε	ου, <i>θελῶε</i>	(5.)	εαι	αι, <i>χευσαί</i>
	οι	ου, <i>μυλίσου</i>	ει	αι, <i>φιλῆει</i>	φιλῆ.
	οο	ου, <i>νόο</i>	εη	η, <i>φιλῆη</i>	φιλῆ.
(4.)	εω	ω, <i>φιλῶω</i>	ηε	η, <i>τιμῆη</i>	τιμῆ.
	εφ	φ, <i>ἰστίφ</i>	ηι	η, <i>τιμῆι</i>	τιμῆ.
	ει	αι, <i>φιλῶει</i>	υε	υ, <i>ἰχθύε</i>	ἰχθύ.

✕ § 37. EXCEPTIONS. 1. εα preceded by ι, ι, ε, or εο (§ 29), or in the plural or dual of the first or second declension, becomes ε; as, *ὄντια ὄντια*, *ἀργυρία ἀργυρία*, *συνία συνία*, *ἰστία ἰστία*. Yet *φρία*, Gen. *φρίατος φριάτος* (§ 104).

✕ 2. In the dual of the third declension, ει becomes η; as, *τείχει* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in -εις; as, *βασιλῆες* *βασιλῆς* (incorrectly written -ῆς), instead of the common *βασιλῆες*.

✕ 3. In verbs in -ω, the syllables οη and οι, except in the Infinitive, become οι (i. e. the ο and ι unite, absorbing the η and ε); as, *θελῶ* *θελῶ*, *θελῶ* *θελῶ*. But *θελῶν* (Infin) *θελῶν*, *διδῶς* (from *διδῶμι*) *διδῶς* (§ 33).

✕ 4. In the termination of the second person singular passive, εαι is contracted into η or ι, and ηαι into η; as, *βουλεύηαι* *βουλεύη* or *βουλεύιαι*, *βουλεύηαι* *βουλεύη*.

5. For special contractions of ε in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in -ω.

## B. CRASIS.

✕ § 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *i* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis ( ) (§ 16), except when this mark is excluded by the rough breathing ; as, τάρμα, οἱμοί. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing : as, οἱμοί. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

✕ § 39. The principal words in which the final vowel is subject to crasis are the following :

✕ α. The article ; thus, for

(1.)	ὁ ἱκ, ὁ ἱκί,	οὐκ, οὐκί.	For	ἡ ἀριστή,	ἀριστή.
	οἱ ἱμοί,	οἱμοί.		καὶ ἀγαθαί,	ἀγαθαί.
	ὁ ἕρεις,	οἕρεις.		τοῦ αὐτοῦ,	αὐτοῦ.
	τῶ ἱμῶ, τῇ ἱμῇ,	τῶμῶ, τῇμῇ.		τοῦ ἡμιστίρου,	ἡμιστίρου.
✕ (2.)	ὁ ἀνῆρ,	ἀνῆρ, or, less	(3.)	ὁ εἶνος,	εἶνος.
		Attic, ὠνῆρ.		οἱ ἱμοί,	οἱμοί.
	τῷ ἀνδρί,	τάνδρι		τοῦ ὕδατος,	οὐδατος.

✕ NOTES. 1. The neuter forms τό and τά are especially subject to crasis thus, for

(1.)	τὸ ἰσταντίον,	τοῖσταντίον.	For	τὰ δπλα,	δπλα.
	τὸ διομα,	τοῖομα.	(2.)	τὸ ἀληθίς,	ἀληθίς.
	τὸ ἱμάτιον,	δοιμάτιον.	(3.)	τὰ αἰσχερά,	αἰσχερά.

2. In crasis, ἦτις, other, retains the old form ἄτις ; thus, for

(2.)	ὁ ἦτις,	ἄτις.	For	τοῦ ἰτίρου,	ἄτίρου.
	τὸ ἦτις,	ἄτίς.		τῷ ἰτίρῳ,	ἄτίρῳ.

✕ § 40. β. The conjunction καί, and ; thus, for

(1.)	καὶ ἄν, καὶ ἰάν,	κἄν.	For	καὶ ἱ, καὶ οἱ,	χωί, χῳί.
	καὶ ἱν, καὶ ἱκ,	κἄν, κἄκ.	(2.)	καὶ ἱί, καὶ οὔ,	κίί, κού.
	καὶ ἦτις,	χἄτις.		καὶ ὅτις,	χῳτίς.
	καὶ ἰίτα,	κἄτα.	(2, 3.)	καὶ ἡ ἀγκουσα,	χῳγκουσα

✕ γ. A few other particles ; thus, for

ἦτοι ἄρα,	ἦτᾶρα.	For	μηδίσω ἱν,	μηδίσω 'ν.
μίντοι ἄν,	μιντᾶν.		σῶ ἱστιν,	σῶ 'στιν.
οὔτοι ἄρα,	οὔτᾶρα.		σέθ ἱεγου,	σεῦεγου.
οὐ μὴ ἰχημι,	οὐ μὴ 'χημι.		ῶ ἀγαθί,	ῶ 'γαθί.
μὴ εἶρω,	μὴ 'ἔρω.		ῶ ἀνδρωσι,	ῶ 'νδρωσι.

δ. Some forms of the *pronouns* ; thus, for

ἐγὼ οἶδα,	ἐγὼ δὲ.	For δ ἰφ' ἔτι,	οὐφίρει.
ἐγὼ εἶμαι,	ἐγὼ μαι.	οὐ ἵνικα,	οὐνικα.
μοί ἰδοῖαι,	μοῦδοῖαι.	ὅτου ἵνικα,	ἰδοῦνικα.
σοί ἴσται,	σοῦσται.	ἃ ἄν, ἃ ἰμέ,	ἄν, ἄμέ.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *α*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. *ῥά*, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

/ Elision is most common,

1.) In the prepositions, and other particles of constant use ; as, *ἀφ' αὐτοῦ* (for *ἀπὸ αὐτοῦ*, § 65), *ἐπ' ἐκτῶν*, *καί' ἐμέ*, and, in composition (where the sign<sup>1</sup> is omitted), *ἀνέρχομαι*, *διελύνω*, *πάρομι' ἄλλ' ἐγώ*, *ἄρ' οὖν*, *γ' οὐδέν*, *μὰλ' ἄρ*, *ὅθ' ὅ* (ὅτε ὅ), *τάχ' ἄρ*.

2.) In a few pronouns, and in some phrases of frequent occurrence ; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἷδ' ὅτι*, *φῆμ' ἐγώ*.

REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *τιρί* or *ῥτι* (which might then be confounded with *ῥτι*) ; and never in the Epic *ἴσσι* (2d person singular of *εἶμι*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paragogic* (§ 66) are not elided in prose, except *ἴσσι*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ε*, and *ε*, but otherwise passes into *η* (§ 29). Thus, Dor. *ἄμειρά*, Att. *ἡμείρα*, Ion. *ἡμείρα*. Dor. *δᾶμος*, *παγά*, *ἠκύνται*, Att. and Ion. *δῆμος*, *παγή*, *ἠκύντης*. Dor. and Att. *σοφία*, *πράγμα*, Ion. *σοφία*, *πρῆγμα*. So, even in diphthongs, Ion. *νῆς*, *γρηῆς*, for *νῆς*, *γρᾶς*, and in Dat. pl. of Dec. I., *-ῆσι*, *-ῆς*, for *-αῖσι*, *-αῖς*.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called *πλαττισμός*, broad pronunciation, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ι*; and in some (particularly verbs in *-αω*) by the Attic, where it becomes *ι* in the Ionic. Thus, Dor. *τρέφω*, *Ἄρταμις*, *ἔκᾱ*, *φράσι*, Att. *τρέφω*, *Ἄρτιμις*, *ἔτι*, *φρέσι*. Att. *ἔφα*, *φωτάω*, *τίσσαρις*, *ἄρση*, Ion. *ἔρι*, *φωτίω*, *τίσσαρις*, *ἔρση*.

3. In nouns in *-ις*, *-ιως*, the characteristic *ι* commonly passes, in the Ionic, into *ι* throughout; as, *πόλις*, *ιως*, *ι* (contracted into *ι* according to § 29. *α*), *ι*, *ις*, *ιων*, *ις*, *ις* (contr. *ις*).

4. As the long of *ι* and *α*, or the contraction of *ιι* and *αα* or *οο*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ιι* and *οο*; while, on the other hand, the Ionic is particularly fond of protracting *ι* and *ο* to *ιι* and *οο* or *αα*. Thus, Dor. *χῆρ*, *δῶλος*. Gen. of Dec. II., *τῷ ὕρανῳ*. Infin. *ὑπᾶν*, *χαίρειν*, *ὑπᾶν* for *χίρ*, *δῶλος*, *τοῦ ὕρανῳ*, *ὑρείν*, *χαίρειν*, *ὑπᾶν*. Ion. *ἕλιν*, *μῦνος*, *πῶν*, for *ἕλιν*, *μῦνος*, *πῶα*. Att. *κέος*, *δύμα*, *δρος*. Ion. *κέως*, *δύμα*, *δρος*. Dor. *κῆρος*, *δύμα*, *δρος*. Both the Doric and Ionic have *δν* for *δν*, therefore, contracted from *ιόν*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. *αῖ*, *αῖτός*, Ion. *αῖ*, *αῖτός*. Att. *κᾶω*, *κλᾶω*, Ion. and Com. *καίω*, *κλαίω*. Att. *θᾶκος*, Ion. *θᾶκος*. Ion. *τρέπω*, *τάμνω*, *μίγαθος*, Att. *τρέπω*, *τίμνω*, *μίγαθος*. Ion. *ἄρῳδι*, Att. *ἄρῳδι*. Ion. *μισαμβρία*, Att. *μισαμβρία*. Dor. and Ep. *αῖ*, Att. *αῖ*. Dor. *θᾶσκω*, Ion. and Att. *θῆσκω*, Æol. *θῆσκω*. Att. *στρατός*, *βραχίς*, *πάρδαλις*, Æol. *στρατός*, *βραχίς*, *πάρδαλις*. Att. *δύμα*, Æol. *δύμα*. Att. *ἱεπτόν*, Æol. *ἱεπτόν*.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION OF VOWELS prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1 In contracting *α* with an *ο* sound, the Doric often prefers *ᾶ* to the closer *ω*; in the first declension, regularly. Thus, Dor. *Ἀτρεῖδᾶ*, *τᾶν θυρᾶν* (§ 8), *Ποσειδᾶν*, *ᾶνος*, *σπινᾶντι*, *διαπινᾶμις*, *πρᾶτος*, for *Ἀτρεΐδου* (uncontracted *-ᾶο*), *τᾶν θυρᾶν* (*-ᾶων*), *Ποσειδᾶν*, *-ᾶνος* (*-ᾶων*), *σπινᾶντι* (*-ᾶντι*), *διαπινᾶμι* (*-ᾶομι*), *πρᾶτος* (*-ᾶτος*). A like contraction appears in proper names in *-ᾶς*; as, Dor. *Μινῆδᾶς*, for *Μινῆδος*.

2 For the contraction of *ei* and *ee* or *oi*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *ι* and *ευ* is into *ιυ*, instead of *ευ*. This use of *ιυ* for *ευ* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλῶμαι*, *φιλῶ*, *ἰμεῦ*, *Σίευσ*, for *φιλοῦμαι* (-ίειμι), *φιλοῦ* (-ίον), *ἰμεῦ* (-ίον), *Σίευσ* (-ίος) · *ἰδικαῖον*, *ἰδικαῖον*, *δικαῖον*, in Herodotus for *ἰδικαῖον* (-οι), *ἰδικαῖος* (-οος), *δικαῖος* (-όους) · *λατύντα* M. 283, for *λατύντα* (-όντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *E* sound following, into *η*; as, *ἱεῶτη*, *εἰγῆν*, *λῆς*, from *ἱεῶται*, *εἰγάειν*, *λάης*. Cf. § 33. *α*.

5. In the contractions which follow the change of *ν* before *σ* (§ 58), the Æolic often employs *αι* and *οι* for *ᾶ* and *ου*; as, Acc. pl. *ταῖς τιμαῖς*, *τοῖς νόμοις*, for *τᾶς τιμάς*, *τοὺς νόμους* · Nom. sing. of adj. and partic. *μίλαις*, *τύφαις*, *τύφαιτα*, *ἔχουσα*, for *μίλᾱς*, *τύφᾱς*, *τύφᾱσα*, *ἔχουσα* · 3d pers. pl. of verbs; *φαῖσι*, *κρύπτουσι*, for *φᾶσι*, *κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τίχνας* and *τίχνης* (Theoc. 21. 1); *τοὺς λύκους* and *τῶς λύκος* (Theoc. 4. 11); *εἷς* and *ἥς*, *οὐς*; *Μούσα*, *Μῶσα* (Theoc.), *Μῶσα* (Pind.), and Laconic *Μῶα* · Nom. sing. of partic. *φράσαις* (Pind. Ol. 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *οι* for *ου* before *σ* in *ἁποῖσα*, Theoc. 11. 78.

6. The Ionic use of *ου* for *αυ* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ω*; thus, for *ταῦν*, *ἱμαυτοῦ*, *εἰαυτοῦ*, *ἰαυτοῦ*, Ion. *ταῦτό*, *ἱμαυτοῦ*, *εἰαυτοῦ*, *ἰαυτοῦ*, from *τὸ αὐτό*, *ἰμέα αὐτοῦ*, *εἰο αὐτοῦ*, *ἰο αὐτοῦ*. In the reciprocal pronouns, the *αυ* passed into the other cases. We find also Ion. *θωῦμα*, *τραῦμα* (yet better *τοῦμα*), for *θαῦμα*, *τραῦμα*. In all these words, *ου* is written by some with a disereis; as, *θῶῦμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῖ*, is especially common; as *βουιληῖν*, *κληῖς*, for *βουιλείν*, *κλείς*.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ση* into *ω*; as, *ἱεῶς*, *ἱβῶσα*, *ἰνωσα*, *βωδίω*, *ἡγδῶοντα*, for *ἱεῶς*, *ἱβήσα*, *ἰνῶσα*, *βονδίω*, *ἡγδοήοντα*.

*β*. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ο*); as, *Ἀρισταγόρα*, *ἰδυνίατο*, for *Ἀρισταγόραν*, *ἰδύναντα*.

*γ*. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *ωι*; as, *τὸ ἀληθές*, *τὴν ἀληθῆς* · *οἱ ἄνδρες*, *ἄνδρες* · *οἱ αἰπόλοι* *ῶπλόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; ἰ ἔλ.

στη, ὅριστος · ὁ αὐτός, αὐτός · οἱ ἄλλοι, ἄλλοι. Other dialectic crosses are, Dor. ὁ ἰλμφοι, ἑλαφοι · ὁ ἰξ, ἰξ · καὶ ἐκ, κῆκ · καὶ εἶσι, κῆσι · Ion. ὁ ἴταρος, οὔταρος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διαλήσιος for διαλῆσιος · Ion. ἰσισηδῖος, ἰσῖη, ἀπῶδιξ, μίζων, κρῖσων, for ἰσισηδῖος, ἰσῖη, ἀπῶδιξ, μίζων, κρῖσων · Dor. and Ep. ἴταρος for ἰταῖος · Æol. Ἰλαῖος, ἑρχῆος, for Ἀλκαῖος, ἐρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἐλήλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐἰλδωρ, for κρήνην ἔλδωρ, A. 41, φάυνθεν, ἥβῳσα, ὀρόω, ὀράας, γελῶντες, φῶς, γαλῶς, εἰκοσι, for φάνθεν, ἥβῳσα, ὀρώ, ὀρας, γελῶντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *ε*: as, Gen. pl. ἀνδῆων, χηνίων, αὐνίων, for ἀνδῶν, &c.; 2 Aor. infin. εὔρειν, λυτίειν, for εὐρεῖν, λυτεῖν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατά, παρά, ἐπί, ὑπὲρ, and ποτί (Dor. for πρί), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφωι, ἄρ βοιωῖσι, ἄγκρισσι, ἀντάς (§ 68. 3), καὶ δύναμιν, κατ φάλαρα (§ 62. β), κακ κισαλῆς, καγ γόνυ, κακχιῦται, καρ ῥόον, κάλλιπον, καμμίξας, παρ Ζηνί, ἀπσιμψυ, ὑββάλλυν, πὸς τόν. When three consonants are thus brought together, the first is sometimes rejected; as, ἀάκτανι, ἀμνάσει, for ἀάκτανι, ἀμνάσει. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποττίς.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπί and ὑπί with the Latin *ab* and *sub*. The old form πρίστ, in accordance with the rule (§ 63), became πρίς and πρίσι, whence ποτίς.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.



## CHAPTER III.

## CONSONANTS.

[¶ 3.]

✕ § 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

✕ They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. (Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.)

✕ REMARKS. 1. The letter  $\gamma$  performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has  $r$  for its corresponding Roman letter; as a middle mute,  $g$  (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin  $v$  by  $\beta$  (*Virgilius*, *Βιργίλιος*), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels  $\nu$  and  $\sigma$  have corresponding vowels in  $\alpha$  and  $\epsilon$ ; that is,  $\alpha$  may take the place of  $\nu$ , and  $\epsilon$  of  $\sigma$ , when euphony forbids the use of these consonants; as, *ἐφθάρηται* for *ἐφθάρνται*, *σπερέω* (contracted *σπερῶ*) for *σπέρνω*. See §§ 34, 46.  $\beta$ , 56 – 58, 60, 63. R., &c.

NOTE. In like manner,  $\nu$  is the corresponding vowel of the old consonant  $\Phi$ . See § 22. 2.

✕ § 51. The following laws, mostly euphonic, are observed in the formation and connection of words

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before  $\sigma$  forms with it  $\psi$ ; and a *palatal*,  $\xi$ ; thus,

	become	as		become	as		
$\pi\sigma$	$\psi$ ,	$\lambda\acute{\iota}\sigma\sigma\omega$	$\lambda\acute{\iota}\psi\omega$ .	$\pi\sigma$	$\xi$ ,	$\acute{\alpha}\rho\alpha\pi\tau\epsilon\varsigma$	$\acute{\alpha}\rho\alpha\xi$ .
$\beta\sigma$	$\psi$ ,	$\Lambda\rho\alpha\beta\varsigma$	$\Lambda\rho\alpha\psi$ .	$\gamma\sigma$	$\xi$ ,	$\lambda\acute{\iota}\gamma\gamma\omega$	$\lambda\acute{\iota}\xi\omega$ .
$\phi\sigma$	$\psi$ ,	$\gamma\alpha\acute{\iota}\phi\sigma\omega$	$\gamma\alpha\acute{\iota}\psi\omega$ .	$\chi\sigma$	$\xi$ ,	$\delta\epsilon\iota\chi\epsilon\varsigma$	$\delta\epsilon\iota\xi$ .

NOTE. In like manner,  $\zeta$  is the union of a lingual with a sibilant sound, and in many words has taken the place of  $\sigma\delta$ ; e. g. adverbs of place in  $-\zeta$ , as, for *Ἀθήνας*, *Ἀθήναζι*, for *Θήβας*, *Θήβαζι*. and many verbs in  $-\zeta\omega$ , as, for *μυλίδω*, *μυλίζω*, for *φράσσω*, *φράζω*. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before  $\sigma$ , see § 55.

✕ § 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49. ¶ 3), and (3.) a *lingual mute*, σ; thus,

become	as	become	as
(1.) βτ στ, σίτριβται σίτριπται.	χδ γδ, βεύχδην βεύγδην.		
φτ στ, γίγραφται γίγραπται.	κδ χδ, ιτλίχδην ιτλίγδην.		
πδ βδ, ἱπδομος ἱβδομος.	γδ χδ, ιπεργδην ιπεργχδην.		
φδ βδ, γεράφδην γεράβδην.	(3.) στ στ, ἀνίματτα ἀνίμασται.		
πδ φδ, ἱλείσδην ἱλείφδην.	δτ στ, ψυδτης ψύστης.		
βδ φδ, ἱτρίβδην ἱτρίφδην.	θτ στ, σίπιθται σίτισται.		
(2.) γτ κτ, λίλιγται λίλιεται.	τδ σδ, ἀνιμάτδην ἀνιμάδην.		
χτ κτ, τίτυχται τίτυκται.	δδ σδ, ἱφράδδην ἱφράσδην.		
κδ γδ, πλίχδην πλίγδην.	θδ σδ, ἱσιθδην ἱσισδην.		

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρέστω, Ἄτθίς.

✕ § 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become	as	become	as
πμ μμ, λίλιπται λίλιμμαι.	χμ γμ, τίτυχμαι τίτυμμαι.		
βμ μμ, τριβμα τριμμα.	τμ σμ, ἀνίματμαι ἀνίμασμαι.		
φμ μμ, γεράφμα γεράμμα.	δμ σμ, ἡδμα ἡσμα.		
κμ γμ, σίπιπται σίπιγμαι.	θμ σμ, σίτιθμαι σίτισμαι.		

Except in a few such words as ἀκμή, κινδύων, νοχμός, τίτμος, and some others from the dialects; as, in Homer, ἔμμή, ἴδμιν, ἱσίσμιν, κικουρδμίνοις, ἀπαχμίνοις.

✕ § 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) ντ μτ, συνπάσχω συμπάσχω.	νγ γγ, συνγινήσω συγγινήσω.		
νβ βτ, ἐνβάλλω ἐμβάλλω.	νχ χχ, συγχάρω συγχάρω.		
νφ φτ, σμφίρω σμφίρω.	νξ ξξ, ἐνξίω ἐγξίω.		
νμ μτ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἐνλόγος ἑλλόγος.		
νψ ψτ, ἐνψύχω ἱμψύχω.	νρ ρρ, συρράπτω συρράπτω.		
(2.) νκ κτ, ἱνκαλίω ἱγκαλίω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, ὄντιε, τόνγι. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΕΤΥΧΑΣ, for μιν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἐν καί, τὸν λόγος, ἐν Σάμω.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped; as, for τίθανται, τίφασμαι, for κίπλινται, κίπλμαι.

γ. Before κ in the Perfect active, ν was commonly dropped, or the form avoided, except by later writers; as, for κίπρινκα, κίπρινκα.

✕ § 55. V. A *lingual* or *liquid* should not precede  $\sigma$ . This is prevented in various ways.

✕ 1. A *lingual mute* is simply dropped before  $\sigma$ ; thus, *σώματα παῖδ;*, *πείθω* become *σώμασι*, *παῖς*, *πείσω*.

✕ § 56. 2. In *liquid verbs*, the  $\sigma$  formative of the Future and Aorist is changed into  $\epsilon$  (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs, ἀγγίλλω, to announce, ἵμω, to distribute, κρίνω, to judge, πλύνω, to wash, and δίδω, to give, for

(1.) ἀγγίλλω,	(ἀγγιλίω)	ἀγγιλῶ.	(2.) ἡγγίλλω,	(ἡγγιέω)	ἡγγιέω.
ἵμω,	(ἵμιω)	ἵμῶ.	ἵμιω,	(ἵμιεω)	ἵμιεω.
κρίνω,	(κρινίω)	κρινῶ.	ἵκρινω,	(ἵκρινεω)	ἵκρινεω.
πλύνω,	(πλυνίω)	πλυνῶ.	ἵπλυνω,	(ἵπλυνεω)	ἵπλυνεω.
δίδω,	(διδίω)	διδῶ.	ἵδιδω,	(ἵδιεω)	ἵδιεω.

✕ NOTES. α. Here  $\alpha$  commonly passes into  $\eta$ , unless  $\iota$  or  $\epsilon$  precedes; thus, σφάλλω, to cause to slip, φαίω, to show (roots σφαλ-, φαν-), have in the Aor. (ἴσφαλα, ἴσφαλα) ἴσφαλα, ἴσφαλα while φαίω, to fatten, πεινῶ, to complete (roots πιν-, πειν-), have ἴσπινω, ἴσπινω. But ἴσχω, to make lean, κενῶ, to gain, κοιλῶ, to hollow out, λυγνῶ, to whiten, ἐργῶ, to enrage, πεινῶ, to ripen, have  $\alpha$  in the penult of the Aor.; ἴσχω, to bore,  $\eta$ ; and σημαίνω, to give a signal, μαινώ, to stain, both  $\eta$  and  $\phi$ . Αἶρω, to raise, and ἄλλομαι, to leap, have  $\alpha$ , which in the Indicative is changed by the augment into  $\eta$ ; thus, ἤρα, ἤρω, ἄραιμι.

β. A few poetic verbs retain the old forms with  $\sigma$ ; as, κίλλω, to land, κίλλω, ἵκισα. κίρω, to meet with, to chance, κίρω, ἵκισα. ἐρύω (r. ἐρ-), to rouse, ἔρω, ἔρω. φέρω, to knead, ἵφω, ἵφω. Add these forms, mostly from Homer, ἤρω, ἔρω, ἔρω, ἔρω, ἔρω, ἔρω, διαφθίρω, ἔρω.

✕ § 57. 3. In the *Nominative*, the formative  $\sigma$  (1.) after  $\rho$ , and sometimes (2.) after  $\nu$ , becomes  $\epsilon$ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) ψάρε,	(ψαιε)	ψάρε.	(2.) παίων,	(παίειν)	παίων.
πατήρ,	(πατίε)	πατήρ.	λαμίν,	(λαμειν)	λαμίν.
ῥήτορ,	(ῥητιε)	ῥήτορ.	δαίμον,	(δαίμειν)	δαίμον.

Except in δάμω (§ 109).

✕ 4. In the *Dative plural* of the third declension,  $\nu$  preceding  $\sigma$  without an intervening  $\tau$ , is dropped; as, for

μίλανσι,	μίλασι.	For δαίμονσι,	δαίμοσι.
λαμίνσι,	λαμίσσι.	ῥησί,	ῥησί.

So also with  $\tau$ , in the Dat. pl. of *adjectives* in  $-us$ ; as, for χαρίεντι, χαρίεσι.

✕ 5. In the *feminine* of *adjectives* in  $-εις$ ,  $\nu$  before  $\sigma$  becomes  $\sigma$ ; as, for χαρίεντα, (χαρίεντα) χαρίεσσα.

✕ § 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then contracted with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλανι,	(μιλαας)	μίλας.	For πάντα,	(πάσα)	πάσα.
φανίντι,	(φανιας)	φανίς.	φανίντσα,	(φανίασα)	φανίασα
δόντι,	(δoας)	δoύς.	δόντσα,	(δoασα)	δoσα.
δύντι,	(δυας)	δύς.	δύντσα,	(δύασα)	δύσα.
ρίτι,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur		
ἰσταντι,	(ιστάσας)	ιστᾶσι.	πάντσι,	(πάσσι)	πᾶσι.
τίθουσι,	(τιθίσας)	τιθίσσι.	φανίντσι,	(φανίσι)	φανίσι.
δίδουσι,	(διδῶσας)	διδοῦσι.	δόντσι,	(δoασι)	δoσι.
δύκνουσι,	(δυκνῶσας)	δυκνῶσι.			
ἴνσι,	ἴᾶσι.				
			Future.		
			τίθησεται,	(τιασεται)	τίσεται.
			σπίνδω,	(σπιασω)	σπίσω.

NOTES. α. The forms *τιθίσας*, *διδῶσας*, and *δυκνῶσας* were used by the Attics, for the most part, without contraction; *ἴᾶσι* received no contraction.

β. In nouns, if *σ* precedes *α*, the *ν* is retained; as, for *ἔλμινθς*, *ἔλμινς*, for *ἔλμινθσι*, *ἔλμινσι* (yet others, *ἔλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *τίφασαι* from *φαίνω*, *τίφασσις* from *τιφαίνω* and sometimes in the adverb *πάλλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίνσαι*, Ψ. 337. For *ις*, *ούς*, and *ας*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ίςς*, *τιθίςς*, for *ίς*, *τιθίς*.

✕ § 59. 7. In the Dative plural of *syncopated liquids*, and of *ἀστήρ*, *star*, the combination *-εσσ-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέροι*, *πατράσι* for *αἰστέροι*, *αἰστράσι*.

✕ 8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϑ* (§ 70); as, *ἄρῳην*, *male*, *θάρρος*, *courage*, *κόρῳη*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσος*, *κόμση*. The combination *μσ* is unknown in classic Greek.

✕ § 60. VI. Between two consonants, *σ* formative is dropped, and *ν* is changed to *α* (§ 50); as, for

*γγεγράφθαι*, *γγεγράφθαι* for *λίλιγσθαι*, *λίλιχθαι* for *ἰθθαρεται*, *ἰθθάρεται*.

NOTE. So the compound *πρῶσχω* is written by some *πρῶσχω*.

✕ § 61. VII. Before *κ* formative, a labial or palatal mute unites with it in the cognate rough, and a lingual mute is dropped; thus,

become	as	become	as
πν φ, κίπλοττα κίπλοφα.	χν χ, διδιδαχνα διδιδαχα.		
φν φ, ειληβνα ειληβα.	χν κ, άνίματτα άνίμανα.		
φν χ, γίγρεφνα γίγρεφα.	δκ κ, τίφραδνα τίφρανα.		
κν χ, διδιμκκα διδιμκα.	δκ κ, τίπιμδνα τίπιμνα.		
γν χ, τίτραγγα τίτραχα.			

✕ § 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second rough mute* is changed; thus, for

(1.) φιφίληνα, πιφίληνα.	(2.) θριχίς, τριχίς.
χιχηρημαι, πιχηρημαι.	θαχύς, ταχύς.
θιδυκα, τιδυκα.	θρίχων, τρίχων.
θιδημι, τιδημι.	(3.) βουλιύθητι, βουλιύθητι.

NOTES. *a.* Upon the same principle, *ἴχων* becomes *ἴχων* and whenever *β* is reduplicated, the first *β* becomes *smooth*, and as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *βίβισθα*, *ἰβίβισθα*. Yet we find, by a softening of the second *ρ*, *μερυσσάμενα* ζ. 59, *μερυσσάμενα* Anacr. Fr. 105, *μερῖσθαι* Pind. Fr. 281.

*β.* So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κατ φάλαρα*, for *καφ φάλαρα* (§ 48. 2); so, *Σαμφά*, *Βάκχος*, *Ἄρδις* and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.) σῶματ, σῶμα.	For κίρατ, κίρας.
μίλιτ, μίλι.	εἰδῶτ, εἰδῶς.
ἄγοντ, ἄγον.	ἦπατ, ἦπαρ.
ιβούλιοντ, ιβούλιον.	ιβούλιοντ, ιβούλιον.
παῖδ, παῖ.	ἴστημ, ἴστην.
γύνακ, γύνα.	ἰτίθημ, ἰτίθην.
ἄνακτ, ἄνα.	(3.) βουλιόιμ, βουλιόιμ.
γάλακτ, γάλα.	τίθημ, τίθην.
(2.) φῶτ, φῶς.	στήθ, στήθι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύκς*), *κόραξ*. Hence the *formative ν* of the *Accusative* is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψη, γύψα.	For κλιῶν, κλιῶν and κλειν.
κέρκεν, κέρκα.	ἔρνιν, ἔρνιν and ἔρνι.
παῖδν, παῖδα.	γίλυντ, γίλυντα and γίλων.

✕ § 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

✕ 1. When a *simple vowel* is brought by inflection or composition before an *initial* *ψ*, a smooth *ρ* is inserted; as. ἔψωμαι, ἄρρωστος, ἐπιρῶννμι, from ῥώννμι (ἐ-, ἀ-, and ἐπι prefixed) but εὔρωστος (the *diphthong* εὖ prefixed).

✕ 2. When, by syncope or metathesis, a nasal is brought before *λ* or *ρ*, the cognate middle *mute* is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίττω and βλάσκω are thus changed; μιλίτ-, μιλίτ-, μβλίτ-, βλίτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μόρος, Lat. mors.

✕ 3. Transposition especially affects a liquid coming before another consonant; as, for θόρσκω, θρώσκω, for βεβύλκω, βέβληκα.

## § 65. B. IN THE CONNECTION OF WORDS.

✕ I. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ἰ, καὶ οἰ,	χω, χψ.	For	νύκτα ὅλην,	νύξ' ὅλην.
τὸ ἰμάτιον,	δοιμάτιον.		And in composition, φυσικὰ	
τοῦ ἱτέρου,	δατέρου.		ἀπὸ and ἵπμι,	ἀφίπμι.
οὔτου ἱνικα,	οὔτου ἱνικα.		δικα and ἡμίστα,	διχημίςτα.
(2.) ἀπὸ οὔ,	ἄψ' οὔ.		ἱπτά and ἡμίστα,	ἱψδ.μίστα.

NOTE. In some compounds, this change takes place with *αι* intervening *ε*; and in some words, it appears simply to have arisen from the tendency of *ε* to aspiration (cf. § 13. 2); as, φερούς from φεο and ὀδός, φερούς (πρὸ ὀδῶν), τειροπαιον (τίτταρις, ἵππας); φερούς (πρὸ, αἶμος), φερούς from τα εἰσσω.

✕ § 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

✕ 1. *Datives plural in ι*, and *verbs of the third person in ι* and *ι*, assume *ι* at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ ἴπσι τοῦτο. but, Ἴπσι αὐτὸ πᾶσι.  
Πᾶσι λίγουσι τοῦτο. but, Πᾶσι αὐτὸ λίγουσι.

NOTES. *α.* So, likewise, *adverbs of place in -σι* (properly datives plural the adverb *πίπυσι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κι*, *νύ*, and *νίσφι*: *αἷ, ἡ Πλαταιῶσιν ἡγούμενῃ· εἴκοσι ἔτη*. See § 211. N.

✕ *β.* (The *ν* thus assumed is called *ν παραγωγική*.) It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammar and lexicons, a paragogic letter is commonly marked thus: *εἴκοσι(ν)*.

✕ § 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, *οὕτω φησὶ· μέχρ' οὖν*.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed; as, local adverbs in *-θεν* (poet, chiefly Ep., *-θι*), numeral adverbs in *-κις* (Ion. *-κι*), *ἄντικρυς*, *ἐγγύς*, *ἴσως*, *πάλιν*, *εὐθύς(ς)*, *ἰθὺς(ς)*.

## § 68. C. SPECIAL RULES.

✕ 1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελῶ*, *ἐκθετός*, *ἐκμάσσω*.

✕ 2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι*, *οὐκ ἔνεστιν*, *οὐχ ἔτι*, *οὐκέτι*.

NOTES. *α.* The adverb *μηκίς*, from *μή* and *ἔτι*, follows the analogy of *οὐκίς*.

*β.* In these words, *κ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*.

✕ 3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνράπτω*, *ἐνσείω* (yet *ἐφ' οὐδ' ὄντος* offender than *ἐφ' οὐδ' ὄντος*); *σύνστημα* (for *σύνστημα*), *συνζυγία*, *συσσένω* (for *συνσένω*); *συσσινίλα*.

NOTE. The Epic *ἐν* for *ἐνδ* (§ 48. 2) here imitates *ἐν*: as, *ἐνσάς*, *ἐνσχινος*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *αἶσσι*, *δίκασσι*, for *αἶσι*, *δίκασσι*. *ἑὸλ* *ἀμρί* for *ἀμφί*.

NOTES. *a* The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); αἰ, ἀπ' οὐ, διχήμερος, οὐκ οὔ. In some compounds, this passed into the Attic; αἰ, ἀπηνλώσης, from ἀνός and ἥλιος.

β. Aspiration is sometimes *transposed*; as, Ion. *πιδών*, *ἰνδᾶυντα*, *ἰνδιῶται*, *Ἐπλχηδών*, for *χιτών*, *ἰνταῦθα*, *ἰντιῶθαι*, *Χαλκηδών*.

II. COÖRDINATE MUTES § 49); as, Ion. and Æol.,  $\kappa$  for  $\pi$  in *interrogative* and *indefinite pronouns* and *adverbs*; thus,  $\kappa\alpha\iota\sigma$ ,  $\kappa\alpha\upsilon$ ,  $\kappa\alpha\tau\acute{\iota}$ , for  $\pi\alpha\iota\sigma$ ,  $\pi\alpha\upsilon$ ,  $\pi\alpha\tau\acute{\iota}$ . Dor.,  $\kappa$  for  $\pi$  in  $\tau\acute{o}\kappa\alpha$ ,  $\ddot{\eta}\kappa\alpha$ ,  $\tau\acute{o}\kappa\alpha$ , for  $\pi\acute{o}\tau\iota$ ,  $\ddot{\eta}\tau\iota$ ,  $\tau\acute{o}\tau\iota$ , and in similar *adverbs of time*; Æol.  $\tau\acute{\iota}\mu\mu\iota$  for  $\pi\acute{\iota}\nu\tau\iota$ ,  $\phi\acute{\eta}\rho$  for  $\phi\acute{\eta}\rho$ . Æol. and Dor.  $\gamma\lambda\acute{\iota}\phi\alpha\sigma\alpha\iota$  for  $\beta\lambda\acute{\iota}\phi\alpha\sigma\alpha\iota$ ,  $\delta\acute{\alpha}$  for  $\gamma\acute{\alpha}$ . Dor.  $\delta\acute{\iota}\alpha\lambda\acute{o}\varsigma$  for  $\beta\acute{\epsilon}\lambda\acute{\iota}\varsigma$ ,  $\delta\acute{\epsilon}\nu\iota\chi\epsilon\varsigma$  for  $\beta\acute{\epsilon}\nu\iota\delta\epsilon\varsigma$ .

III. LIQUIDS; as, Dor. ἡνθεν, βίντιστες, for ἡλθεν, βίλτιστες · Ion. πλεῖ-  
μων for πνέμων.

§ 70. IV. *r* with other letters; e. g.

1. The Ionic and Old Attic *σσ* and *ξξ* pass, for the most part, in the later Attic, into *ττ* and *ψψ*; as, τάσσω τάττω, γλώσσω γλώττω, ἄρσιν ἄρῃν. See § 59. 8.

2. Dor. τ for σ; as, Ποσειδάν, ἵασιον, ἱπκати, for Ποσειδῶν, ἵασιον, ἱπνοσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs, as, εὐ, τί, for σύ, σί (Lat. tu, te); φατί, φαντί, λίζονται, for φησί, φασί, λίζουσι (Lat. loquunt).

3. Dor. *σ* for *ν* in the verb-ending of 1st pers. pl. *μῖς* for *μιν* (Lat. *mus*); *αἰ*, *λίγομῖς* for *λίγομιν* (Lat. *legimus*).

4. The Laconic often changes  $\varsigma$  to  $\sigma$ , and final  $\varsigma$  to  $\rho$ ; as,  $\pi\alpha\lambda\iota\sigma\rho$  Ar. Lys. 988,  $\sigma\iota\sigma\rho$ ,  $\sigma\iota\lambda\omega$ , for  $\pi\alpha\lambda\alpha\iota\varsigma$ ,  $\theta\iota\varsigma$ ,  $\theta\iota\lambda\omega$ .  $\pi\acute{o}\tau\epsilon\rho$  for  $\pi\alpha\iota\varsigma$  (Lat. *puer*, compare *Marcivor*).

V. The DOUBLE CONSONANTS with other letters; as, old *ξύν*, later and common *σύν* (in the Lat. *cum* the *σ* has been dropped, instead of the *κ*); *ἔολ*. *Ψαπῶν* for *Σαπῶν*. *ἔολ*. *σκίφος*, *σχιφος*, for *ξύφος*, *ξίφος*. Dor. *ψί*, *ψίν*, for *σφί*, *σφίν*. Ion. *διξύς*, *ταξύς*, for *δισσός*, *τρισσός*.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μυλίσδω (§ 51. N.), παίδδω, μάδδω, Διύς, for δζος, μυλίζω, παίζω, μάζω, Ζιύς.

§ 71. B. Consonants are often doubled, inserted, omitted, and transposed by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκυσσι, ὄπισσι, ἔδδαισε, for ἔλαβον, &c.; πόλεμος, πόλις, δίχθια, νῶνυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχτι, νῶνυμος; ἀπάλαμνος ἔρεζον, Ὀδυσσεύς, Ἀχιλεὺς, φάρυγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος; κραδίη, κάρτερος, βάρδιστος, for καρδιά, κράτερος, βράδιστος.



## BOOK II.

### ETYMOLOGY.

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*Εἰς ἀρχήν.*

Homer

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see *General Grammar*.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

X. NOTES a. Nouns which are both masculine and feminine, are said to be of the common gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and for the neuter, *τό*; in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*: as, *ὁ ταμίας*, steward, *ἡ ἡ τροφίς*, nurse, *τὸ σῦκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *τοῦ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἐπίκεινοι, pronomiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἐλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a common form: with the masculine or a distinct form, the Attic sometimes prefers the common form, where the Ionic and Common dialects prefer the distinct form; as, *ὁ, ἡ θεός*, god, goddess, and *ὁ θεός* or *θεῖα*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορρῆς*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μήν*, month, *ὁ ἑκατομβαιών*, June-July, *ἡ συκῆ*, fig-tree, *ἡ μηλιά*, apple-tree, *ἡ ἄπιος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἰγύπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμόνιον*, Lacedæmon; *τὸ σῦκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γένναρον*, dim. of *γενή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

✱ I. In the FIRST DECLENSION (§ 7), all words in *-αι* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ παύτης· ἡ οἰκία, ἡ τιμή.

- ✕ II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεὼς· ἡ ὁδός, ἡ ἑως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ον* is given to *feminine* proper names; as, ἡ Διόντιον, ἡ Γλυκίειον.

- ✕ III. In the THIRD DECLENSION (§§ 11–14),

✕ a. All words in *-ευς* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ αὐτν, τὸ τεῖχος.

✕ b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laugh-ter; ὁ λιμήν, -ένος· ὁ λέων, -οντιος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντιος, thong.

Except τὸ οὖς, ὠτίς, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρήν, φρενίς, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνεῦς, -ῶντος, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθός, helmet.

Except ἡ καίς, παιδίς, child, ὁ πούς, ποδός, foot, ἡ ἔρις, -ίδος, bird.

✕ 3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἦπαρ, -ατος, τὸ κέρας, -ατος, τὸ γέρας, -ᾶος.

## B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνδραπός signifies *man*, the plural ἀνδραποί, *men* (whether *at two* or *more*), and the dual ἀνδράων, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects) and in the Hellenistic Greek, the dual does not occur, except in *δύο*, two, and *ἀμφω*, both (Lat. *duo*, *ambo*).

## C. CASE.

### § 78. The Greek has five cases;

- +1. The Nominative, expressing the subject of a sentence.
- +2. " Genitive, " the point of departure, or cause.
- +3. " Dative, " the indirect object, or accompaniment.
- +4. " Accusative, " direct limit.
- +5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

## D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case.

There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in *-ας* or *-ης*, or in *-ου* from a theme in *-ας* or *-ης*, the word is of the first declension; if it ends in *-ου* from a theme in *-ος* or *-ω*, the word is of the second declension; if it ends in *-ος*, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίας, steward, ἡ οἰκία, house, ἡ γλῶσση, tongue, ὁ δῆμας,

πειρία, and ἰ"Αραβ. *Arab*, make in the Genitive, ταμίου, οἰκίας, γλώσσης, δέ μου, and Ἀραβίης. From these genitives, we ascertain that ταμίης, οἰκίης, and γλώσσης belong to the first declension, δῆμοις to the second, and Ἀραβί to the third. By throwing off the affixes -ου, -ας, -ης, and -εις, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

X § 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

X II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *α*.

X III. The dual has but two forms; one for the *Direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

X § 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence *The participle, pronoun, article, and numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

α. *Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

β. In Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μινύκας Δ. 189. Ἡλιάς τῇ Γ. 277. To avoid the double ε, θεός, *god!* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεέ St. Matth. 27. 46.

γ. In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ ἄνα πόλις Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴαν Soph. Aj. 89; but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

X § 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

- X α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.
- X β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.
- X γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ς*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).
- X δ.) The Gen. plur. always ends in *ων*.
- X ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and all constitute a distinct syllable. In Dec. III., three of the affixes, *ς*, *ι*, and *ων*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.
- X ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ιχθύν*, fish, *γῦς*, culture, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ι*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms: thus,

Singular, <i>ιχθύν</i> , fish,	Plural, <i>ιχθύνι</i> , fishes.
<i>γῦς</i> , culture,	<i>γύσι</i> , cultures.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became *plural* by adding one of the common signs of the plural, *ς*. We have now the distinction of case; thus, ..

	Singular.	Plural.
Direct Case,	$\iota\chi\theta\acute{\upsilon}$ $\gamma\acute{\upsilon}\tau$	$\iota\chi\theta\acute{\upsilon}\varsigma$ $\gamma\acute{\upsilon}\tau\iota$
Indirect Case,	$\iota\chi\theta\acute{\upsilon}\iota$ $\gamma\upsilon\tau\acute{\iota}$	$\iota\chi\theta\acute{\upsilon}\iota\varsigma$ $\gamma\upsilon\tau\acute{\iota}\varsigma$

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding  $\varsigma$ , as the sign of the *subject*, to the old Direct forms; thus, Sing.  $\iota\chi\theta\acute{\upsilon}\varsigma$ ,  $\gamma\acute{\upsilon}\tau\iota$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\varsigma$ ,  $\gamma\upsilon\tau\acute{\iota}\varsigma$ .

The *Accusative* was formed by adding to the root, as the sign of the *direct object*,  $\tau$ , which in the plural took one of the common signs of the plural,  $\varsigma$ ; thus, Sing.  $\iota\chi\theta\acute{\upsilon}\tau$ ,  $\gamma\acute{\upsilon}\tau\tau$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\varsigma$ ,  $\gamma\acute{\upsilon}\tau\tau\iota$ , or, by the euphonic change of  $\tau$  into its corresponding vowel (§§ 58, 63, R.), Sing.  $\gamma\acute{\upsilon}\tau\alpha$ , Plur.  $\iota\chi\theta\acute{\upsilon}\iota\varsigma$ ,  $\gamma\acute{\upsilon}\tau\alpha\iota$ .

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing  $\theta$ , or commonly, with a euphonic vowel,  $\alpha\theta$ . In the plural, this took the plural affix  $\tau$ ; thus,  $\alpha\theta\tau$ . But by the laws of euphony, which afterwards prevailed, neither  $\theta$ , nor  $\alpha\theta$ , could end a word (§ 63). Therefore,  $\theta$  either was changed to  $\varsigma$ , or was dropped, or assumed the vowel  $\iota$  (commonly written with  $\tau$  paragogic  $\iota$ , § 67.3); and  $\alpha\theta\tau$  became  $\alpha\tau$  by the absorption of the  $\theta$  ( $\theta$ , perhaps, first passing into  $\sigma$ , as in the singular, then  $\sigma$  being changed into its corresponding vowel  $\iota$ , and this absorbed). Thus  $\alpha\theta$  became  $\alpha\iota$ ,  $\sigma$ , or  $\alpha\sigma\iota$ ; and  $\alpha\theta\tau$ ,  $\alpha\tau$ .

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign  $\iota$  (§ 83) to the *Nominative* plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the *Vocative* had never any form distinct from the *Nominative*. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom.	-ς	$\iota\chi\theta\acute{\upsilon}\varsigma$	$\gamma\acute{\upsilon}\tau\iota$ ( $\gamma\acute{\upsilon}\psi$ )
Gen.	-ος	$\iota\chi\theta\acute{\upsilon}\varsigma$	$\gamma\upsilon\tau\acute{\iota}\varsigma$
Dat.	-ι	$\iota\chi\theta\acute{\upsilon}\iota$	$\gamma\upsilon\tau\acute{\iota}$
Acc.	-ν, -α	$\iota\chi\theta\acute{\upsilon}\tau$	$\gamma\acute{\upsilon}\tau\alpha$
Voc.	*	$\iota\chi\theta\acute{\upsilon}$	
Plur. N. V.	-ες	$\iota\chi\theta\acute{\upsilon}\iota\varsigma$	$\gamma\acute{\upsilon}\tau\alpha\iota$
Gen.	-ων	$\iota\chi\theta\acute{\upsilon}\omega\iota$	$\gamma\upsilon\tau\acute{\omega}\iota$
Dat.	-οις	$\iota\chi\theta\acute{\upsilon}\iota\varsigma$ ( $\iota\chi\theta\acute{\upsilon}\omega\iota$ )	$\gamma\acute{\upsilon}\tau\omega\iota$ ( $\gamma\upsilon\tau\acute{\omega}\iota$ )
Acc.	-ας	$\iota\chi\theta\acute{\upsilon}\alpha\iota$	$\gamma\acute{\upsilon}\tau\alpha\iota$

Dual Dir. -s	ἰχθύς	ῥῆς
Indir. -ov	ἰχθύϊν (ἰχθύων)	ῥυπίσιν (ῥυπίων).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *s* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *s*); and the Indirect Case dual prolonged by inserting *s*, after the analogy of the Gen. sing. and plur.

§ 56. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *e*, now called the *second* declension; and the other, *a*, now called the *first*. These declensions chose rather to drop than to change the final *s* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *s* from the longer form, or by adding the plural sign *s* to the Dat. sing. For *s* in the Voc., instead of *e*, see § 28. We give as an example of Dec. II., ἰ λόγος, word, and of Dec. I., ἰ ταμίης, steward.

Sing. Nom.	λόγ-ος, ε	λόγος	ταμί-α-ς, ε	ταμίης
Gen.	λόγ-ου, ο	λόγου	ταμί-α-ου, ο	ταμίου
Dat.	λόγ-οι, ι	λόγῳ	ταμί-α-ι, ι	ταμίῃ
Acc.	λόγ-ον, ο	λόγον	ταμί-α-ν, ο	ταμίαν
Voc.	λόγ-ε, ε	λόγε	ταμί-α, α	ταμία
Plur. N. V.	λόγ-οι, ι	λόγοι	ταμί-α-ι, ι	ταμίαι
Gen.	λόγ-ῶ-ων, ο	λόγων	ταμί-ῶ-ων, ο	ταμίῶν
Dat.	λόγ-ῶ-ισι, ι	λόγοισι, -αις	ταμί-ῶ-ισι, ι	ταμίαισι, -αις
Acc.	λόγ-α-ς, ας	λόγους	ταμί-α-ας, ας	ταμίαις
Dual N. A. V.	λόγ-οι, ι	λόγω	ταμί-α-ι, ι	ταμία
G. D.	λόγ-ο-ιν, οιν	λόγοιν	ταμί-α-ιν, οιν	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *s* or *e* appended, was sometimes retained; as, Nom. Θυίετᾶ, ἰσπότηδ (§ 95. 2; compare the Latin *nauta*, ποῖτα), ἰ. Acc. νιῶ, ἱῶ, Ἄδω (§ 97). So the neuters τέ, ἄλλα, αὐτέ, ἑαυτέ, ὅ (§ 97).

§ 57. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ov* (the *v* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *s*, *a* (which, as the corresponding vowel of *v* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, τὸ δάκρυ (poetic), tear, of Dec. III., and τὸ εἶναι, fig. of Dec. II.



Sing. N. A. V.	δάκρυ	οὖν-ον
Gen.	δάκρυ-ος	οὖν-ου
Dat.	δάκρυ-ι	οὖν-φ
Plur. N. A. V.	δάκρυ-α	οὖν-α
Gen.	δάκρυ-ων	οὖν-ων
Dat.	δάκρυ-σι	οὖν-σι
Dual N. A. V.	δάκρυ-ι	οὖν-υ
G. D.	δάκρυ-ων	οὖν-ων

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ς* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *ἡ σκιά*, shadow,

Sing. Nom.	σκιά-ς	σκιά	Plur. Nom.	σκιάς
Gen.	σκιά-ος	σκιάς	Gen.	σκιάων
Dat.	σκιά-ι	σκιάφ	Dat.	σκιάσι
Acc.	σκιά-ν	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἔξ ἰνῆφι* O. 580, β. 2; *ἀπὸ νυκτὸς* Θ. 300: Dec. II. *ἀπὸ πασσαλφί* Ω. 268; *ἐκ ποτιφίν* ω. 83; *ἀπὸ πλατίας πευφίν* N. 588; *Ἰλιόφι κλυτὰ τεύχη* Φ. 295; *ἀπ' αὐτόφιν* Λ. 44.

Dat. Sing. Dec. I. *ἡφι βίηφι* τιθήνας X. 107; *ἄμ' ἡοὶ φαινομένην* δ. 407, I. 618; *ἰρίηφι* Π. 734; *Σύρηφι* ι. 238: Dec. II. *παρ' αὐτόφι* M. 302; *ἰπ' διζέφιν* N. 308; *Σιόφιν* H. 366.

Gen. and Dat. Plur. Dec. II. *ἔσσι δακρυόφι* πλῆθιν P. 696, Υ. 397, δ. 705; *ἀπ' ἰσσιφίν* ξ. 134; *ἄμφ' ἰσσιφίν* σ. 145; *ἰκρίφιν* μ. 414.

NOTES. *α.* The *φ* likewise appears in the Dative plural of a few words of the *third* declension, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as,  $\delta\chi\iota\sigma\phi\iota$  for  $\delta\chi\iota\sigma\iota$ . These forms were also used as both Gen. and Dat.; thus, Gen.  $\kappa\alpha\tau' \delta\epsilon\iota\sigma\phi\iota$  Δ. 452;  $\sigma\epsilon\iota\sigma'$ ...  $\delta\chi\iota\sigma\phi\iota$  E. 107;  $\acute{\alpha}\pi\delta \sigma\tau\acute{\eta}\delta\iota\sigma\phi\iota$  Ξ. 214;  $\delta\acute{\alpha} \delta\iota \sigma\tau\acute{\eta}\delta\iota\sigma\phi\iota$  E. 41; Dat.  $\sigma\iota\upsilon\upsilon \delta\chi\iota\sigma\phi\iota$  Π. 811;  $\delta\epsilon\iota\sigma\phi\iota$  Δ. 474 (cf. 479), X. 139.

β. The following forms in  $-\phi\iota(\nu)$  require special notice; (a)  $\iota\sigma\chi\alpha\rho\acute{\epsilon}\phi\iota\upsilon$  ι. 59, and  $\kappa\alpha\tau\lambda\eta\delta\acute{\alpha}\phi\iota\upsilon$  ι. 433, which are formed as from nouns of Dec. II., while the themes in use are  $\iota\sigma\chi\acute{\alpha}\rho\eta$  of Dec. I., and  $\kappa\alpha\tau\lambda\eta\delta\acute{\alpha}\nu$  of Dec. III.; (b)  $\kappa\epsilon\acute{\rho}\acute{\alpha}\sigma\iota\phi\iota$  K. 156, and  $\epsilon\gamma\acute{\epsilon}\beta\iota\sigma\phi\iota$  (probably the correct form for  $\epsilon\gamma\acute{\epsilon}\beta\iota\sigma\iota\phi\iota$  I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c)  $\iota\alpha\upsilon\phi\iota\upsilon$ , an irregular plural form for  $\iota\alpha\upsilon\sigma\iota$ , N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb  $\iota\phi\iota$ , with might, A. 38, which appears to be an old Dat. sing. from  $\iota\phi\iota$ .

γ. Compare with these forms in  $-\phi\iota$ , the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in  $-\bar{b}i$ ; as, *ibi, alibi, utribi*, from *is, alius, ater*. The forms in  $-\eta\phi\iota$  when used as Datives are often written incorrectly with an  $\iota$  subscript ( $-\eta\phi\iota\iota$ , § 25. α), as though  $\phi\iota$  had been added to the complete Dat. form. For the  $\nu$  paragogic, see § 66. α.

§ 90. 2.) The  $\iota$  appended with the insertion of  $\varsigma$ . This form became adverbial (chiefly poetic), denoting the place where; as,  $\epsilon\iota\kappa\omicron\varsigma\iota$ , at home,  $\acute{\alpha}\lambda\lambda\omicron\varsigma\iota$ , elsewhere,  $\alpha\iota\tau\acute{\epsilon}\varsigma\iota$ ,  $\epsilon\varsigma\iota$ ,  $\kappa\epsilon\gamma\iota\upsilon\varsigma\iota\varsigma\iota$ . It was mostly confined to the second declension, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen.  $\epsilon\upsilon\epsilon\mu\acute{\alpha}\rho\epsilon\varsigma\iota$   $\sigma\tau\acute{\epsilon}\rho$ , =  $\sigma\tau\acute{\epsilon}\rho \epsilon\upsilon\epsilon\mu\acute{\alpha}\nu\iota\upsilon$ , I. 3, 'Ιλίου  $\sigma\tau\acute{\epsilon}\rho$  Θ. 561,  $\acute{\eta}\omega\varsigma\iota$   $\sigma\tau\acute{\epsilon}\rho$  ζ. 36; Dat.  $\kappa\eta\epsilon\acute{\iota}\varsigma\iota$  I. 300, α. 370.

3.) The  $\iota$  appended with the insertion of  $\chi$ . This form appears only in the Epic  $\iota\chi\iota$  (improperly written by some  $\iota\chi\chi\iota$ , cf. 89. γ), for the adverbial Dative  $\bar{\eta}$ , where, A. 607.

4.) The  $\iota$  contracted with the preceding  $\epsilon$  in the second declension into  $\omicron$  (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as,  $\epsilon\iota\kappa\omicron\iota$ , at home (but  $\epsilon\iota\kappa\eta$ , to a house; cf. in Latin, *domi* and *domus*),  $\epsilon\iota\delta\omicron\iota$ , 'Ιε $\delta\mu\omicron\iota$ ,  $\epsilon\iota$ ,  $\epsilon\iota\sigma\iota$ . Yet  $\iota\epsilon$  'Ιε $\delta\mu\omicron\iota$  Simon. Fr. 209;  $\iota\epsilon$  Πλειαν $\iota\epsilon\iota$  Inscr. Cret.;  $\tau\alpha\iota$   $\delta\acute{\alpha}\mu\mu\iota$  Inscr. Boeot.

5.) The common form, in which the  $\iota$  is absorbed by the preceding vowel; as,  $\alpha\iota\epsilon$ ,  $\sigma\iota\epsilon$ ,  $\phi\iota$ ; thus,  $\delta\acute{\upsilon}\epsilon\eta$ ,  $\epsilon\iota\kappa\eta$ , 'Ιε $\delta\mu\acute{\eta}$ .

§ 91. The forms of the Genitive in  $-\omicron\varsigma\iota$  or  $-\varsigma\iota$  (§ 84. B) remained in the common language only as adverbs, denoting the place whence; as,  $\eta\iota\kappa\omicron\varsigma\iota$ , from home,  $\acute{\alpha}\lambda\lambda\omicron\varsigma\iota$ ,  $\alpha\iota\tau\acute{\epsilon}\varsigma\iota$ , 'Α $\delta\eta\eta\eta\varsigma\iota$ . As examples of their use as decided Genitives, may be cited  $\iota\zeta$  Αἰ $\tau\acute{\iota}\mu\eta\varsigma\iota$  Θ. 304,  $\iota\zeta$   $\epsilon\upsilon\epsilon\mu\acute{\alpha}\nu\iota\varsigma\iota$  Θ. 19,  $\acute{\alpha}\pi'$   $\epsilon\upsilon\epsilon\mu\acute{\alpha}\nu\iota\varsigma\iota$  λ. 18; and the pronominal forms  $\iota\mu\acute{\iota}\varsigma\iota$ ,  $\epsilon\acute{\iota}\varsigma\iota$ ,  $\iota\varsigma\iota$ , which even occur in Attic poets.

## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *a* as a connecting vowel, see §§ 86, 88. In most of these affixes, *a* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *a* however remained in the *singular*,

1.) In the *direct cases of feminines*, whose characteristic was *a*, a double consonant, or *λλ*; as, γλῶσσα, γλῶσσᾶν (§ 7), διψᾶ, thirst, δόξᾶ, opinion, ῥιζᾶ, root, ἀμιλλᾶ, contest.

NOTES. *a*. Add a few feminines in *-λα*, and some in *-να*, particularly *female appellatives*; as, παυλᾶ and ἀνάπαυλᾶ, rest, ἰχιδνᾶ, viper, μέριμνᾶ, care, ἡσπασᾶ, mistress, λιαινᾶ, lioness; likewise ἀκανθᾶ, thorn.

β. Add, also, many feminines in *-α* pure and *-εα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names Κίρρᾶ, Πύρρᾶ, and the numeral μία, one. The principal classes are, (a) Polysyllables in *-ια* and *-εα*, except abstracts in *-ισα* from verbs in *-ιμι*; as, ἀλήθειᾶ, truth, εὐνοῖᾶ, good-will, βασιλειᾶ, queen, but βασιλειᾶ, reign, from βασιλεύω. (b) Female designations in *-τρια*; as, ψάλλτριᾶ, female musician. (c) Dissyllables and some polysyllabic names of places in *-α*; as, μητέρα, good mother, Ἰερσία. (d) Words in *-εα*; as, μύτις, fly. (e) Most words in *-εα*, whose penult is lengthened by a diphthong (except *αυ*), by *ι*, or by *ρρ*; as, μάχαιρᾶ, sword, γέφυρᾶ, bridge, Πύρρᾶ.

γ. The accent commonly shows the quantity of final *a* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note β.

2.) In the *Vocative of nouns in -της*, and of *gentiles* and *compound verbals in -ης*; as ναύτης (§ 7), Σκυθῆς, Scythian, Πέρσης, Persian, γεωμέτρης (γῆ, earth, μετρίω, to measure), geometer, μυροπώλης (μύρον, perfume, πωλείω, to sell), perfumer, Voc. ναυτιᾶ, Σκυθᾶ, Πέρσᾶ (but Πέρσης, Perses, a man's name, Voc. Πέρση), γεωμετρίᾶ, μυροπώλᾶ.

§ 93. In the singular, long *a* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, ναύτης, ναυτή, Ἀτρεΐδης, Ἀτρεΐδην, Ἀτρεΐδη, γλώσσης, γλώσση, τιμῆ, τιμῆς, τιμῆν.

but *ταμίᾱς*, *ταμίᾱ*, *σκιᾶ*, *σκιᾶς*, *θύρᾱ*, *θύρᾱν* (§ 7), *ιδεᾶ*, *idea* *χορεῖᾱ*, *need*, *χρόᾱ*, *color*.

X NOTE. Long *a* likewise remains in the pures, *σίᾱ*, *grass*, *στοᾶ*, *porch*, *γύᾱ*, *field*, *σικύᾱ*, *gourd*, *καρύᾱ*, *walnut-tree*, *ιλᾶᾱ*, *olive-tree*, *Ναυσικᾶᾱ*, *Nausicaa*; in the words, *ἀλαᾶ*, *war-cry*, *ἡμέρᾱ*, *day after a feast*, *ἐκπύρᾱ*, *tramp-spring*, *γεννάδᾱς*, *noble*; and in some proper names, particularly those which are Doric or foreign; as, *Ἀνδρομίδᾱ*, *Ληδᾶ*, *Φιλομήλᾱ*, *Λιονιδᾶς*, *Ῥαᾶς*, *Σύλλᾶς*; and it became *η* after *ε* or *ο* in the words *δέρη*, *neck*, *κέρη*, *maiden*, *κόρη*, *cheek*, *ἑσέρη*, *rap*, *ῥοή*, *stream*; in some proper names, as *Τήρης*; and in compounds of *μετρέω*, *to measure*, as *γεωμέτρης* (§ 92. 2). In some words, usage fluctuates between long or short *a* and *η*; as, *Ἀράσας* Cyr. vi. 1. 31, *Ἀράσσης* lb. v. 1. 4, *αἰνῖς* and *αἰνῆς*, *πέρμᾱ* and *πέρμηνη*.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *a* or *ε*, and feminine adjectives in *-εα* and *-ονη*, are contracted; as, *μυῖᾱ* *μυᾶ*, *Ἑρμῆς* *Ἑρμῆς*, *βορέης* *βορέης* (*ε* being here doubled after contraction), *σικῆα* *σικῆ*, *fig-tree*, *χρυσῆα* *χρυσῆ*, *διπλῆ* *διπλῆ*. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

#### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the *Doric* dialect retains throughout the original *a*; while in the singular, the *Ionic* has *η* in most of those words in which the *Attic* and *Common* dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in *-αῖᾱ* and *-αῖᾱ* (§ 44); thus, Dor. *τιμᾶ*, *τιμᾶς*, *τιμᾶν*, *τιμᾶν*. Ion. *τιμή*, *τιμῆς*, *τιμῆν*. Ep. *ἀληθείᾱ*, *ἐνσολῆ*, New Ion. *ἀληθειῆν*, *μῆν*, for *ἀληθείᾱ*, *ἐνσολῆ*, *μῆδ*.

2. In words in *-ης*, the *primitive Direct Case* in *-ᾱ* is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony: as, *ἰσότης* B. 107; *ἰσότης* B. 336; *μητις* A. 175; *βαθυμήτης* Xίρων Pind. N. 3. 92; *ἰσότης* Mινάλας Theoc. 8. 30. So in feminines in *-η*, the poets sometimes retain the old short *a* in the Voc.: as, *νύμφᾱ* φίλη Γ. 130; *Ῥαῖς*, Sapph. 66 (44). On the other hand, *Αἴητη* Ap. Rh. 3. 386, for *Αἰῆτᾱ*, Voc. of *Αἰήτης*.

3. The old *genitive* affixes, *αῖο* and *αῶν*, which often occur in the Epic writers, were contracted as follows:

α.) In the *Ionic* dialect, they were regularly contracted into *ω* and *ων*, with the insertion of *ε* after a consonant (§ 35); as, *Ἀτρεΐδω* (*Ἀτρεΐδω*) *Ἀτρεΐδω*, *Ἀτρεΐδων* (*Ἀτρεΐδων*) *Ἀτρεΐδων*. *Βορέω* *Βορέω*, *Ἑρμῶ* O. 214, *ἱμμελίω* Δ. 165, *Ἀσίω* B. 461.

β.) In the *Doric*, *αῖ* absorbed the following vowel, and the affixes became *ᾱ* and *ᾶν* (§ 45. 1); as, *Ἀτρεΐδᾱς* *Ἀτρεΐδᾱ*, *Ἀτρεΐδᾶν* *Ἀτρεΐδᾶν*.

γ.) In the *Attic*, *αῖο* and *αῶν* were contracted into *ου* (by precession from *ω*, §§ 28, 29) and *ων*; as, *Ἀτρεΐδω* (*Ἀτρεΐδω*) *Ἀτρεΐδου*, *Ἀτρεΐδων* *Ἀτρεΐδων*.

§ 96. 4. In the *Accusative* of masculines, the *Ionic* often changes *ω* to *ᾱ*, the old connecting vowel *a* now becoming *ε* (§ 46. β); as, *διστότᾱ* Hd. i. 11, pl. *διστότᾱς*; lb. 111, for *διστότην*, *διστότᾱς*.

5. The *dative* plural in Homer commonly ends in *-ησι*, or *-ης* before *a*.

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*εἰς καὶ* A. 179, *πίστεως* *πρός* η. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἄκραις* M. 284, *Θυαῖς* i. 119). An old contraction into *-ᾶσι*, instead of *-αισι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, at *Plataeae*, *Σιγῆᾶσι*.

6. For the Epic Gen. in *-ῶν*, see § 91. For the Epic Datives in *-φαι*, *-ῶν*, and *-χαι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers particularly,

α.) The Dor. Gen. in *-αι*, from some nouns in *-αις*, mostly proper names; as, *ἰονιοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας*. Gen. *ἰονιοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορῆας*, G. *βορῆᾶ* (§ 7).

β.) The Ion. Gen. in *-ων*, from a few proper names in *-ης*; as, *Θαλῆς*, *Γέρης*. Gen. *Θάλιων*, *Τήρων*.

γ.) The old Dat. plur. in *-αισι*, which is frequent in the poets. So, in *Plato*, *εἰχχυναισι* Leg. 920 e, *ἡμίραισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*; thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὄ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the *article* (§ 39), and in composition with the pronouns *ταῖος* and *τίσος*, the neuter *αὐτό* more frequently becomes *αὐτόν*; thus, *ταὐτόν* and *ταὐτό*, for *τὸ αὐτό*. *τοιούτων* and *τοιούτο*, *τοσούτων* and *τοσούτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἑως*, *dawn*, *ἡ ἄλως*, *threshing-floor*, *ἡ Κίως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως*; thus, Acc. *νεών* and *νεῶ* (§ 9), *ἑῶ*, *Ἄθω*. So, in the adjectives *ἀγῆρως* (§ 17), *ἀνάπλεως*, *full*, *ἄξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγῆραος* (§ 17), *δυστέον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνέγνωτον*, *εὐγνωστοί* (which are compounds of *γνώ*, the original form of *γῆ*, earth, and from which come by contraction *ἀνώγνωτον*, *εὐγνωστός*) we find the extended forms *ἀνώγνωτον* v. 4. 29, *εὐγνωστός* or *εὐγνωστός*. Some of them are variously declined. See §§ 123, γ, 124. γ.

X β. If the characteristic is long *a*, *s* is inserted after the contraction (§ 35) thus, *ναῖος* (*ναῖς*) *ναῖός* (§ 9), *ναῦ* (*ναῦ*) *ναῦ*, *ναῦ* (*ναῦ*) *ναῦ*, *ναῖόν* (*ναῖόν*) *ναῖόν*. Plur. *ναῖοι* (*ναῖ*) *ναῖοι*, &c.

X γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into *ω*; thus, *ἀγῶν* (§ 17), as if from *ἀγῶνά-ω-α*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. *-εο* (§ 86), which was commonly contracted to *ου*, or, in the Æolic and stricter Doric, to *ω* (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *ωο*; thus, *πόντου* *Ἰκαρίω* B. 145; *δέμου* *ὑψηλῶ* a. 126; *οἴ* *δέμου* a. 330; *Θεῶ* Pind. O. 2. 37; *Θεῶ* Ib. 6. 60; *μεγάλω* *Δίω* Alc. 1 (20); *ιχθυόω* Id. 37; *ποταμῶ*... *Ἀνάσσω* Theoc. 1. 68; *μαλακῶ* *χρόνῳ* Id. 4. 18. The Epic genitives *Πειτῶ* (Δ. 327, &c) and *Πηνελῶ* (Ξ. 489) are made by a single contraction, with the usual insertion of *s* (§ 98. β), from the original forms *Πειτάος*, *Πηνελάος*. The Epic dual forms in *οῖν*, which alone are used by Homer, arise from a mere poetic doubling of *s* (§ 48).

2. Some proper names in *-ος* have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κρείσος*, *Κρείστω* viii. 122, but *Κρείσω* i. 6; *Βάττω* iv. 160; *Κλειμβρόττω* v. 32. The Gen. plur. forms *κρείσων* (Hdt. i. 94) and *πυρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of *s* (§ 48. 1).

3. The old Dat. plur. in *-οισι* is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Θεοῖσι* Leg. 955 e.

4. For the Epic Gen. in *-οῖν*, see § 91. For the Epic Datives in *-οφι* and *οφι*, and the old Dat. in *-οι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in *-ου* from *-οος* occur in Homer, though rarely; as, *νεῦ* x. 240 (elsewhere *νέος*). In words in *-οος*, *-οον*, he sometimes protracts the *s* to *ω* (§ 47. N.), and sometimes employs synizesis (§ 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; TT 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either close affixes, or no affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Acc.

cusative singular in *-v*. For these changes, see in general §§ 51, 55, 57-59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *u* in accordance with § 63. R., that the *u* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *u*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

X Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[¶ 11.]

X § 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. α. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

X β. In *ῥεῖξ*, the root is *ῥερχ-*. In those cases in which *χ* remains, *ῥ* becomes *τ*, according to § 62. In *ἡ ἐλώσχη*, *-ισσι*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. α.

γ. *Γυνή*, woman, wife, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικίς*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικάς*. D. N. *γυναικί*, G. *γυναικῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνή*, P. N. *γυναι*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. α. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἀνακτις*, *ἀνακτις*) *ἀναξ* (¶ 11), *ἡ (νύκτις) νύξ*, night; if to the end of a word, it is dropped (§ 63), as (*ἀνακστ*, *ἀνακστ*) *ἀνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ἦ ἀναξ* (or, by frequent crasis, *ἀναξ*).

β. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. α., 113. 3.

γ. Barytones in *-ισ* and *-υς* form the Acc. sing. in both *u* and *v*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ἱρις*, strife, *ἡ ἱρως*, bird; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-u* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-v*, yet see H. Gr. iii. 5. 16), *ἱριν* and poet. *ἱριδα*, *ἱριν* and poet. *ἱρινθα*. So also, *κλις* (¶ 11), *ἡ γίλωσ*, laughter, and the compounds of *πούς*, foot; thus, Acc. *κλειδα* and *κλειν*, *γίλωτα* and *γίλων*, *Οἰδίποδα* and *Οἰδίπου* (¶ 16), *δίποδα* and *δίπου* (¶ 17). Add *ἡ ἔρως*, love, Acc. *ἔρωτα* and rare poetic form *ἔρων*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

X § 103. NEUTER LINGUALS. In these, the characteristic is always  $\tau$ , which, in the theme, is commonly dropped after  $\mu\alpha$ , but otherwise becomes  $\varsigma$  or  $\rho$  (§ 63); as,  $\sigma\omega\mu\alpha$ ,  $\phi\omega\varsigma$ ,  $\kappa\epsilon\rho\alpha\varsigma$ ,  $\eta\mu\alpha\upsilon$  (§ 11),  $\epsilon\iota\delta\acute{o}\varsigma$  (§ 22), from the roots  $\sigma\omega\mu\alpha\tau-$ ,  $\phi\omega\iota-$ ,  $\kappa\epsilon\rho\alpha\tau-$ ,  $\eta\mu\iota-$ ,  $\epsilon\iota\delta\omicron\tau-$ .

NOTE. The  $\tau$  is also dropped in  $\mu\acute{\epsilon}\lambda\iota$ ,  $\mu\acute{\epsilon}\lambda\iota\tau\omicron\varsigma$ , *honey*; in  $\gamma\acute{\alpha}\lambda\alpha$ ,  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$ , *milk*, which also drops  $\alpha$ ; and in  $\gamma\acute{o}\nu\upsilon$ ,  $\gamma\acute{o}\nu\alpha\tau\omicron\varsigma$ , *knee*, and  $\delta\acute{\epsilon}\rho\upsilon$ ,  $\delta\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ , *spear*, which then change  $\alpha$  to  $\upsilon$  (compare § 113). In the poetic  $\acute{\eta}\mu\alpha\varsigma$ ,  $\acute{\eta}\mu\alpha\tau\omicron\varsigma$ , *day*,  $\tau$  is changed into  $\epsilon$  after  $\mu\alpha$ ; and in  $\epsilon\upsilon\delta\omega\varsigma$ ,  $\epsilon\upsilon\delta\alpha\tau\omicron\varsigma$ , *water*, and  $\epsilon\kappa\acute{\omega}\rho$ ,  $\epsilon\kappa\alpha\tau\omicron\varsigma$ , *filth*,  $\tau$  is changed into  $\epsilon$ , and  $\alpha$  into  $\upsilon$ . See § 123.  $\gamma$ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus,  $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$  ( $\kappa\lambda\epsilon\iota\tau\epsilon\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ,  $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$  ( $\kappa\lambda\epsilon\iota\alpha\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ;  $\kappa\epsilon\rho\acute{\alpha}\tau\omicron\varsigma$   $\kappa\epsilon\rho\alpha\varsigma$   $\kappa\epsilon\rho\omega\varsigma$ ,  $\kappa\epsilon\rho\acute{\alpha}\tau\alpha$   $\kappa\epsilon\rho\alpha\varsigma$   $\kappa\epsilon\rho\acute{\alpha}$  (§ 11);  $\tau\acute{o}$   $\tau\epsilon\rho\mu\iota\varsigma$ , *prodigy*, P. N.  $\tau\epsilon\rho\acute{\alpha}\tau\alpha$   $\tau\epsilon\rho\acute{\alpha}$ , G.  $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\alpha\iota$   $\tau\epsilon\rho\acute{\omega}\nu$ ;  $\acute{o}$   $\chi\rho\omega\acute{\iota}\varsigma$ , *skiff*, S. D.  $\chi\rho\omega\iota\tau\iota$  ( $\chi\rho\omega\iota$ )  $\chi\rho\omega\iota$  (in the phrase  $\epsilon\upsilon\chi\rho\omega\iota$ ). So, in Homer, from  $\acute{o}$   $\iota\delta\rho\omega\acute{\iota}\varsigma$ , *sweat*,  $\acute{o}$   $\gamma\acute{\epsilon}\lambda\omega\varsigma$ , *laughter*,  $\acute{o}$   $\epsilon\rho\omega\varsigma$ , *love*, S. D.  $\iota\delta\rho\omega\iota$ ,  $\gamma\acute{\epsilon}\lambda\omega$ ,  $\epsilon\rho\omega$ , for  $\iota\delta\rho\omega\iota\tau\iota$ , &c.; A.  $\iota\delta\rho\omega\iota$ ,  $\gamma\acute{\epsilon}\lambda\omega$ , for  $\iota\delta\rho\omega\iota\alpha$  ( $\iota\delta\rho\omega\iota\alpha$ ),  $\gamma\acute{\epsilon}\lambda\omega\iota\alpha$ . Compare §§ 107, 119, 123.  $\alpha$ .

NOTE. In the following words, the contraction is confined to the root

$\epsilon\acute{o}$   $\acute{o}\tau\epsilon\varsigma$ ,  $\acute{\omega}\tau\epsilon\varsigma$ , *ear* (§ 11), contracted from the old  $\acute{o}\delta\alpha\varsigma$ ,  $\acute{o}\delta\alpha\tau\omicron\varsigma$  (§ 33.  $\gamma$ ).

$\epsilon\acute{o}$   $\delta\iota\lambda\alpha\iota\epsilon$ , *bait*, Gen.  $\delta\iota\lambda\alpha\iota\omicron\tau\omicron\varsigma$ ,  $\delta\iota\lambda\alpha\iota\omicron\tau\omicron\varsigma$ .

$\epsilon\acute{o}$   $\sigma\tau\acute{\iota}\alpha\epsilon$ , contr.  $\sigma\tau\acute{\eta}\epsilon$ , *tallow*, Gen.  $\sigma\tau\acute{\iota}\alpha\omicron\tau\omicron\varsigma$ ,  $\sigma\tau\eta\tau\acute{\iota}\varsigma$ .

$\epsilon\acute{o}$   $\phi\rho\acute{\epsilon}\iota\alpha$ , *well*, Gen.  $\phi\rho\acute{\epsilon}\iota\omicron\tau\omicron\varsigma$  ( $\acute{\alpha}$  or  $\acute{\alpha}$ ),  $\phi\rho\eta\tau\acute{\iota}\varsigma$  (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

[§ 12.]

X § 105. MASCULINE AND FEMININE LIQUIDS. In these, except  $\acute{\alpha}\lambda\varsigma$ , *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either  $\nu$  or  $\rho$ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is  $\nu$ , it depends upon the preceding vowel whether the  $\nu$  or the  $\varsigma$  is changed in the theme; as follows.

X 1.) If an *E* or *O* vowel precede, the  $\varsigma$  is changed; as in  $\lambda\epsilon\mu\acute{\eta}\nu$ ,  $-\acute{\epsilon}\nu\omicron\varsigma$ ,  $\delta\alpha\iota\mu\acute{\omega}\nu$ ,  $-\omicron\upsilon\omicron\varsigma$  (§ 12);  $\acute{o}$   $\mu\acute{\eta}\nu$ ,  $\mu\eta\acute{\nu}\omicron\varsigma$ , *month*,  $\acute{o}$   $\chi\epsilon\iota\mu\acute{\omega}\nu$ ,  $-\acute{\omega}\nu\omicron\varsigma$ , *storm*, *winter*.

Except  $\delta$   $\kappa\tau\acute{\iota}\varsigma$ ,  $\kappa\tau\acute{\iota}\nu\omicron\varsigma$ , *comb*, the numeral  $\epsilon\iota\varsigma$ ,  $\iota\acute{\nu}\epsilon\varsigma$ , *one* (§ 21), and the Ionic  $\delta$   $\mu\acute{\alpha}\iota\varsigma$  (as from root  $\mu\acute{\alpha}\iota\upsilon$ , yet Gen.  $\mu\acute{\alpha}\iota\omicron\varsigma$ ) for  $\mu\acute{\alpha}\iota\upsilon$ , *month* (Hdt. ii. 82).

X 2.) If  $\alpha$  precede, in *nouns* the  $\varsigma$  is changed, but in *adjectives*



the *v*; thus, ὁ Πάν, Πανός, *Pan*, ὁ παῖν, -ᾶνος, *pæan*; but μέλας, -ανος (§ 19), τάλᾶς, -ανος, *wretched*.

X 3.) If *ε* or *υ* precede, the *v* is changed; as in φίς, φίρός (§ 12), ὁ δελφίς, -ίνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. *a.* The *v* remains in μένυ, -ῦνος, *wooden tower*; and most words in -*υς* and -*υς* have a second, but less classic form, in -*ιν* and -*υν*: as, μένιν and δελφίς and δελφίν, Φόρκυς and Φόρκυν.

X β. In the pronoun τις, (§ 24), the *v* of the root *τιν-* is simply dropped in the theme. Yet see § 152. β.

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ἰωάνης, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Πόσειδων, ἰώτερ.

X § 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

X 1.) In these three, the syncope takes place before *all* the open terminations:

X ἀνής, *man* (§ 12). For the insertion of the *λ*, see § 64. 2.

λ κύων, *dog* (§ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

λ ἀρνής, *lamb's* (§ 12), which has, for its root, ἀρν-, by syncope, ἀρν-. The Nom. sing. is not used, and its place is supplied by ἀρνίος.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (§ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατέρος θυγατέρος, D. θυγατέρι θυγατέρι.

ἡ γαστήρ, *stomach*, G. γαστέρος γαστέρος, D. γαστέρι γαστέρι.

γ ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι; also, A. Δημήτερα Δήμητρα.

NOTES. *a.* In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

β. For the Dat. pl., see § 59. Γαστήρ has not only γαστέρεσι (Dio Cass. 54. 22), but also in Hipp. γαστέρεσι.

§ 107. II. In *comparatives* in -ων, the *v* is more frequently syncopated before *α* and *ε*, after which contraction takes place; as, μείζονα (μείζονα) μείζω, μείζονες (μείζονες) μείζους, μείζοντας (μείζους) μείζους (§ 17). Compare §§ 104, 119, 123. *a.*

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωνα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἡ κυκίῶν, -ῶνος, *mixed drink*; Acc. κυκίῶνα, and, rather poetic, κυκίῶ (x. 316; κυκίῶ A. 624): ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχω (Ar. Ach. 874); and by a like syncope of *ε*, ἡ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχώ.

X § 108. NEUTER LIQUIDS. A few nouns, in which *ε* is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἰαε*, *spring*, and the poetic *κίαρ*, *heart*, contraction takes place in the root; thus, N. *ἰαε*, poetic *ἰε*, G. *ἰαεος*, commonly *ἰεος*, D. *ἰαει*, commonly *ἰει*. N. *κίαρ*, in Homer always *κῆρ*, D. *κῆρι*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃρ*, *-αριος*, *wife*, *ἐλμινς*, *-ινθος*, *worm*, *πείρινς*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple liquids (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίαν*, *-ντος*, *Ξισοφῶν*, *-ντος* (§ 13), *δράκων*, *-ντος*, *dragon*; but *γίγῃς*, *-ντος* (§ 13), *ἰμάς*, *-ντος*, *thong*, *Σιμόεις*, *-ντος*, *the Simois*, *δεικνύς*, *-ντος*, *showing*.

NOTES. α. Except *ἰδοῦς*, *-όντος*, *tooth* (§ 13; yet Ion. *ἰδών* Hdt. vi. 107), and participles from verbs in *-αμι*; as, *δοῦς*, *δόντος* (§ 22), from *διδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-υς*; as, *Κλήμης*, *-ντος*, *Clemens*, *Ουάλης*, *-ντος*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμῃρ* (§ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾱς*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλαῖς*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλαῖ*. *Πολυδάμης*, V. *Πολυδάμᾱ*.

2. Nouns and adjectives in *-υς*, *-ντος*, preceded by *σ* or *η*, are usually contracted; as, *σπλαγχνύς* *σπλαγχνύς*, *cake*, G. *σπλαγχνύς* *σπλαγχνύς*. *τιμῆς* *τιμῆς*, *honored*, F. *τιμήσσω* *τιμήσσω*, N. *τιμῆν* *τιμῆν*, G. *τιμήντος* *τιμήντος*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

× I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (§ 15), or at the end of a word. Hence,*

✱ § 111. (A.) Before the affixes *s* and *v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

✱ 1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππ-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θεσεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κρῆτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples *ἰ* "Aeneas, -εος, *Mars*, *ἰ* εὐς, εἰός, *moth*; and the following, in which *ε* becomes *υ* or *ι*, *ἰ* πῆχυς, -εως, Acc. πῆχυν (§ 14), *ἰ* πύλας, -εως, *axe*, *ἰ* πρεσβυς, -εως, *elder* (properly an adj.); *ἰ* ἵχθυς, -εως, *viper*, *ἰ* ἔφης, -εως, *serpent*, *ἰ* πρύτανις, -εως, *president*, and also *κύβης, μάγης, and ἔρχης*.

2.) In *feminine and common nouns*, *ε* becomes *ι*; as, ἡ πόλις, -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetess*.

✱ § 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκίωδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -έος (§ 17), πλήρης, -έος, *full*, ψευδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, Acc. βούν (§ 14), ὁ, ἡ ῥοῦς, ῥοός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ε* precedes the characteristic; thus, παύς, παός (§ 11), and its compounds, Οἰδιπαύς, -οός (§ 16), Διπαύς, -οός (§ 17); but αἰδώς, -έος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ς* is changed to *ι*, and is then absorbed. Thus from the root ἰχθυ- is formed the theme (ἰχθυς, ἰχθες) ἰχθίς (§ 14). So ἡ πειθώς, -έος, *persuasion*, ἡ Λατώ, -έος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ῥώς, *drum*. These *feminines* in *-ω* and *-ως* have no plural or dual, except by metaplasm (§ 122); unless, perhaps, *εικοῦς* (§ 123. α) is to be regarded as simply contracted from *εικόας*.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in *-ης*, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *σαφής* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρες*, *Σώκρατες*, *πόλι*, *πῆχυν*, *ἱππεύ* (§ 14), *ἡδύ* (§ 19).

× 2. In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-εος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

× Except *τὸ ἄστυ*, *-εος*, *town* (§ 14), the Epic *τὸ πῶν*, *-εος*, *stock*, and a few foreign names of natural productions in *-ι*, as *τὸ κρίσιον*, *-εως*, *pepper*.

× 3. In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *ου*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οιδίπου* (§ 16).

× § 114. REMARKS. 1. After the analogy of *ε* and *ο*, *α* characteristic becomes *αν* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

× 2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θῶς*, *ἦρως*, *ἱππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἦρωα*, *ἱππεῖα*, *τριήρεα*, *αἰδόα*, *ἡχώα*, *σαφεία*; but *ὁ λάς*, *stone*, *κίς*, *οἰς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυν*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἰδύς* (§ 19); Acc *λᾶν*, *κίν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἰδύν*.

× NOTE. Proper names in *-ης*, *-εος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), *Α. Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *Ἄρης*, *Mars*, *Α. Ἄρη* and *Ἄρην*.

× 3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἱππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

× 1. *Pures* in *-ης*, *-ος*, *-ώ*, and *-ώς*, *-ός*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆς*, *τεῖχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-ις*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-ός*, the uncontracted form scarcely occurs, even in the poets and dialects.

× β. In prover names in *-κλινς*, contracted *-κλῆς* (from *κλίσος*, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλεῖς*, compare § 105. R. The Nom. pl. *Ἡρακλῆες*, in the Ion. form (§ 121. 4), occurs, with *Θησεῖς*, Pl. Theset 169 b.

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *εος*, *-εα*, and *-εας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-ευς*, and sometimes of nouns in *-ι* and *-υ*; as, πόλις, Gen. πόλιος πόλειος, πῆχυς, *-εως*, ἱππεύς, *-έως*, ἄστυ, *-τος* and *-εως* (§ 14), πέπερι, *-εως* (§ 113. 2). Also ὁ Ἄρης, Mars, G. Ἄρειος and sometimes Ἄρειος (as if from a second theme Ἄρενς, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-εως*; as, ἱππεύς, Acc. sing. ἱππεῖα ἱππεῖα, pl. ἱππεῖς ἱππεῖς.

NOTES. a. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πρόλιος*, it is evident that the *ι* (as in Ἀτρεΐδιος, Μινίλιος, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped F or Δ from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, βασιλῆος Eur. Alc. 240, Ἐρεχθῆος Id. Hipp. 1095, Ἀχιλλῆος Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in *-ιος*, and rarely the Acc. in *-ις* and *-εας* occur in the Attic poets; as, Νηΐος Eur. Ion, 1082, πρόλιος Id. Hec. 866, φονῆα Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆ*; as, ξυγγραφῆ Ar. Ach. 1150, Ὀδυσσῆ Eur. Rh. 708, and even *ιῆ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ις*, instead of *-εας*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, βασιλῆος Mein. iii. 9. 10.

β. If another vowel precedes, the *ι* is commonly absorbed by the *ω*, *α*, and *ε*; thus, Πιεραιῆος Πιεραιῶς, Πιεραιῆα Πιεραιῶ (¶ 14); *χωῆς*, *χωῶς*, *χωῶς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-ις* into *ῆς*, see § 37. 2. The uncontracted *Θησῆς* occurs Pl. Thæst. 169 b.

δ. The form of the Gen. in *-ιος* is termed by grammarians the Attic Genitive. For its accentuation, see Prosody. The Gen. pl. in *-ιων* accented upon

the antepenult is also termed Attic; as,  $\epsilon\acute{\omicron}\lambda\iota\nu$ . The regularly contracted  $\epsilon\eta\gamma\acute{\omega}\nu$  occurs iv. 7. 16.

a. The Gen. in *-ως* is also found in a few adjectives in *-ης* (as, *καλλίπαις*, *-ως*), *ἡ ἡμισυς*, *half* (Gen. commonly *-ως*; but also *-ος* and *-ους*), and, in later writers, in other adjectives in *-ους* (thus, *βραχύνους* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purses appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a *strong breathing* or *aspirate consonant* (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. 3), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial F, and a dental breathing, which was most akin to *e* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital Σ). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ι, and ο preceding to form αυ, ιν, and ον, and (3.) with ι and ο (except in the Dat. plur.), to form ιι and οο; while the dental breathing (4.) at the end of a word became σ, and (5.) before the affix; lengthened a preceding short vowel. Thus,*

(1.) Βοΐός βοός, γαῖός γαῖός, κίός κίός, ἰχθύός ἰχθύός, ἰατρίας ἰατρίας· αἰδώς αἰδώς, ταίχιστος ταίχιστος, γίγας γίγας (¶ 14), εὐπίστος εὐπίστος (¶ 17).

(2.) γράFs γραῦς, νάFs ναῦς (Lat. navis), ναFσι ναυσί, ιππίFs ιππιῦς, ιππίF ιππιῦ, βόFs βοῦς, βόFν βοῦν, βόF βοῦ (§ 14).

(3.)  $x_i F$ ;  $x_i$ ,  $x_i F$ ,  $x_i$ ,  $i x_i F$ ,  $i x_i$ ,  $i x_i F$ ,  $i x_i$  (¶ 14); but Dat. pl.  $x_i s_i$ ,  $i x_i s_i$ .

(4.) Nom. neut. *εαφίς εαφίς* (§ 17), *εὔχης εὔχης* (*ε* passing into its kindred vowel, § 28), *γίγας γίγας* (§ 14); Voc. *Σαῦρατις Σαῦρατις*, *εἰρήνης εἰρήνης* (§ 14). The peculiar form of the Voc. of *ἡχώ* and *αἰδώς* has arisen from the change of *ς* to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡχώς* *ἡχῶς* *ἡχῶι* (cf. §§ 45. 5, 86, 112. β).

(5) *σφίδας, σφίδης* (§ 17), *Σωκράτης, Σωκράτης*, *αίδας, αιδώς* (§ 14). For *ήχω*, see § 112. β, and compare *ήχοι* above (4). In the Dat. pl. the short vowel remains unchanged; as, *σφίδας*.

**NOTE.** In adjectives, and in a few masculine and neuter nouns, the diphthong *su* appears to have been reduced to a simple short *u*; as, ḥṣīF, ḥṣūš, ḥṣīF ḥṣū (¶ 19); ḥṣīχF, ḥṣīχūš, ḥṣīχF, ḥṣīχūš, ḥṣīχF ḥṣīχūš, ḥṣīχF ḥṣīχūš, ḥṣīχF ḥṣīχūš (¶ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or *consonant* should commonly assume a softer form. In this form, it appears to

have been most nearly akin to the lingual middle mute  $\delta$  (cf. § 49. 2); and in a great number of feminines, it acquired a permanent place in the language as this letter. In its previous, and as yet unfixed state, we represent it, for distinction's sake, by a capital  $\Delta$ . Before this inserted lingual,  $\alpha$  could remain, but there was a uniform tendency in  $\epsilon$  to pass by precession into  $\alpha$ . It is a remarkable illustration of this, that in the whole declension, there is not a single instance of  $\epsilon$  before a characteristic lingual mute. In the progress of the language, feminines in  $-\epsilon$ , or with the inserted lingual  $-\alpha\Delta$ , assumed three forms:

1.) The  $\Delta$  fell away, leaving the vowel of precession  $\epsilon$  in the Nom., Acc., and Voc. sing., but the original  $\epsilon$  in the other cases; thus,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omega\varsigma$ ,  $\pi\acute{o}\lambda\iota$ ,  $\pi\acute{o}\lambda\iota\omega$ ,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omega\iota$  (§ 14). This became the usual form of feminine pures in  $-\epsilon$ , in the Attic and Common dialects.

2.) The  $\Delta$  fell away, and precession took place throughout. This became the regular form of feminine pures in  $-\epsilon$  in the Ionic dialect (§ 44. 3); thus, Ion. N.  $-\epsilon\varsigma$ , G.  $-\epsilon\varsigma$ , D.  $-\epsilon\iota$ , always contracted into  $-\epsilon$ , A.  $-\epsilon\varsigma$ , V.  $-\epsilon$ ; Pl. N.  $-\epsilon\iota\varsigma$ , sometimes contr. into  $-\epsilon\varsigma$ , G.  $-\epsilon\omega\iota$ , D.  $-\epsilon\omega\iota$ , A.  $-\epsilon\alpha\varsigma$ , commonly contr. into  $-\epsilon\varsigma$ ; as,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omega\varsigma$ ,  $\pi\acute{o}\lambda\iota$ ,  $\pi\acute{o}\lambda\iota\omega$  ·  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $-\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $-\epsilon\varsigma$ . The  $\epsilon$  was also the prevalent vowel in the Doric; thus, Dor.  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omega\varsigma$ ,  $\pi\acute{o}\lambda\iota$  and  $\pi\acute{o}\lambda\iota\omega$ ,  $\pi\acute{o}\lambda\iota\omega$  ·  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $\pi\acute{o}\lambda\iota\omega\iota$  and  $\pi\acute{o}\lambda\iota\omega\iota$ ,  $\pi\acute{o}\lambda\iota\omega\iota$ .

3.) The  $\Delta$  became fixed in the root, and the word passed into the class of linguals. Thus, the root  $\text{Μεγαρι-}$ , *Megarian*, had two forms,  $\text{Μεγαρι-}$  masc., and with precession  $\text{Μεγαρι-}\Delta$  fem.; from the former we have  $\text{Μεγαρε\acute{u}\varsigma}$ ,  $-\epsilon\omega\iota$ , *Megarian man*, and from the latter,  $\text{Μεγαρε\acute{u}\varsigma}$ ,  $-\epsilon\omega\iota$ , *Megarian woman*. This became the prevalent mode of declining feminines in  $-\epsilon$ , if we except the large class of abstract nouns in  $-\epsilon\iota\varsigma$ . Especially many feminine adjectives, or words which are properly such, are thus declined.

NOTE. We find, also, the same forms in a few masculine or common nouns and adjectives (§§ 111, 119. 2), and even, in a few words, a corresponding neuter formation in  $-\epsilon\iota$  (§ 113. 2).

§ 119. As might have been expected, these three forms are far from being kept entirely separate. Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric dialects, which were less averse than the Attic to hiatus (§§ 45, 46); as,  $\eta$   $\mu\acute{\eta}\nu\iota\varsigma$ , *wrath*, G.  $\mu\acute{\eta}\nu\iota\delta\omicron\varsigma$  and  $\mu\acute{\eta}\nu\iota\omega\iota$  ·  $\eta$   $\tau\acute{\rho}\epsilon\pi\iota\varsigma$ , *keel*, G.  $\tau\acute{\rho}\epsilon\pi\iota\delta\omicron\varsigma$ ,  $\tau\acute{\rho}\epsilon\pi\iota\omega\iota$ , and  $\tau\acute{\rho}\epsilon\pi\iota\omega\iota$  · particularly proper names, as,  $\text{Κ\acute{u}\rho\epsilon\iota\varsigma}$ , G.  $-\epsilon\omega\iota$ , and  $-\epsilon\omega\iota$  ·  $\text{Ί\epsilon\iota\varsigma}$ , G.  $-\epsilon\omega\iota$  and  $-\epsilon\omega\iota$  ·  $\text{Θ\acute{\iota}\tau\iota\varsigma}$ , G.  $\text{Θ\acute{\iota}\tau\iota\delta\omicron\varsigma}$  Θ. 370, D.  $\text{Θ\acute{\iota}\tau\iota\varsigma}$  Σ. 407. For similar cases of the use and omission of a lingual characteristic, see § 104; of a liquid characteristic, §§ 107, 123. a.

2.) In some pures in  $-\epsilon$ , the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms; as,  $\eta$   $\tau\acute{\upsilon}\rho\epsilon\iota\varsigma$ , *tower*, G.  $\tau\acute{\upsilon}\rho\epsilon\iota\omega\iota$  vii. 8. 12 but Pl. N.  $\tau\acute{\upsilon}\rho\epsilon\iota\omega\iota$  iv. 4. 2,  $\tau\acute{\upsilon}\rho\epsilon\iota\omega\iota$  H. Gr. iv. 7. 6,  $\tau\acute{\upsilon}\rho\epsilon\iota\omega\iota$  Cyr. vii. 5. 10  $\delta$   $\pi\acute{o}\tau\iota\varsigma$ , *prouse*, G.  $-\epsilon\omega\iota$ , D.  $-\epsilon\omega\iota$  ·  $\eta$   $\mu\acute{\alpha}\gamma\alpha\delta\iota\varsigma$ , *a kind of harp*, D.  $\mu\acute{\alpha}\gamma\alpha\delta\iota\omega\iota$  vii. 3. 32;  $\eta$   $\tau\acute{\iota}\gamma\epsilon\iota\varsigma$ , *tiger*, G.  $\tau\acute{\iota}\gamma\epsilon\iota\omega\iota$ , and in later writers  $\tau\acute{\iota}\gamma\epsilon\iota\delta\omicron\varsigma$ , Pl. N.  $\tau\acute{\iota}\gamma\epsilon\iota\omega\iota$ , G.  $\tau\acute{\iota}\gamma\epsilon\iota\omega\iota$  · some proper names, as,  $\delta$   $\Sigma\acute{\upsilon}\nu\iota\eta\iota\omega\iota$ , G.  $-\epsilon\omega\iota$ , i. 2. 12,  $\delta$   $\text{Ί\epsilon\iota\varsigma}$ , G.  $-\epsilon\omega\iota$  vi. 2. 1: and the adjectives  $\tau\acute{\epsilon}\rho\epsilon\iota\varsigma$ , *intelligent*,  $\eta\sigma\tau\iota\varsigma$ , *abstemious*. In like manner,  $\eta$   $\text{ἰγχι\acute{\epsilon}\lambda\omega\iota\varsigma}$  (§ 117. N.), *eel*, G.  $\text{ἰγχι\acute{\epsilon}\lambda\omega\iota\varsigma}$ , Pl. N.  $\text{ἰγχι\acute{\epsilon}\lambda\omega\iota\varsigma}$  G.  $\text{ἰγχι\acute{\epsilon}\lambda\omega\iota\varsigma}$  ·  $\sigma\acute{o}$   $\pi\acute{\iota}\pi\epsilon\rho\iota$  (§ 118. N.), *pepper*, G.  $-\epsilon\omega\iota$  and  $-\epsilon\omega\iota$ .

## DIALECTIC FORMS.

## § 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in words in which it has commonly *-o*; as, *ύρία* Z. 291, *νῆα* or *ρία*, *πέληα*, for *ύριον*, *ναῦν*, *πέλιν* · *ιχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ω* or *-ός*, *-ίος*, in *-ών*; as, *ἰώ*, *ἰο*, *Λητώ*, *Latona*, *ἠώς*, *dawn*, Acc. *ἰών* Hdt. i. 1, *Λητούν*, *ἠών*. The Æolic and stricter Doric have here *-ον* for *-ών* (§ 44. 4); as, *Ἡέων* Sapph. 75 (91), *Λατών* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *ε* (cf. §§ 48. 1, 99. 2), as, *χηρίων* Hdt. ii. 45, *μυριάδιων*, *ἀνδρίων*, for *χηρῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-σει(ν)*, *-σειν(ν)*, and *-σει(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-σει(ν)* rarely. The forms *-σειν(ν)* and *-σει(ν)* are also common in Doric and Æolic prose; and *-σει(ν)* is used in Ionic prose after the characteristic *ν*. Thus, *χηρίσιν* A. 14, *χιρίσειν* Γ. 271, *χιρίσει* Υ. 468; *πασί* E. 745, *πασσί* B. 44, *πᾶσι* Γ. 407; *ἰσι* B. 73, *ἰσει* δ. 597, *ἰσι* B. 75; *δαιτυμένισι* Hdt. vi. 57. So, *φ* not passing into *υ* before a vowel (§ 117), *βόισι* B. 481, *πᾶσι* Pind. P. 4. 98, *ἀριστήσιν* A. 227.

4. In the Dual, the Epic prolongs *-ων* (as in Dec. II., § 99. 1) to *-ωνν*; thus, *σώδωνν* Ξ. 228, *Συρήωνν* μ. 52.

## § 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θάρηξ*, *ηῆς*, *γρηῆς*, for *θάρηξ*, &c.; Dor. *σσιμᾶν*, *ἀκύνᾶς*, *τιμᾶν*, contr. *τιμᾶς*, for *σσιμῆς*, &c.; *χῆρ* for *χίρ*, *ῶς* for *ὄς*, *βῶς*, *βῶν*, for *βός*, *βών* (the *Ac. βών* in the sense of *a shield covered with ox-hide* occurs also H. 738), *ἄχῳς* for *ἄχῶς*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ω* and *-ός*, G. *-ίος*. In a few words, the contraction of *-ίος* into *-ιου* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ια*); e. g. *Ἐρίδιος* Θ. 368, *δάμβιος* ω. 394, *Σίριος* η. 118; *Πηλίδος* A. 489, *Μηυστίος* B. 566, *πόλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραι* and *γῆρει*, *Σίρει* and *Σίρου*, *τείχαι* and *τείχου*, *Πηλίδι* and *Πηλίδι*, *πόλιν*, *πόλιν*, *πόλιν*, and *πόλιν*, *ἡρώι* and *ἡρώ* H. 453. The endings *-ι*, *-ου*, and *-αι* (except in *χρῆσι*) are always contracted (§§ 118. 2, 115. α); as, *κνήσσι* A. 640, *νίκου* Π. 526 (this contraction of *-νι* into *-ου* is Epic), *ἡοι* I. 618. (c) The endings *-ια*, *-ιον*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Σιουδία* Γ. 27, *ὕψιμεν* δ. 757, *ἔλγαι* Ω. 7, *βίλια* O. 444, *νία* ι. 283; *σσηθῶν* K. 95; *πολῖας* A. 559, *σιλῖας* Υ. 114. So *πόλῖας* δ. 560. (d) The ending *-ας* is used both with and without contraction; as, *πρωτοπαγῶν* *πρωτοπαγῶν* E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops out



*α* (cf. 4. below): as, *κίρα*, *δίσα*, *γίρα* B. 237. The form with the single short *α* sometimes occurs in the Attic poets; as, *κρία* Ar. Pax. 192. (*ς*.) Of *αί*, *sheep*, *αῖς*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *δῖς*, G. *δῖος*, *οἶος*, A. *δῖν*. P. N. *δῖος*, G. *δῖων*, *οἶων*, D. *δῖεσσι*, *οἶεσι*, *δῖεσι* (cf. § 119. 2), A. *δῖς*. N. *οῦς*, G. *οὔσας*. P. N. *οὔσας*, D. *οὔσαι*, *ᾠς* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῖ*, V. *γρηῦ*, *γρηῦ*. the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖαν* of Dec. I.

3. In common nouns in *-εύς*, the characteristic *σF* before a vowel regularly becomes *η*, in the Epic; as, *ἰσῆος*, *ἰσῆῃ*, *ἰσῆᾰ*, *ἰσῆῃς* (once in Hom. *ἰσῆῃς*; A. 151, also *βασιλῆῃς* Hes. Op. 246), *ἰσῆων* (§ 16), *ἑριστήσσει* A. 227 (so, by imitation, *βασιλῆας* Eur. Phoen. 829). This change also extends to proper names in *-εύς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἄρης*, *Mars* (§ 116. α), and to *πῶλος*. See Homeric Paradigms, § 16. In common nouns in *-εύς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆῃ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in *-ων*, in Ionic prose, and also in the Doric, is in *-εος*, &c. The Acc. in *-α* or *-α* is sometimes contracted by the poets into *-ῃ*; as, *Ὀδυσῆ* v. 136, *Τυδῆ* Δ. 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆῃς* with synizesis Hes. Op. 261.

4. In words whose root ends in *α*, the Epic often unites *α* into *η* (as regularly in proper names in *-κλῆς*), or into *υ*; but sometimes in the Epic and other poets, and in dialectic prose, one *α* is dropped. Still further variety of form is sometimes given by the Epic protraction of *α* to *υ* or *η*, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆς* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Z. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆῃ* S. 224, Pind. I. 5. 47, *Ἡρακλῆῃ* Hdt. ii. 145, *Ἡρακλῆῃ* Pind. P. 9. 151; A. *Ἡρακλῆα* Z. 324, *Ἡρακλῆᾰ* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆῃ* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see § 14 and Mem. ii. 1. 21–26); *Ἀγακλῆος* Π. 738; *ἰυκλῆος* (Acc. pl. of *ἰυκλῆς*) K. 281, *ἰυκλῆς* Pind. O. 2. 163; *ἰυρῆος* (Gen. of *ἰυρῆς*) Z. 508; *κλυῖα* (pl. of *κλῆς*) Hes. Th. 100; *δυκλῆζ* B. 115, *δυκλῆζ* P. 330; *ἄκλυῃς* (Nom. pl. of *ἄκλῆς*) M. 318. For the Homeric forms of *στῆος*, and for those of *Πάτροκλος*, which, like some other compounds of *κλῆς*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in *-ος*, *-ιος*, and for the omission of *δ* in words in *-ος*, *-δος*, see §§ 118, 119. The Ionic likewise omits the *τ* in *κίρας* and *τίρας*; and then in these, as in other neuters in *-ας*, *-ας*, the later Ionic often changes *α* into *ι* (§ 44. 2.), except in the theme; as, *κίριος*, *κίριῖ*, *κίρια*, *κίριων*, *τίριος*, *γίρια*, Hdt.

6. In *ναῦς*, the Doric retains throughout the original *α*, and is here sometimes imitated by the Attic poets. In the Ionic, the *α* passes throughout by precession either into *η*, or with short quantity, especially in the later Ionic, into *ι*. The Attic retains the *α* in the diphthong *αυ*, but has otherwise *η* or *ι* (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ᾱα* and *ᾱω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

#### IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστικός, *transformed*); in the second, a *heteroclit* (ετερόκλιτος, *of different declensions*); in the third, *heterogeneous* (ετερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

## § 123. 1. METAFLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

### a. With a Double Root, in *ov-* and in *o-*.

ἡ ἀηδών, *nightingale*, G. ἀηδόνες, &c.; from the root ἀηδο-, G. ἀηδούς Soph. Aj. 628, D. ἀηδοῖ Ar. Av. 679.

ἡ Γοργών, *-oēs*, and Γοργών, *-ónes*, *Gorgon*.

ἡ εἰκών, *image*, G. εἰκόνες, &c.; from r. εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκώ Hdt. vii. 69; from r. εἰκ-, by the second declension, Pl. A. εἰκοῦς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χελιδών, *swallow*, G. χελιδόνες, &c.; from r. χελιδο-, V. χελιδῶ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

### β. With a Double Root, in *a-* and in *i-*.

τὸ βεῖτας, *wooden image*, poetic, G. βεῖτιος, D. βεῖτι· Pl. N. βεῖτη, G. βεῖτιον.

τὸ νύξας, *darkness*, G. Epic νύξας, Attic νύξους Ar. Eccl. 291, later νύξατος Polyb., D. νύξαι νύξας Cyr. iv. 2. 15.

τὸ πῶας, *fleece*, poetic, π. 47; Ph. N. πῶια v. 3, D. πῶισι γ. 38.

τὸ εὐδας, *floor*, poetic, G. εὐδαιος, D. εὐδαῖ εὐδα (all in Hom.).

### γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δέξυ, *spear*, G. γόνιατες, δέξατες, &c. (§ 103. N.). For the various forms of δέξυ (of which in the theme there is even the late form δέξας Antipbil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γόνιατες, γόνιατα, γόνιαται and γόνιασαι. (I. 488, P. 451).

for which some write *γύνισσι*); also poet. *γυνίς*, *γυνί*, *γυνή*, *γυνήν*, and *γύνων* Sapph. 14 (25), *γύνισσι*.

ἡ ἥως, dawn (r. ᾠ-, Attic Dec. II.), G. ἥω, D. ἥφ, A. ἥω and ἥων (§ 97. 3) Dor. ἁώς (r. ᾠ-), G. ἁώς ἁώς. Ion. ἥως, G. ἥως, D. ἥω, A. ἥω and ἥω (§ 120. 1).

ἡ Θέμις, *Themis*, as a common noun, *right*, *law*, G. Θέμιδος, Epic Θέμιττος β. 68, Ionic Θέμις Hdt. ii. 50, Doric Θέμιττος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θέμις ἵστί, it is lawful; φασί... Θέμις εἶναι, they say that it is lawful, Pl. Gorg. 505 d; τὸ μὴ Θέμις, that which is not lawful, Aesch. Sup. 335.

ὁ Στεῖκων, attendant, G. Στεῖκωντος, &c.; poet. A. Στεῖκα, Pl. N. Στεῖκας Eur. Ion. 94.

ὁ πάλως, cable (r. παλα-, Att. Dec. II.), G. πάλω, &c.; Ion. πάλος, -ου, &c., i. 260 and Hdt.; in the later Epic, Pl. πάλως, &c., Ap. Rh. 2. 725.

ὁ λαγώς, hare (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγώς, -ού, &c., Hdt., also Pl. N. λαγοί Soph. Fr. 113, A. Dor. (§ 45. 5) λαγώς Hes. Sc. 302; Epic λαγώης, -ού, Hom.

ὁ, ἡ μέγυς (in late writers μέγυρ), witness, G. μέγυρτος, D. μέγυρτι, A. μέγυρτα, rarer μέγυτν. D. pl. μέγυττι. Epic ὁ μέγυρτος, -ου, π. 423.

ὁ, ἡ ἑρῖς, bird, G. ἑρῖδος (Dor. ἑρῖχος, § 69. II.), D. ἑρῖδι, A. ἑρῖδα and ἑρῖν. Pl. ἑρῖδι, &c.; from r. ἑρ-, Sing. N. ἑρῖς, A. ἑρῖν, Pl. N. ἑρῖς, G. ἑρῖων, A. ἑρῖως and ἑρῖς (§ 119). Another form is τὸ ἑρῖον, -ου.

ὁ ἑρφῶς and ἑρφός, a sea-fish, G. ἑρφῶ and ἑρφῶ. Compare πάλως, λαγώς.

ἡ πνύξ, pnyx, G. πυνκίς, D. πυνκί, A. πύνκα. later G. πυνκίς, D. πυνκί, A. πύνκα. The proper root is πυνκ- (compare the adj. πυνκίς); but from the difficulty of appending s in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σῆς, moth, G. σίς, and in later writers σητός.

ἡ σμῶδιξ, weal, B. 267, G. σμῶδιγος, &c.; N. pl. σμῶδιγγος Ψ. 716.

ὁ φθῶις, contr. φθῶις, cake, G. φθῶις. N. pl. φθῶις and φθῶις. also ὁ φθῶις -ιδος. N. pl. φθῶιδος. See § 119.

ἡ χεῖρ, hand, G. χεῖρς and χεῖρς, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χοῦς, the name of a measure, G. χοῖς, &c., like βούς (¶ 14); from r. χο-, the better Attic G. χοῖος, χοῖς, A. χοῖᾶ χοῖᾶ, Pl. A. χοῖᾶς χοῖᾶς (§ 116. β); also Dat. Ion. χοῖῃ Hipp.

τὸ χεῖος (Ep. χεῖος, § 47), debt, G. χεῖους. Pl. N. χεῖᾶ (§ 37. 1); from r. χεῖ-, N. χεῖος, χεῖος, G. (χεῖος, χεῖος, χεῖος) χεῖος (§§ 33, 35).

ὁ χεῖς, skin, surface, G. χεῖνός, D. χεῖνι (χεῖν, § 104) A. χεῖν. Ion. and poet. G. χεῖς, D. χεῖι, A. χεῖα.

For Ζῆς, Οἰδῖος, Πάτερκελος, and νῆς, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δῶσις, gift; Acc. λίβα Aesch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, libation; Nom. ἡ λῖς O. 275, Acc. λῖν A. 480, = λίων Γ. 23, λίοντα Σ. 161, lion (in the later Epic, Pl. λῖς, λίοντι); Dat. μέγιστι Ψ. 500, Acc. μέγιστον i. 182, = μέγιστι E. 748, μέγιστον. E. 226, from ἡ μέγιστι, scowry; ὁ Σαρπηλῶν, G. Σαρπηλῶνις and Σαρπηλῶνι, V. Σαρπηλῶν. Nom. pl. σαρπηλῖς Ap. Rh. 4. 626, = σαρπηλῖς from ἡ σαρπηλῖς.

*φωρ*; Dat. *ῥῖου* Hes. Op. 61, Theog. 955, = *ῥῖανι* from *τὸ ῥῖον*, *water* (so Nom. *ῥῖος*; Call. Fr. 466).

## § 124. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

• *Ἄιδης*, poetic *Ἄϊδης*, *Hades*, G. *οὔ*, &c.; Dec. III. Epic G. *Ἀΐδης*, D. *Ἀΐδᾰ*. Another poetic form is *Ἀϊδωνεύς*, G. *-ίωι*, Ion. *-ῆς*.

• *Θαλῆς*, *Thales*, G. *Θάλιω* (§ 96. 7) and *Θάλητος*.

• *ἰλῆας*, contracted *ἰᾶς*, *stone*, G. *ἰλῆος*, and *ἰλῆου* Soph. Ed. C. 196, D *ἰλῆ*, A. *ἰλᾶν*, *ἰλᾶν*, and *ἰλᾶα* Call. Fr. 104, Pl. N. *ἰλῆς*, &c.

• *ῥύμνης*, *mudlroom*, G. *ῥύμνου* and *ῥύμνητος*.

• *ῥπυγῆς*, *-ῆς*, and mostly Ep. *πρυγῆς*, G. *πρυγῆος*, *fold*.

• *ῥερίπης*, *-ης*, poetic *ρερίξ*, G. *ρερίπτος*, *shudder*, *ripple*.

NOTES. a. Add some proper names in *-ης*, of which a part admit a double formation throughout, as *Χάρης*; but others only in particular cases; thus *Στερεψιάδης*, *-ου*, has (Ar. Nub. 1206) Voc. *Στερεψιάδης*. Some refer to this head the double Acc. in § 114. N. For *γυνή*, see § 101. γ.

b. Add, also, the Epic Dat. *ἑλπί* (always in the phrase *ἑλπί* *πρωιῶν*; E 299), = *ἑλπῆ* (ω. 509) from *ἑλπή*, *might*; Nom. *ἡ ἑρπαιξ* Hes. Op. 354, = *ἑρπαιγή*, *robbery*; Acc. *ἰωκα* A. 601, = *ἰωκήν* from *ἰωκή* (E. 740), *battle-din* Acc. *πρόκα* Hes. Op. 536, = *πρόκην* from *πρόκη*, *woof* (also Pl. N. *πρίνις*; Antip. Th. 10. 5); Dat. pl. *ῥόδισσιν* Ap. Rh. 3. 1020, = *ῥόδοις* from *ῥόδον*, *rose*; Dat. *ὑσμῖνι* B. 863, O. 56, = *ὑσμίνη* (T. 245) from *ὑσμίνη*, *battle*; Acc. *φύγα* (only in *φύγαδι*, *to flight*, O. 157, &c.), = *φυγῆν* from *φυγή*, *flight*; and the Doric Gen. fem. *αἰγῶν* Theoc. 5. 148, 8. 49, for *αἰγῶν* from *αἶγξ*, *goat* (so Gen. *νησῶν* Call. Del. 66, 275, for *νήσων* from *ἡ νῆες* of Dec. II.).

### β. Of the Second and Third Declensions.

• *τὸ δάκρυον* and poet. *δάκρυ*, *tear*, G. *δακρύου*, D. *δακρύω*. Pl. N. *δάκρυα*, G. *δακρύων*, D. *δακρύους* and *δακρυοί* Th. vii. 75.

• *τὸ δένδρον* and Ion. *δένδρεον*, *tree*, G. *δένδρου*, &c.; Dec. III. D. *δένδρεϊ*, A. *δένδρεος* Hdt. vi. 79, Pl. N. *δένδρεν*, D. *δένδρεσι* (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

• *ἡ ἱκτίς*, *hawke*, G. *ἱκτίου*, &c.; Dec. III. rarer A. *ἱκτίνα* Ar. Fr. 525, Pl. N. *ἱκτίνης* Pausan. 5. 14.

• *ἡ κλάδος*, *twig*, G. *κλάδου*, &c.; Dec. III. poet. D. *κλαδί*, A. *κλάδα*, Pl. D. *κλάδεις* Ar. Av. 239, *κλαδίσεις*, A. *κλάδας*.

• *ἡ κοινῶνις*, *sharer*, G. *κοινωνῶν*, &c.; Dec. III. Pl. N. *κοινῶνις* Cyr. viii. 1. 25, A. *κοινῶνας* Ib. 16.

• *τὸ κρίνον*, *lily*, G. *κρίνου*, &c.; Dec. III. Pl. N. *κρίνισα* Hdt. ii. 92, D. *κρίνισι* Ar. Nub. 911.

• *τὸ ὄνειρον* and *ὁ ὄνιρος*, *dream*, G. *όνειρου* and *όνειρατος*. Pl. *όνειρα*, and more frequently *όνειρατα*. Derived from *ὄναρ* (§ 127).

• *ἡ πέρχουσι*, contr. *πέρχους*, *lover*, G. *πέρχου*, &c.; Dec. III. Pl. D. *πέρχουσι* Ar. Nub. 272.

• *τὸ πῦρ*, *fire*, G. *πύρς*, D. *πῦρ* Dec. II. Pl. N. *πῦρά*, *waith-fire*, D. *πῦρα*.

ὁ στίχος, *row*, G. στίχον, &c.; Dec. III. poet. fem. G. στίχης Π. 173, Pl. N. στίχης Pind. P. 4. 373, A. στίχας Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπέδων H. 475, = ἀνδραπέδων from ἀνδραπέδον, *slure*; Nom. ἱeros Ζ. 315, Acc. ἱeron I. 92, = ἱερῶν Γ. 442, *love*, A. ἱερῶτα Hom. Merc. 449; Gen. pl. μηλέων Lyc. 106, = μῆλων from μῆλον, *sheep*; Acc. οἶκα (only in οἶκαδ, *homeward*, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, *house*; Pl. N. προσώπατα σ. 192, D. προσώπαισι H. 212, = πρόσωπα, *prosōpōis*, from πρόσωπον, *face*. For Οἰδίπους, Πάτροκλος, and οἶός, see ¶ 16.

### γ. Of the Attic Second and Third Declensions.

ἡ ἄλως, *threshing-floor*, G. ἄλω, ἄλωνες, and poet. ἄλωνες.

ὁ μήτερος, *maternal uncle*, G. μήτερος and μήτερως · Pl. μήτερως.

ὁ Μῖνος, *Minos*, G. Μίνω and Μίνως.

ὁ πάτερος, *paternal uncle*, G. πάτερος and πάτερως · Pl. πάτερως.

ὁ ταῦς and ταῶν, *peacock*, G. ταῦ and ταῶνις · Pl. N. ταῦ, ταῖς, and ταῶνις

ὁ τυφῶς, *whirlwind*, G. τυφῶ and τυφῶνις.

## § 125. 3. HETEROGENEOUS NOUNS.

### α. Of the Second Declension.

ὁ δισμός, *band*, Pl. τὰ δισμά and οἱ δισμοί.

τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά.

ὁ θισμός (Dor. τιθμός), *institute*, Pl. οἱ θισμοί and τὰ θισμά.

ὁ λύχνος, *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα.

ὁ εἶτος, *corn*, Pl. τὰ εἶτα.

ὁ σταθμός, *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά, *stations, τὰ σταθμά, balances*.

ὁ Τάρταρος (ἡ Pind. P. 1. 29), *Tartarus*, Pl. τὰ Τάρταρα.

### β. Of the Third Declension.

τὸ κῆρᾶ and (Soph. Ph. 1457) κῆρτα, *head*, poetic, G. κῆρτός (τῆς, Eur. El. 140), D. κῆρτί and κῆρ Soph. Ant. 1272, A. τὸ κῆρᾶ, τὸν and τὸ κῆρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. CEd. T. 263; Pl. A. τοὺς κῆρταις Eur. Phoen. 1149. The following forms are found in Homer:

S N. κῆρη				
G. κῆρητος	κῆρήτος	κῆρτός	κῆρᾶτος	κῆρῆτος λ. 588 κῆρήσου
D. κῆρητι	κῆρήτι	κῆρτί	κῆρᾶτι	
A. κῆρη, κῆρ Π. 392		κῆρτα	κῆρτα	κῆρτα
P. N. κῆρᾶ Cer. 12	κῆρήτα		κῆρᾶτα	κῆρητα
G.		κῆρᾶτων		κῆρήτων
D.		κῆρσί, κῆρτισφί,		K. 152, 156

Other poets (not Attic) have also forms of κῆρη as a fem. of Dec. I.; thus, G. κῆρης Call. Fr. 125, Mosch. 4. 74, κῆρη Theog. 1018.

### γ. Of Different Declensions.

Dec. I. and II. ἡ πλιυρά and τὸ πλιυρόν, *rib*; ὁ φθογγός and ἡ φθογγή

voire; ἡ χάσμα and ἡ χάσας, space: Dec. I. and III. ἡ δίψα, -ας, and τὸ δίψας, thirst; ἡ νάπη and τὸ νάπος, dell; ἡ βλάβη and τὸ βλάβος, injury; ἡ γνώμη and Ion. and poet. τὸ γνώμα, -ατος, opinion; τὸ πάθος and ἡ πάθη, suffering: Dec. II. and III. ἡ ἔχος (Dor. ἐκχος), -ου, and τὸ ἔχος, -ος, and also τὸ ἔχμα, -ατος, carriage; ἡ and τὸ σκότος (and also ἡ σκοτία), darkness: ἡ and τὸ κύφος, cup; &c.

## B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφμ· ὁ, τοῦ, τῇ, τὸ ἄλφμ· τὸ, τοῦ, τῇ πάσχι, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota* subscript in the Dat., but have no further declension; as

· ἡ Διονῦς (dim. from Διόνυσος, *Bacchus*), G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

ἡ Μηνῆς (dim. from Μηνῶδες), G. Μηνῆ, D. Μηνῆ, A. Μηνῆν, V. Μηνῆ.

ἡ Μασκεῖς, G. Μασκεῖ, D. Μασκεῖ, A. Μασκεῖν, V. Μασκεῖ.

ἡ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.

ἡ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ἡ Γαῖς. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

a. Many nouns, from their signification, want the plural; as, ἡ, ἡ ἀήρ, *the air*, ἡ χαλκή, *coriander*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθήναι, *Athens*, οἱ ἱπνεῖαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

δίμας, *body, form*, Nom. and Acc. neut.

ἱπικλην, *surname*, Acc. fem. (= ἱπικλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπαῖ. Some regard it as Acc.

μᾶλσι, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μᾶλσι, *under the arm, secretly*; also, in late writers, ὑπὸ μέλνι. Otherwise the longer form, ἡ μασχάλη, is employed.

μίλι, Voc. masc. and fem., used only in familiar address; ὁ φίλος, *my good friend*.

*ὕπνος*, *sleep*, *dream*, and *ὕπαρ*, *waking*, *reality*, N. and A. neut. See *ὕμνος* (§ 124. β).

*ὄσσι*, *eyes*, Du. N. and A. neut.; Pl. G. *ὄσων*, D. *ὄσσοι*.

*ὄφελος*, *advantage*, and *ἡδὺς* (Ep.), *pleasure*, N. neut.

*ταῖν* or *ταῦν*, only Attic and in the phrase *ὦ τάν*, *good sir*, *sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. *δῶ* (root *δομ-*, § 63) A 426, = *δοῦμα*, *house*, *κρή* (r. *κρηθ-*) Θ. 564, = *ἡ κρηθή*, *barley*, *ἀλφι* (r. *ἀλφιν-*) Hom. Cer. 208, = *ἀλφιτον*, *barley-meal*, *γλάφυ*, *hollow*, Hes. Op. 531, *ἱε*, Philol. ap. Strab. 364, = *ἱριον*, *wool* (compare, with these neuters, *βῆν* and *ῥῆν*, § 136. β); Dat. fem. *δαί* (r), *battle*, N. 286 (akin to this, Acc. *δαίην* Call. Fr. 243); Dat. *λινί* Σ. 952, Acc. sing. masc. or pl. neut. *λίπῃ* α. 130, = Dat. and Acc. of *τὸ λίνον*, *linen*; Acc. fem. *νίφῃ*, *snow*, Hes. Op. 533 (from which *ἡ νιφές*, *-άδες*, *snow-flake*); Voc. *ἡλί* O. 128, = *ἡλί* β. 243, from *ἡλίος*, *crazed*.

β. A word which is only employed in a single case, is termed a *monoptote* (*μόνοι*, *single*, *πτῶσις*, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one*, *of two*, and *of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, *ἄδικος*, -ον · *σαφής*, -ής · *φίλιος*, -εύ · *ὁ*, ἡ *δίκτους*, -άδες, τὸ *δίπτου*.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. *Masculine*. Dec. I. *ὁ γεννάδας*, -ον, *noble*, *ὁ μονίαν*, -ον, *solitary*, *ὁ ἐθελωντής*, -εύ, *voluntary*; Dec. III. *ὁ γέρον*, -οντος, *old*, *ὁ πτωχός*, -πτεος, *poor* (yet *ἑσυχ.* gives *ἡ πτωχέα*).

2. Feminine. Dec. III. ἡ *μαυρά*, -άδης, *frantic*, ἡ *πατρίς*, -ίδος, *native*, ἡ *Τρώας*, -άδης, *Trojan*, ἡ *Δωρίς*, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ *ἀγνώς*, -ῶτος, *unknown*, ὁ, ἡ *ἄταις*, -αιδός, *childless*, ὁ, ἡ *ἴλις*, -ικος, *of the same age*, ὁ, ἡ *ἡμιθνής*, -ἡτος, *half-dead*, ὁ, ἡ *φονγής*, -άδης, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, *γνώμη* τι μεγάλην ἐν πίνητι τόματι Eur. El. 372, *μανίας* λυσήμασιν Id. Or. 270, *δρομάς* διυῖων βότφοδους Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a distinct form for the *neuter* in the direct cases singular and plural.

REMARKS. a. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ *ἄεταξ*, -αγος, *rapacious*, τὸ *ἀρεπαικινόν*.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, *τίκτα* πατρός *ἄπατρα* Eur. Herc. 114, *ἴσθια* ... *ἰσθίλυδα* Ildt. viii. 73.

γ. In *δίπους* (§ 17), and in similar compounds of *πούς*, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ *δίπους*, τὸ *δίπου*· ὁ, ἡ *τρίπους*, -άδης, *three-footed*, τὸ *τρίπου*. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the first with the *masculine* and *neuter* of the second or third. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like *οικία*· otherwise, like *τιμή* (§ 7, § 93).

Thus, *φιλία*, *φιλίας*· *σοφία*, *σοφῆς*· *χερσὶς*, *διπλὴς* (§ 18); *μακρός*, -ᾶ, -όν, *long*, *ἄδρως*, -ᾶ, -ον, *dense*; *καλός*, -ή, -όν, *beautiful*, *μέσος*, -η, -ον, *middle*, *γυνεαμίμος*, -η, -ον, *written*.



§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots *παντ-*, *χαριντ-* (§ 19), *βυλινντ-*, *ἄραντ-*, *φανιντ-* (§ 22), are formed the feminines (*πάντσα*, *πάνσα*) *πᾶσα*, (*χαρίντσα*, *χαρίνσα*) *χαρίσσα*, (*βυλινντσα*) *βυλίνουσα*, (*ἄραντσα*) *ἄρασα*, (*φανίντσα*) *φανίνουσα* (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After *ε* or *ο*, the *σ* which is added to the root becomes *ς* (§ 50), which is then contracted, with *ε* into *ει*, and with *ο* into *ου*. Thus, from the roots *ἡδε-* (§ 19), and *εἶδοτ-* (§ 22), are formed the feminines (*ἡδέεσα*, *ἡδέια*) *ἡδεῖα*, (*εἰδότσα*, *εἰδόσα*) *εἰδόεα* *εἰδούα*.

NOTES. α. The diphthong *ου* never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of *ου* into the closer diphthong *υι*.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the *σ* remains. Thus, from *ἵστη-* (contr. from *ἵσταντ-*, from the verb *ἵστημι*, to stand) is formed the feminine (*ἱστώσα*) *ἱστώσα* (§ 22).

γ. The fem. termination *-ῖα* is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to *ῖε* (sometimes Ion. *ῖν*, especially in Hipp.); as, *βαθία*, *ὑρία* Hdt. i. 178, *βαθίν* Ib. 75, *βαθίν* E. 147 (but *βαθύν* B. 92), *ῥαία* B. 786, *ῥαία* Theoc. 3. 20, *ταχύν* Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. *ἡμιόις* Pl. Meno. 83 c. On the other hand, the poets, in a few instances, prolong *-ία* of the Neut. pl. to *-ῖα* for the sake of the metre (§ 47. N.); as, *ἔξια* Hes. Sc. 348, *ἔδια* Soph. Tr. 122 (so *σπίον* for *σπίον*, Ap. Rh. 2. 404, *δακρυόιν* Id. 4. 1291).

2. After a liquid, the *σ* which is added becomes *ς*, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots *μελαν-* (§ 19), *τερεν-* (r. of *τέρεν*, *tender*), *πιερ-*, are formed the feminines (*μελάνσα*, *μελαινά*) *μέλαινα*, (*τέρενσα*, *τερενά*) *τέρεινα*, *πίειρα* (§ 134. δ) Compare §§ 56, 57.

3. If the root, after the addition of *σ*, and the consequent changes, ends in *ι* or *ρ*, the feminine is declined like *σκιᾶ*· but if it ends in *σ* or *ν*, like *γλώσσα* (§ 7, §§ 92, 93); as, *ἡδεῖα*, *ἡδεῖας*· *πᾶσα*, *πᾶσης*· *μέλαινα*, *μελαίνης* (§ 19); *πίειρα*, *πίειρας*. Observe that the *α* in the direct cases is always short. See § 92.

§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλιόντος*, the root of conjugation is *βουλι-*, and the affix *-οντος*; while the root of declension is *βουλιοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ᾱ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred*, *τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τις* (*τις*). See § 24.

5. Simple adjectives in *-ος, -εις, and -ης*, with a few other adjectives; as, *φίλιος, σοφός, χρύσιος* (§ 18); *χαίρις, ἡδύς πᾶς, μέλας* (§ 19); *ἐκόν, -ούσα, -όν, G. -όντος, willing*; *ταῖας, -αῖνα, -α, G. -ανος, wretched*; *τίρη, -εῖνα, -ε, G. -ετος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -μος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-κος, -τος, and -τιος*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ος*, of the Attic Dec. II., have but two terminations; as, *ἐγγίς* (§ 17), *ἑ, ἡ εὐγίς, τὸ εὐγίον, fertile*. For *πλίς*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. i), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖος* Th. i. 2, *κλυτός* B. 742; Adjectives in *-ος* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδια* Theoc. 20. 8, *θῆλύς* T. 97, *πουλύς* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπορώτερος* Th. v. 110, *δυσεμβολώτατος* Id. iii. 101, *ἐλκώτατος* δ. 442; *τιθίντις* Æsch. Ag. 560; *τηλικαῦτος* Soph. El. 613, CEd. C. 751.

(b.) *ἁθανάτη* K. 404, *θηροφόνη* Theog. 11, *πολυξίαν* Pind. N. 3. 3, *πολυτιμήνη* Ar. Pax, 978, for the common *ἁθανάτος*, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὸ χεῖρ* vi. 1. 8 (the fem. form *τᾶ* scarcely belongs to classical Greek); *τούτω τὸ ἥμερα* Cyr. i. 2. 11; *τούτοι δὲ τοῖν κινήσιον* Pl. Leg.

898 a.; δύο τὴν ἰσσαν ἰδία ἔρχονται καὶ ἔγονται, οἷον ἰσάμεθα... τοῦτα Pl. Phædr. 237 d.; ἰδίοντι καὶ παύσασθαι Soph. CEd. C. 1676; πλεονέκτες Q. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. e). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -εира, &c. (for the use of δ as a feminine formative, see § 118). Thus,

a. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ἰ πολίτης, -ου, *belonging to a city* (οἱ πολῖται Æsch. Th. 253), *citizens*; ἡ πολίτις, -ιδος, ἡ ἰκίτης, ἡ ἰκίτις, *suppliant*; ἡ Σκύθης, ἡ Σκύθις, *Scythian*; ἡ Μεγαρίτις, -ίδος, ἡ Μεγαρίς, *Megarian*.

β. The compounds of ἴσος, *year* (in -ης, -ις of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ἡ ἰστίτις, τὸ ἰστίτις, *seven years old*, and ἡ ἰστίτις, -ιδος, τὸν ἰστίτην καὶ τὴν ἰστίτην Pl. Leg. 794 c.; τὰς τριακονταύτης σπονδᾶς Th. i. 23, but τριακονταύτην σπονδᾶν Ib. 87.

γ. Some compounds in -ης, -ις have a poetic (particularly Epic) fem. in -ια; as, ἡριγυνῆς, -ις, ἡ ἡριγυνῆα A. 477. So μουνογυνῆα, ἡδούσια, Σισυγῆα Soph. CEd. T. 463.

δ. Add ἡ, ἡ πῶν, and ἡ πῶρεα, τὸ πῶν, *fat*; ἡ πρῆβος, *old, venerable*, Fem., chiefly poet., πρῆβᾶ, πρῆβη, πρῆβιεῖα, πρῆβητις, πρῆβις, ἡ, ἡ μάκαρ, and ἡ μάκαιρα, *blessed, poetic*; ἡ, ἡ πρῶρεα, and Ep. ἡ πρῶρεσσᾶ K. 290, *kind*.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μῆγας, *great*, and πολύς, *much* (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μῆγα- and πολι-, according to Dec. III. The other cases are formed from the roots μῆγαλ- and πολλ-, according to Dec. I. and II. The Voc. μῆγάλι occurs only Æsch. Th. 822. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πῶλις, ἡ πῶλις, τὸ πῶλιον, *full*. The Masc. and Neut. are formed from r. πλα-, according to the Attic Dec. II. (§ 98); the Fem. is formed from r. πλι-. Ion. πῶλιος, Ep. πῶλιος, -η, -ον. So, likewise, in Att. writers, the plural compounds ἑμπλοῖ, ἑκπλοῖα Cyt. vi. 2. 7, περιπλοῖα Ib. 33. In like manner ἡλια Pl. Phædo, 95 a, N. pl. from ἡλιος, -ων, contr. from ἡλιος, -ων.

ὁ πρᾶος (by some written πρᾶος), ἡ πρᾶια, τὸ πρᾶον (πρᾶον), *mild*. In this adj., forms from r. πρα-, of Dec. II., and from r. πραι-, of Dec. III., are blended (see § 20). Ion. πρηῖς.

ἡ ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from r. σα- are blended

with forms from *ε-ε-* (contr. from *ε-ε-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

δ, ἡ		τὸ
S. N. (σῆς) εῷς	εῷις ill. 1. 32	(σῆς) εῷν
A. (σῆς) εῷν		
P. N.	εῷι, (εῷις) εῷς	(σῆς) εῷ, εῷα
A.	εῷους, (εῷας) εῷς	

There is also an Epic form *εῖς*. With the above may be compared the Homeric *ζῆς* E. 87, Acc. *ζῶν* II. 445, contr. from *ζαίς*, *ζαίν*, = the common *ζῶς*, *ζαίν*, *living*.

§ 136. REMARKS. 1. Some compounds of *γίλως*, *laughter*, and *πῆρας*, *horn*, may receive either the Attic second, or the third declension; as, *φιλόγλωσσος*, -ων, G. -ω and -ωντες, *laughter-loving*, *χρυσόκωμος*, -ων, G. -ω and -ωντες, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, *δαίρων*, *πῆκροι*, *ἔκτρα*.

2. Some compounds of *πούς*, *foot*, have secondary forms according to Dec. II.; as, *πολύπους* (poet. *πολύπους*), *many-footed*, G. *πολύποδες* and *πολύπων*· *τρίπους*, -οδος, and Ep. *τρίπους*, -ου, X. 164, *three-footed*; *ἱεὶς ἀλλήλους* O. 109; *ἱσπασιν ἀλλοπαῖδισιν* Hom. Ven. 218. See *Οἰδίου* (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰῆς* B. 819, and *ἡῆς* II. 464, *good, brave*, τὸ ἰὸ Γ. 235, ἰὸ E. 650 (both adverbial), and ἡὶ P. 456, Gen. *ἱῆς* A. 393 (cf. § 121. 3), Acc. *ἱὸν* O. 303, and *ἡὸν* E. 628; Gen. pl. neut. *ἱῶν* Ω. 528; *ἰεῖρος* Δ. 266, *trusty*, Pl. *ἱεῖρος*, *ἱεῖρας*, Γ. 47, 378; *ἰ πολύρρητος* λ. 257, *rich in sheep*, Pl. *πολύρρητος* I. 154 (see also *πολύρρητος* below, 4. δ); *αἰσὺς ἐλισσας* N. 773, *ἴλιον αἰσὺ* O. 71, *ἴλιος αἰσὺ* N. 773, *πάλιν αἰσὺ* N. 625, *αἰσὺ βίητρα* O. 369, *Πάσσαον αἰσὺσσαν* Φ. 87; *ἀργῆτι* Γ. 419, *ἀργῆτα* O. 133, *ἀργίτι* A. 818, *ἀργίτα* Φ. 127; *ἀργύριον* Σ. 50, *ἀργύριον* Ω. 621; *πάλιν ... ἐντίχων* A. 129, *πάλιν ἐντίχων* Π. 57; *Τροίην* *ἱεῖβαλας* Γ. 74, *Τροίην* *ἱεῖβαλον* I. 329; *πολύσλας* ι. 171, *πολυσλάμων* σ. 319, *πολύσλας* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

a.) The following, chiefly poetic: *ἰ ἡ ἄδακρυς*, τὸ ἄδακρυ, *tearless*, Acc. *ἄδακρυ* (the other cases supplied by *ἄδακρυτος*, -ον); *πολύδακρυς*, *tearful* (supplied in like manner by *πολύδακρυτος*); *ἰ πρῆσβυς* (for fem. see § 134. δ), *old*, as subst. *elder*, *ambassador* (in the last sense G. *πρῆσβυς* Ar. Ach. 93), A. *πρῆσβυς*, V. *πρῆσβυς*. Pl. *πρῆσβυς*, *πρῆσβυς*; Hes. Sc. 245, *elders*, *ambassadors*, G. *πρῆσβυς*, D. *πρῆσβυς*, *πρῆσβυς* Lyc. 1056, A. *πρῆσβυς*, Du. *πρῆσβυς* Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ἰ πρῆσβύτης*, *old man*, and *ἰ πρῆσβύτης*, *ambassador*); *φρῆνός*, -η, -ον, *gome*, which, with the Nom. throughout, has only the Gen. *φρῆνός* Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, *ἰ πότνια* (and sometimes *πότνη*), *revered*, τὴν πότνιαν, αἰ πότναι· ἡ θάλασσα, *blooming, rich* (Hom.), ἡ λῆς and *λίσσῃ* (always with *εἶναι*), μ. 64, 79, γ. 293, ι. 412, = *λαία*, fem. of *λαῖος*, *smooth*; τὸ βεῖ (r. βεῖ) Hes. ap. Strab. 964, = neut. of *βεῖδύς*, *heavy*; τὸ ῥῆ (r. ῥῆδ-) Soph. Fr. 932, = neut. of *ῥῆδύς*, *easy* (compare with *βεῖ* and *ῥῆ*, the neuters δῶ, κρεῖ, &c., § 127. α); τὸ ἴρα and *ἱεῖρα*, *pleasing* (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as *οἱ Θαμνῆς* K. 264, and *ταρβῆς* A. 387 (yet *ταρβῆς* Aesch. Th. 535), *thick, frequent*, *αἱ Θαμνῆαι* A. 52, and *ταρβῆαι* T. 357 (accented as if from *Θαμνῆος* and *ταρβῆος*), *τὰ ταρβῆα* A. 69, *λευσάματις...ῖται* Il. 370; *οἱ πλῆεις* A. 395, *τοὺς πλῆεις* B. 129 = *πλῆονες*, *πλῆονες*, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, *τῷ δυσάμαρτος*, *unhappily wedded*, Aesch. Ag. 1319; *καλλυγύναικος*, *having beautiful women*, Sapph. (135), *καλλυγύναικος* Pind. P. 9. 131, *Ἑλλάδα καλλυγύναικος* B. 683; *τελούμενι Θυσίῳ* B. 106; *τελευτάσθαι Θυμῖλαν* Pratin. ap. Ath. 617 c; *ὑψικίρῃτα σίτταν* Ar. Nub. 597; *χίρῃος*, *χίρῃ*, *χίρῃα*, also Il. *χίρῃος*, *χίρῃα* (of which *χίρῃα* v. 229, v. 310, is a doubtful variation), A. 80, Δ. 400, &c. = *χίρῃος*, &c., *worse*.

## CHAPTER IV.

### NUMERALS.

[¶ 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question *πόσοι*; *how many*? (2.) the ORDINAL, answering the question, *πόστος*; *which in order*? or, *one of how many*? (3.) the TEMPORAL, answering the question, *ποσῆμος*; *on what day*? or, *in how many days*? (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ*, *αἱ*, *τὰ*, *τῶν*, *τοῖς*, *ταῖς*, *τούς*, *ταῖς*, *πάντε*, *five*. Those above 100 are declined like the plural of *φίλιος* (¶ 18).

NOTES. α. *Εἷς*, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἄσπερς μυρία καὶ τετρακισία*, 10,400 infantry, i. 7. 10, *ἵππων ὀκτακισχιλίων*, 8,000 horses, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: *ἑῖς*, Hes. Th. 145, *ἦς* Theoc. 11. 33 (in some Mss.), Inscr. Heracl., *ἰῷ* Z. 422, *οὐδαμῆας* (by some written *οὐδαμῆς*) Hdt. iv. 114, *δαῖώ* Γ. 236, *δύω* Hdt. i. 94, *δυοῖς* Ib. 32, *τριῶν* Hippon. Fr. 8, *τίσσοις* Hdt. vii. 228 (Inscr. Lac.), *τίσσοις* Hes. Op. 696, *εἰσέσσοις* Theoc. 14. 16, *σίσσοις* i. 70, *σίσσοις* O. 680, *εἰσέσσοις* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πῖμυς* Aol., 12 *δωδεκα* and *δωκαδεκα* Ion. and Post., 20 *ἱσσοις* Ep., *ἱσσοις* Dor., 30 *τριήκοντα* Ion. (we even find Gen. *εξηκοντα*

Hea. Op. 694, Dat *τριηκόντισον* Anthol.), 40 *τεσσαράκοντα* and *τεσσαράκοντα* Ion., *τετράκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. α) Ion., 90 *ἑννάκοντα* c. 174, 200 *διηκόσιοι* Ion., 9,000 *ἑνιάχิลιοι* H. 148, 10,000 *δεκάχิลιοι* Ib.

β. *Εἷς* has two roots, *ἑ-* and *μ-*. Its compounds *οὐδῖς* and *μυδῖς* (which, for the sake of emphasis, are also written separately, *οὐδὶ εἷς*, *μυδὶ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυῖν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυοῖ* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύν μνηῶν* vii. 6. 1, *δύο μυριάων* K. 253, *δύω πάντας* N. 407, *χρεῖν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τίσσεσσι*, see § 70. 1. In the compounds *δικα-τρῆς*, *τεσσαρισκαδικα*, and its equivalent *δικατίσσεσσι*, the components *τρῆς* and *τίσσεσσι* are declined; thus, *δικατρῆς*, *δικατρία*, *δικατριῶν* · *ταῖς τεσσαρισκαδικα*. Yet we sometimes find *τεσσαρισκαδικα* (Ion. *τεσσαρισκαδικα*), and even *τεσσαρισκαδικα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τρίσσεσσι καὶ δικά*. So *τρῆς γὰρ καὶ δικά* Pind. O. 1. 127, *τρία καὶ δικά* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *σύν* · as, *σύνδύο*, *two together*, or *two at a time*, vi. 3. 2, *σύντρῆς* i. 429, *συνδύδικα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπὶ* · as, *ἑξ ἑκατῶν ἀνὰ ἑκατὸν ἄνδρας*, *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετραμισχιλίους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατόν*, *100 deep*, Cyr. vi. 3. 23; *ἐπὶ τεττάρατον*, *four deep*, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρία*, plur. of *μυρία*, *vast*, *countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-τος*, except *δεύτερος*, *ἔβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-ουτός*.

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίσματος* Ep., 4 *τίσματος* Tr., 7 *ἑβδόματος* Ep., 8 *ὀγδώτος* Ep., 9 *ἑκάτος* Ep., 12 *δωδύκατος* Ion., 14 *τεσσαρισκαδικατος* Ion., 30 *τριηκοντής* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δικάτος*, Th. v. 56; *τίσματος καὶ δικάτος*, Ib. 81; *σέμματος καὶ δικάτος*, Ib. 93; &c. Also, *εἰς καὶ ἑκατόν*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ων*; thus, *δεύτερος*, *δευτερῆαῖος*; *-ᾶ*, *-ων*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ων*.

4. MULTIPLE. The multiple numbers end in *-πλός*, contracted *-πλοῦς*, and are declined like *διπλός*, *διπλοῦς* (Π 18).

Other forms are those in *-φάσις*, chiefly Ion., as, *διφάσις*, *τριφάσις*; also *διεσίς*, *τριεσίς*, Ion. *διξίς*, *τριξίς* (§ 70. V.), &c.

5. PROPORTIONAL The proportional numbers have double forms, in *-πλάσιος*, *-ᾶ*, *-ον*, and, more rarely, *-πλασίον*, *-ον* G. *-όνος*. Thus the ratio of 2 to 1 is expressed by *διπλάσιος* *-α*, *-ον*, or *διπλασίον*, *-ον*, G. *-ονος*; and that of 10 to 1, by *δεκαπλάσιος* or *δικοπλάσιον*. The ratio of 1 to 1, or of equality is expressed by *ἴσος* (Ep. *ἴσος*), *-η*, *-ον*.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative *ποσάκις*; *how many times*? all end in *-άκις*, except the three first; thus, *δικάκις*, *ten times*, *έννεακαιεικοσικαίεπτακοσιοπλασιάκις*, *729 times*, Pl. Rep. 557 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, *δισχίλιοι*, *two thousand*, *πεντακισχιλιοῦτός*, *five thousandth*.

2. Other numeral adverbs relate to *division*, *order*, *place*, *manner*, &c.; as, *δίχα*, *in two divisions*, *τρίχα*, *in three divisions*; *δευτερον*, *secondly*, *τρίτον*, *thirdly*; *τριχοῦ*, *in three places*, *πενταχοῦ*, *in five places*; *πενταχῶς*, *in five ways*, *ἐξαχῶς*, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in *-άς*, *-ᾶδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, *δέκα μυριάδες*, *ten myriads* = 100,000; *ἑκατὸν μυριάδες*, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with *καί*; but often the greater without *καί*, and sometimes also with it.

Thus, *πέντε καὶ ἑκασιν*, *five and twenty*, i. 4. 2; *τεσσαράκοντα πέντε*, *forty-five*, v. 5. 5; *τριακόντα καὶ πέντε*, *thirty and five*, i. 4. 2; *σταθμοὶ τρεῖς καὶ ἰνιήκοντα*, *παρασάγγαι πέντε καὶ τριακόντα καὶ τιντακῶσιοι στάδια πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; *σταθμοὶ διακόσιοι διακέντι*, *παρασάγγαι χίλιοι ἑκατὸν πιντήκοντα πέντε*, *στάδια τρισμύρια τετρακισχίλια ἑκατόσια πιντήκοντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into decades, the days were often designated as follows; *μηνὸς βονδρομειῶνος ἡμετὴ καὶ δέκα*, upon the

[6th after 10] 16th of the month Boëdromion, Dem. 261. 12. ἀντιστηρῶντες ἑκτὴ ἰσὶ δικάσει, Id. 279. 17; βενδερμῶντες ἑκτὴ μιστ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γίνυται πρὸς διὰ ἁλλαισιν γοναῖς, *Each Prom.* 773.

β. Instead of adding eight or nine, subtraction is often employed; as, νῆες ...μῆς δύνουσι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυεὶ δυοῖν διούσαις πιντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν διούσαις εἰκοσι ναυεὶ, H. Gr. i. 1. 5; πιντήκοντα δυοῖν δύνοντα ἔτη, Th. ii. 2; ἰσὺς δύνει εἰκοσὶν ἔτος, Id. viii. 6 (cf. ὄγδοον καὶ δέκατον ἔτος, Id. vii. 18); ἰσὺς δύνοντες τριακοστῷ ἔτει, *in the thirtieth year, one wanting*, Id. iv. 102. In like manner, τριακοσίου ἀποδόντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of fractions with whole numbers are variously expressed; thus, (a) *τρία ἡμιδαρικά, three half-darics*, i. e.  $1\frac{1}{2}$  darics, i. 3. 21 (b) Particularly in Herodotus, *τρίτον ἡμιτάλαντον, the third talent a half one* i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + σίταρον ἡμιπύλαντον = *τάλαντα δέκα, 6½ + 3½ = 10*, Ib. (compare in Lat. *sestertius*, shortened from *sestertius*): (c) Less classic, *δύο καὶ ἡμίσιον μνᾶν, δύο καὶ ἥμισυ δραχμαί*, Poll. ix. 56, 62; (d) *ἑσῖς τρίτον, a third in addition*, i. e.  $1\frac{1}{3}$ , Vect. 3. 9; *ἑσῖς πηματαρον, 1½*, Ib.; (e) *ἡμιόλιον, half as much again*, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[T 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of root, than of affix. Thus the 1st Person has the roots, Sing. *μ-*, or, as a more emphatic form, *ἰμ-*, Pl. *έμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ύμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a connecting vowel, which in the Sing. and Pl. is *-s-* (in the Dat. sing. passing into the kindred *-es-*, § 28), but in the Du., *-u-*. The flexible endings are Sing. Gen. *-s*, Dat. *-i*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me, te, se*; ego, tu, Num. of 3d Pers. wanting); Pl. Nom. *-es*, Gen. *-ων*, Dat. *-ις* (the flexible ending of the old Indirect Case, § 83), Acc. *-ας*; Du. Nom. *-ι* (in the prolonged forms νῶι, σφῶι, the *-ι* appears to have come from an imitation of





νῶν X. 88 : τὸ Ar. Lys. 1188, Sapph. 1. 13, τὸν E. 485, τοῦ Cor. 2 : εἰς A. 396, ἄδτ. i. 8, οἷο Γ. 137, οἷο Γ. 206, ἡδτ. i. 9, οἷον A. 180, Eur. Alc. 51, οἷο Θ. 37, 468, οἷς Theoc. 2. 126, οἷς Theoc. 11. 25 : τῷ A. 28, ἡδτ. i. 9, οἷον δ. 619 (not in Il.), ἡδτ. v. 60 (Inscr.), Ar. Av. 930, τῷ Theoc. 2. 11, Pind. O. 10. 113 : τῷ Theoc. 1. 5, τῷ Theoc. 1. 56, Ar. Eq. 1225 : ὁμοῖς ἡδτ. vi. 11, ὁμοῖς Ar. Ach. 760, ὁμοῖς A. 274, Sapph. 95 (17), Theoc. 5. 111 : ὁμοῖον H. 159, ἡδτ. iii. 50, ὁμοῖον Δ. 348, ὁμοῖον Alc. 77 : ὁμοῖον or ὁμοῖον, Soph. Ant. 308, ὁμοῖον Δ. 249, Theoc. 1. 116, ὁμοῖον Z. 77, ὁμοῖον K. 551 : ὁμοῖος β. 75, ἡδτ. i. 53, ὁμοῖον, Ar. Lys. 87, ὁμοῖον Ib. 1076, ὁμοῖον Ψ. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 : οἷον A. 336, οἷον A. 574 : οἷον A. 257, ψ. 52 (here considered Nom. by some). οἷον δ. 62 : ἡ B. 239, οἷο Δ. 400, οἷο Ap. Rh. 1. 1032, οἷο γ. 464, οἷο ἡδτ. iii. 135, 79 : A. 114, Æsch. Sup. 66, Fides Alc. 6 (71) : οἷον N. 495, οἷον (or οἷον) Hes. Fr. 66, Fides Sapph. 2. 1 : Fides Alc. 56 (84), οἷο γ. 171, οἷον A. 29, ἡδτ. i. 9, οἷον Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 : οἷον ἡδτ. i. 46 : οἷον Σ. 311, ἡδτ. i. 31, οἷον Δ. 535 : οἷον A. 73, Æsch. Prom. 252, as sing. Hom. Il. 19. 19, Æsch. Pers. 759, οἷον B. 614, ἡδτ. i. 1, οἷον Γ. 300, οἷον Soph. 83 (87), οἷον Call. Di. 125, οἷον Sapph. 98 (40) : οἷος B. 96, οἷος ἡδτ. i. 4, οἷος v. 213, οἷος E. 567, οἷος A. 111, Theoc. 15. 80, Soph. Ant. 44, οἷον Theoc. 4. 3, οἷος Alc. 92 (80) : οἷος A. 8, οἷον or οἷον P. 531 : οἷον A. 338 : ὁμοῖος, ὁμοῖος, ὁμοῖος, οἷος, οἷος, οἷος, οἷος, οἷος, &c., cited by Apollonius in his treatise on the Greek Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand ; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation ; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The α- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred ν- (compare Lat. *nos*) ; and in the Sing., when pronounced with emphasis, assumed an initial α (compare the Æol. ἀσφί, ἀσφί), which passed by precession into ε. In the new Plur., the idea of plurality was conveyed by doubling the μ (ἄμμ-, in the Ep. and Æol. ἄμμις, ἄμμιον, ἄμμιον, ἄμμιον, ἄμμιον) ; or more commonly by doubling the α to η (§ 29), pronounced with the rough breathing (ἡμ-, in ἡμῖς, &c.), or, in the Dor., to ᾗ ('ἄμ-, in 'αμῖς, 'αῶν, 'ἄμιν, 'ἄμῖ). From this new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, α, the deepest of the vowels, into υ, the most protrusive (ὑμ-, in the Ep. and Æol. ὑμῖς, ὑμῖον, ὑμῖον, ὑμῖον, ὑμῖον and 'ὑμ-, in ὑμῖς, &c.) With the

exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi$  =  $\sigma + \phi$ ). In the separation of the two persons, the sign  $\sigma$  became appropriated to the 2d Pers. (but in the Dor.,  $\sigma$ -, as in the Lat., and also in the verb-endings  $-\sigma\iota$ ,  $-\sigma\tau\iota$ ,  $-\sigma\iota\sigma$ ); and the rough breathing to the 3d Pers. (in an early state of the language, this was  $\phi$ -, in Lat. it became  $s$ -, while in the article we find both the rough breathing and  $\sigma$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\tau$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\dot{\iota}\gamma\dot{\iota}\delta\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\dot{\iota}\gamma\dot{\iota}\nu$ , which passed, by a change of  $\nu$  to its corresponding vowel (§ 50) and contraction, into  $(\dot{\iota}\gamma\epsilon\alpha)\dot{\iota}\gamma\acute{\omega}$  (compare the Sanscrit *aham*, the Zend *azen*, the Boeotic *íá*, the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $\phi$ , which with the preceding  $\epsilon$  passed into  $\ddot{\upsilon}$  in the common Greek (cf. § 117. N.), but in the Boeot. into  $\omega$  (compare the Lat. *tū*, § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $\Phi$ , on account of the initial  $\Phi$ ), before which precession took place (§ 118), so that the form became  $\Phi\dot{\iota}\Delta$ , and from this,  $\dot{\iota}\Delta$  or  $\dot{\iota}\Delta$ , and, by dropping the  $\Delta$ ,  $\dot{\iota}$  or  $\dot{\iota}$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\dot{\eta}$  or  $\dot{\eta}$ , of which  $\mu\acute{\iota}\nu$  and  $\nu\acute{\iota}\nu$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\dot{\epsilon}\mu\alpha\upsilon\tau\acute{\omicron}\upsilon$ ,  $\sigma\epsilon\alpha\upsilon\tau\acute{\omicron}\upsilon$ ,  $\dot{\iota}\alpha\upsilon\tau\acute{\omicron}\upsilon$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\acute{\omicron}\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\dot{\eta}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\dot{\iota}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\sigma\phi\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$  =  $\dot{\iota}\alpha\upsilon\tau\acute{\omega}\nu$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\dot{\iota}\mu' \alpha\upsilon\tau\acute{\omicron}\nu$  A. 271,  $\dot{\iota}\mu\acute{\iota}\delta\alpha\iota \sigma\tau\epsilon\lambda\acute{\omega}\sigma\sigma\alpha\mu\epsilon\iota \alpha\upsilon\tau\acute{\omicron}\eta\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\acute{\omicron}\nu \mu\acute{\iota}\nu$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\acute{\omicron}\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\dot{\iota}\mu\epsilon\text{-}\alpha\upsilon\tau\acute{\omicron}\upsilon$   $\dot{\iota}\mu\alpha\upsilon\tau\acute{\omicron}\upsilon$ ,  $\sigma\epsilon\text{-}\alpha\upsilon\tau\acute{\omicron}\upsilon$   $\sigma\alpha\upsilon\tau\acute{\omicron}\upsilon$ ,  $\dot{\iota}\text{-}\alpha\upsilon\tau\acute{\omicron}\upsilon$   $\dot{\iota}\alpha\upsilon\tau\acute{\omicron}\upsilon$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\omega\upsilon$  (§ 45. 6):  $\dot{\iota}\mu\epsilon\omega\text{-}\alpha\upsilon\tau\acute{\omicron}\upsilon$   $\dot{\iota}\mu\omega\upsilon\tau\acute{\omicron}\upsilon$ . The other cases imitate the form of the Gen.:  $\dot{\iota}\mu\omega\upsilon\tau\acute{\omicron}\upsilon$ ,  $\dot{\iota}\omega\upsilon$ . The Doric forms  $\alpha\upsilon\tau\alpha\upsilon\tau\omega$ ,  $\alpha\upsilon\tau\alpha\upsilon\tau\omega\iota$ ,  $\alpha\upsilon\tau\alpha\upsilon\tau\omega\iota\omega$ ,  $\alpha\upsilon\tau\alpha\upsilon\tau\omega\iota\omega\iota$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\acute{\omicron}\varsigma$ . Apollonius cites the comic Nom.  $\dot{\iota}\mu\alpha\upsilon\tau\acute{\omicron}\varsigma$  from the Metœci of the comedian Plato.

§ 145. C. RECIPROCAL,  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$ . This pronoun is formed by doubling  $\alpha\lambda\lambda\omega\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$  (Theoc. 14. 46), see § 44. 1. For  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon\iota$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\dot{\omicron}$   $\delta\epsilon\dot{\iota}\nu\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, *Τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δεινὸς τὸν δεῖνα εὐαγγέλλει*, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δεῖνα*. It appears to be simply an extension of the demonstrative *δεῖ*, by adding *-να* or *-να*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-να* was appended, it received a double declension; when *-να*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus, joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες*, *this is THE man whom you saw*; *τὸ ῥόδον ὃ ἀνθί*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *αἶ* and *αἶ* of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, ὁ, ἡ, τὸ. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, ὁ, ἡ, οἱ, αἱ, with the τ- *forms* of the neuter, the *oblique cases*, and the *dual*.

NOTE. The forms *ταῖ* and *ταῖ* are also used, for the sake of metre, euphony,

or emphasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. *οἱ* A. 147, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; *τα* I. 5, Theoc. 1. 9. So, even in the Attic poets, *οἱ* *δε* Aesch. Pers. 423, Soph. Aj. 1404; *ταί* Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96 99. For the forms *ἰ* and *οἱ*, see § 97.

2. RELATIVE, *ὅς*, *ἣ*, *ὅ*. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. *ἰ* (II. 835, β. 262), as well as for the Neut. *ἰς*, see § 97. For the reduplicated *ἰόν* (B. 325) and *ἰνς* (II. 208), see § 48.

§ 149. 3. ITERATIVE, *αὐτός*, *-ή*, *-ό* (§ 97). This pronoun appears to be compounded of the particle *αὖ*, *again*, *back*, and the *old definitive* *τός* (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts *ι* in *αὐτός*; and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in *-ω* and *-ων* of *αὐτός* and *ἐσθες*; e. g. *αὐτίω*, *αὐτίων* and *αὐτῶν*, Hdt. i. 133, *αὐτίων* *τουτίων* Ib. ii. 3. For the other dialectic forms of *αὐτός*, see §§ 95, 96, 99.

β. The article and *αὐτός* are often united by crasis (§ 39); as, *αὐτός*, *ταυτόν* (§ 97. N.) or *ταυτό* (Ion. *ταυτό* Hdt. i. 53, § 45. 6), *ταυτοῦ*, *ταυτά*, for *ἰ αὐτός*, *τὸ αὐτό*, *τοῦ αὐτοῦ*, *τὰ αὐτά*.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are *οὗτος*, *this*, compounded of the article and *αὐτός*; *ὗδε*, *this*, compounded of the article and *δε* (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and *ἐκεῖνος*, *that*, derived from *ἐκεῖ*, *there*.

NOTE. Of *ἐκεῖνος* (which, with *ἄλλος*, *other*, is declined like *αὐτός*, § 97) there are also the forms, Ion. *κῆνος*, which is also common in the Att. poets, Aesch. *κῆνος* Sapph. 2. 1, Dor. *τῆνος* Theoc. 1. 4. In the Epic forms of *ὅδε*, *ταῖσδε* φ. 93, *ταῖσδε* K. 462, *ταῖσδε* β. 47, there is a species of double declension.

REMARKS. α. The definitives *τοῖος*, *such*, *τόσος*, *so great*, *τηλίκος*, *so old*, and *τύννος*, *so little*, are strengthened, in the same manner as the article, by composition with *αὐτός* and *δε*; thus, *τοιούτος* and *τοιούδε*, *just such*, *τουσούτος* and *τουσούδε*, *just so much*, *τηλικούτος* and *τηλικόδε*, *τυννουτός*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of *αὐτός* with the article and *adjective pronouns*, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel, a*

unites with the first syllable of αὐτός, to form ου; but is otherwise absorbed

Thus, (ὁ αὐτός, αὐτός, (ἡ αὐτή) αὐτή, (τὸ αὐτό) αὐτό · G. (τοῦ αὐτοῦ) τοῦ του, (τῆς αὐτῆς) ταύτης · Pl. (οἱ αὐτοί) αὐτοί, (αἱ αὐταί) αὐταί, (τὰ αὐτά) ταῦτα · G. (τῶν αὐτῶν) αὐτῶν (§ 24) · (οἱ αὐτοὶ) αὐτοῖς, (αἱ αὐταί) αὐταῖς, (τὰ αὐτά) αὐτά · (οἱ αὐτοὶ) αὐτοῖς and αὐτοῖς (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an ι is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὐτοί, αὐτί, ταυί, *this here*; Pl. οὐτούι, αὐταῖ, ταυί · ἐκεῖνοι, *that there*; ὅδε, τοσούτοι.

NOTE. This ι *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, οὐρασί, ἄδι, νοί, ἱταυσί, ἱταυσί. So, in comic language, even with an inserted particle, ἡμῶσι Ar. Av. 448, ἡγῆταυσί Id. Thesm. 646, ἡμῶσι Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: *μήτριος*, O. 39; *σφίτριος*, A. 216, in Ap. Rh. = *σφίτριος*, l. 643, 2. 544; *ῥί*, l. 333, Hdt. i. 205, Soph. Aj. 442; *ἑμῆς* or *ἑμῶς*, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.): *ἑμῆτριος*, Theoc. 2. 31; *ἑμῶς*, Alc. 103; *ἑμῆτριος*, Alc. 104; *ῥίος*, γ. 122, Æsch. Prom. 162; *ἑμῆς*, a. 375, Pind. P. 7. 15; *ῥίος*, a. 409, Theoc. 17. 50; *σφῶς*, A. 534; *ῥίος* (= *ῥίος*), *ἑμῶς*, cited by Apollonius. For the use of the possessives, particularly *ῥίος*, *ῥίος*, *σφῶς*, and *σφῆτριος*, see Syntax.

## B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is τίς, which has two roots, τιν- and τε-, both appearing to be formed from τ-, the root of the article, by adding -ιν- and -ε- to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root τιν- is declined throughout after Dec. III., but the earlier τι- only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns with contraction; thus, *τίς*, *τί*, *τινός*, *τίσιν*, &c. (§ 105. β); G. *τίς* τοῦ, D. *τίς* τῷ, and, in the compound, Pl. G. *τίσιν* ὅτων, D. *τίσιν* ὅτων (also Ion. *τίων*, *τίσιν*, § 153. γ). For the accentuation, and the forms *ἄττα*, *ἄσσα*, see 2. below, and § 153. α.

β. The short ι of *τίς*, *τίσιν*, and the omission of ν in *τί*, suggest an intermediate root τιν-, formed from τε- by precession, and afterwards increased by ν (cf. § 119, and *ἄντις*, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. *τίων*; Sapph. 55 (34), *τίσιν* Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the indefinites with a change of accent (see Syntax).

Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτίσος*, but *ὅτεο ὅτρου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. *a.* The forms *ἄττα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄτινα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *τά* = *τινά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄττα*, *ἄττα*.

*β.* The forms which occur in Homer of *τις*, *τίς*, and *ὅστις*, which is the same with *ὅστις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ὅστις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

*γ.* References are added for many of the forms of *τις*, *τίς*, and *ὅστις*: *ὅστις* Γ. 279 (*ὅστις* 167), *ὅ ττι* Θ. 408; *του* Cyr. viii. 5 7, *του*; Soph. CEd. T. 1435, *του* i. 9. 21, *τιο* π. 305, Hdt. i. 58, *τιο*; B. 225, *ὅστις* α. 124, *τιν* (§ 45. 3) B. 388, Hdt. i. 19, *τιν* Σ. 192, Hdt. v. 106, *ὅστις* ρ. 422, Hdt. i. 119, *ὅστις* ρ. 121; *τῷ* A. 299, i. 9. 7, *τῷ*; Soph. El. 679, *ὅττω* ii. 6. 23, *τιν* Hdt. ii. 48, *τίς*; Hdt. i. 117, *ὅτις* β. 114, Hdt. i. 95, *ὅτις* M. 428; *ὅτινα* β. 204 (*ὅτινα* B. 188); *οὐτρεῖ* *ἄττα* Cyr. ii. 2. 13, *ὁσπερ* *ἄττα* τ. 218, *ἄττα* Rep. Ath. 2. 17, *ἄττα* A. 554, Hdt. i. 138, *ὅτινα* X. 450 (*ἄτινα* A. 289); *τιν* Hdt. v. 57, *τίων*; Ω. 387, *τίων*; v. 200, *ὅτιων* κ. 39, Hdt. viii. 65, *ὅτιων* vii. 6. 24: *τίσις* Hdt. ix. 27, *ὅτισις* O. 491, *ὅτισις* Hdt. ii. 82, *ὅτισις* Soph. Ant. 1335; *ὅτινας* O. 492 (*ὅστινας* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ὅς*, *ὅς*, *ὅς*, *τίς*, and *τίς*. Forms which have the same letters may be often distinguished by the accentuation; as, *ὅς*, *ὅς*, *ὅς*. Special care is also required in distinguishing the forms of *οὐτίς*, those of *αὐτίς*, the combined forms of *ὅς αὐτίς*, *the same*, and the contracted forms of *αὐτοῦ*.

## CHAPTER VI.

### COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

#### I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

##### A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κούφος, <i>light</i> ,	κουφότερος,	κουφότατος.
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος.

REMARKS. *α*. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, κακοξινότις υ. 376, λαρώτατος β. 350, ἰτζυρώτις P. 446, ἰτζυρώτατος ι. 105. In respect to κινός, empty, and στενός, narrow, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, σφοδρός, vehement, σφοδρότις, σφοδρότατος. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, δυσπεγμώτερα Eur. Ph. 1348, βαρυπεγμωτάτα Ib. 1345, ὑπερινώτατα Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, <i>ancient</i> ,	παλαιότερος,	παλαιότατος.
φίλος, <i>dear</i> ,	φιλιότερος,	φιλιότατος.
friendly,	φιλαίτερος,	φιλαίτατος.
ἤσυχος, <i>quiet</i> ,	ἡσυχαιότερος.	ἡσυχαιότατος.
ἔρρωμένος, <i>strong</i> ,	ἐρρωμενιότερος,	ἐρρωμενίστατος.
λάλος, <i>talkative</i> ,	λαλίστερος,	λαλίστατος.



NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλώτερος*, Mem. iii. 11 18, *φιλίων* (§ 159) *ω*. 268, *φιλιστος*, Soph. Aj. 842, *ἡσυχώτερος*, Id. Ant. 1089

(b.) The change of *-ος* into *-ισ* belongs particularly to contracts in *-ος*. These contracts, and those in *-ιος*, are likewise contracted in the Comp. and Supr. : as,

<i>ἀπλός</i> , simple,	<i>ἀπλοῖστος</i> ,	<i>ἀπλοῖστατος</i> ,
<i>ἀπλοῦς</i> ,	<i>ἀπλούστος</i> ,	<i>ἀπλούστατος</i>
<i>πορφύρεος</i> , purple,	<i>πορφυρέωτερος</i> ,	<i>πορφυρέωτατος</i> ,
<i>πορφυρεῦς</i> ,	<i>πορφυρέωτερος</i> ,	<i>πορφυρέωτατος</i> .

But *ἀπλωότερος*, less fit for sea, Th. vii. 60, *ἐνχρώτερος*, Eccl. 10. 11, *ἐμπλωότερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γραιῖς*, *οἶζ*, *σχολαῖος*, at leisure; of *-ος* changed to *-αι*-, *ἰδῖος*, clear, *ἴδιος*, private, *ἴσος*, equal, *μίσος*, middle (see d. below), *ὄρθιος*, at dawn, *ἔψιος*, late, *πρῶιος*, early; of *-ος* changed to *-ισ*-, *αἰδῖος*, august, *ἄκρᾱτος*, unmixed, *ἔσμιος*, glad, *ἄφθονος*, bountiful, *ἰσῆδος*, level, *ἰσχυρός*, pure, *ἡδυος*, sweet (poet.); of *-ος* changed to *-ις*-, *μονοφάγος*, eating alone, *ἐσφάγος*, daintly, *πτωχῆς*, poor.

d. *Μῖσος* and *ἴος* have old superlatives of limited and chiefly poetic use in *-ατος*; thus, *μίσατος*, midmost, Ar. Vesp. 1502, Ep. *μίσατος*, Θ. 223, *νίατος*, lust, Iuvenc. A. 712, Soph. Ant. 627, Ep. *νίατος*, B. 824. Compare *ἰσχατος*, (*πρῶτατος*) *πρῶτος*, and *ὑπατος* (§ 161. 2).

## § 157. 2.) *-εις* and *-ης* become *-εσ-*; as,

<i>χρηῖεις</i> , agreeable,	<i>χρηῖεστερος</i> ,	<i>χρηῖεστατος</i> .
<i>οιψής</i> , evident,	<i>οιψεστερος</i> ,	<i>οιψεστατος</i> .
<i>πειής</i> , poor,	<i>πειεστερος</i> ,	<i>πειεστατος</i> .

REMARK. In adjectives of the first declension, and in *ψυδής*, *-ης* becomes *-ισ*-; as, *πλεινίκτης*, *-ου*, covetous, *πλεινικτίστατος* \* *ψυδής*, *-ιος*, fulse, *ψυδίστατος*. Except, for the sake of euphony, *ὑβριστής*, *-ου*, insolent, *ὑβριστότερος* v. 8. 3, *ὑβριστότατος*, Ib. 22 (referred by some to *ὑβριστος*).

## 3.) *-υς* becomes *-υ-*; as,

<i>πρῶβης</i> , old,	<i>πρεβύτερος</i> ,	<i>πρεβύτατος</i> .
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For the sake of the metre, *ἰδύτατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-*; as,

<i>τύλως</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σωφρον</i> , <i>-ορος</i> , discreet,	<i>σωφρονέτερος</i> ,	<i>σωφρονέτατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,		<i>ἀρπαγίστατος</i> .
<i>ἐπιχμῖς</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριώτερος</i> ,	<i>ἐπιχαριώτατος</i> .

NOTES. a. Other examples are *μάκαρ*, blessed, *μακάρεσσιν* λ. 488; *ρίλλω*

-ανος, *black*, *μελάντερος*, Δ. 277, and *μειλάντερος*, Strab.; ἀφ᾽ ἡλξ, -ικος, *elderly*, ἀφῆλικιότερος; βλάξ, -εός, *stupid*, βλακύτερος, -ώτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακότερος, and βλακώτατος or βλακίστατος. From ἀχαρις, *disagreeable*, we find the shorter form ἀχαρίστερος, v. 392.

β. The insertion of -ισ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, *πίων*, *ripe*, *πιπαιότερος* Æsch. Fr. 244; *πίων*, *fat*, *πιότιος*, Hom. Ap. 48, *πίοτατος*, l. 577 (as from the rare *πίος*, Orph. Arg. 508); *ισιλήσμων*, *forgetful*, *ισιλησμώτατος*, Ar. Nub. 790 (*ισιλησμονίστερος*, Apol. 6).

### B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-ττων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσσων, θάττων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλίεων,	πλείσιος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλιστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθίστος.

REMARKS. α. For the declension of comparatives in -ων, see § 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is κ, χ, τ, λ, or ϑ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, *εἰχρὺς* (originally *θαῖχρὺς*, § 62), *θαχίων* *θάσσων*, Neut. *θᾶσσω* (the regular *ταχίων* is also common in late prose); *ιλέχρὺς* (Epic); *ιλάχμα* Hom. Ap. 197), *small*, *ιλάσσω*; *παχύς*, *thick*, *παχίων* (Arat.) *πάσσω*, ζ. 230; from *ρ. ηκ.*, Comp. *ἥσσω*, *inferior* (Ion. *ἴσσω*, Hdt. v. 86); *γλυκύς*, *sweet*, *γλυκίων* (Σ. 109) *γλύσσω*, Xenophon.: *μακρός*, *long*, *μέσσω* poet., Σ. 203, Æsch. Ag. 509; *κράτύς* (Epic, Il. 181), *strong*, *κρίσσω* (Ion. *κρίσσω*, Hdt. i. 66); *βαθύς*, *deep*, *βαθίων* (Tyr. 3. 6) *βάσσω*, Epicharm.: *μέγας* (the only adj. in -ας compared in -ίων, -ιστος), *μεγίων* *μείζων* (Ion. *μείζων* Hdt. i. 202): *ὀλίγος*, *ὀλίζων*, Call. Jov. 72 (*ὀταλίζων* Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of *πολύς* is *πολι-*, by syncope *πλι-*. From this short root are formed the comparative and superlative. *Πλίων* is a yet shorter form for *πλείων*.\* The longer form is more common in the contracted cases and plural, but the neut. *πλίον* is more used than *πλείον*, especially as an adverb. The neut. *πλίον* sometimes becomes *πλίον*, but only in such phrases as *πλίον ἢ μύρου*, *more than ten thousand*. The Ionic contracts -ιι- into -ιυ- (§ 45. 3): as,

παιῶν, ἁλιῶνος, πλιῶνος, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. τῆς Α. 395, and πλίας B. 129, are comparative in sense, though positive in form.

3. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ καλλόν, beauty. In the adjectives in -ρος which are compared in -ιον and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

4. Most adjectives which are compared as above have also forms in -ειος and -τατος; thus, βραδύς, slow, βραδυέστερος, βραδυῖον, and βραδέων, βραδυτάτος, βραδύστατος, and by poetic metath. (§ 71), βράδιστος, Y. 310; μακρός, long, μακρότερος and μάσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ιος, length) μήκιστος, Cyr. iv. 5. 28, Dor. μάκιστος; Soph. (Ed. T. 1301. Other examples of double formation are αἰσχρός, ἰχθύνος, ποδός (poet.), renowned, εἰκτός, pitiable, βαθύς, βραχύς, short, γλυκύς, πικρὸς, πρῆξβύς, ταχύς, ὠκύς, swift, κακός (§ 160), φίλος (§ 156. a), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

αγαθός, good,	ἀμείνων,	ἄριστος.
	βελίτιον,	βέλτιστος.
	κρείσσων, κρείττων,	κράττιστος.
	λῶϊον,	λῶϊστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀριότιος, Theog. 548; βίλτιος, Æsch. Th. 337, βίλτατος, Id. Eum. 487; φέρτιος, Id. Fr. 768, φέρτατος H. 269, φέρτιος, Soph. Ed. T. 1159, and even Pl. Phædr. 238 d, φέρτιστος, Pind. Fr. 92; λῶϊον, β. 169, λῶϊτιος, α. 376 (the pos. form λῶϊα occurs Theoc. 26. 32); κάρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βίντιος, Theoc. 5. 76, κάρῃον, Tim. ap. Pl. 102 d; Ion. κρείσσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγινός, painful,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, bad,	κακίων,	κάκιος.
	χείρων,	χείριστος.
	ἥσσων, ἥτιον.	

Poet. κακώτιος, α. 343; χειρότιος, O. 513, χειρίων A. 114, χειριότιος, l. 248 (for the Epic χίρτος, &c., which, though positive in form, are comparative in sense, see § 136. 3); ἥκιστος or ἥκιστος Y. 531 (ἥκιστος as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἰστων (§ 159. β).

μικρός, small,	μικρότερος	μικρότατος.
ὀλίγος, little, few,	ἐλάσσων, ἐλάτιον,	ἐλάχιστος.
	μείων,	ὀλγιώτατος.

Post. *ἰσχυρός*, *ἰσχύων* (§ 159. β); *μεινότερος* Ap. Rh. 2. 368, *μεινόντος*, Blom. 40 (yet common reading *μεινόντα*).

*ῥᾶπιδος*, *easy*, *ῥᾶϊων*, *ῥᾶϊτος*.

Post. *ῥᾶπιδος*, λ. 146, *ῥᾶπιδος*, Theog. 574, *ῥᾶπιδος*, Σ. 258, *ῥᾶπιδος* Pind. O. 4. 78, *ῥᾶπιδος*, δ. 565, *ῥᾶπιδος*, Theoc. 11. 7, *ῥᾶπιδος*, τ. 577. The common foundation of the forms of this word appears to have been *ῥᾶπιδος* (see §§ 118, 119).

## § 161. 1. Examples of double comparison.

*ἰσχυρότερος*, *last, extreme*, *ἰσχυρότατος* (Ὅστι γὰρ τοῦ ἰσχυρότου ἰσχυρότατος εἴη ἄς τι. Aristl. Metaph. 10. 4), *ἰσχυρότατος*, H. Gr. ii. 3. 49.

*πρότερος*, *before*, *comic προτιμωμένος* Ar. Eq. 1164;

ΚΑ. 'Ὁρᾷς; ἰγὼ σοι πρότερος ἐσθίειν δίφρου.

ΑΔ. 'Αλλ' οὐ κράτιστα, ἀλλ' ἰγὼ προτιμωμένος.

*πρῶτος*, *first*, *πρώτιστος*, *first of all*, B. 228.

*ἰσχυρότερος*, *least*, *ἰσχυρότατος*, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἀμεινότερος*, *ἀμεινίστος*, &c.) in § 160. For *καλλιώτερος* Th. iv. 118, is now read *καλλίστος*.

## 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς*, *king*, *βασιλειώτερος*, *more kingly*, *a greater king*, I. 160, *βασιλειώτατος*, *the greatest king*, I. 69.

*ἰσχυρός*, *friend*, *ἰσχυρότατος*, *best friend*, Pl. Gorg. 487 d.

*κλέπτης*, *thief*, *κλεψίστατος*, *most adroit thief*, Ar. Plut. 27.

*κύων*, *dog*, *κύωντερος*, *more dog-like*, *more impudent*, O. 483, *κύωντατος*, K. 503.

*κέρδος*, *-ιος*, *gain*, *κερδίων*, *more gainful*, Γ. 41, *κερδίστος*, Æsch. Pr. 385.

*αὐτός*, *himself*, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipseismus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

*ἄγχυς* or *ἄγχου*, *near*, *ἀγχύντερος*, *nearer*, Hdt. vii. 175, *ἀγχύντατος*, Eur. Pel. 2, oftener *ἀγχύντος* Soph. Œd. T. 919.

*ἄνω*, *up*, *ἀνώτερος*, *upper*, *ἀνώτατος*, *uppermost*, Hdt. ii. 125.

*ἡρῆμα*, *quietly*, *ἡρμίστερος*, *more quiet*, Cyr. vii. 5. 63.

*πλησίον*, *near* (*πλησιος* poet. and Ion.), *πλησιαιώτερος* i. 10. 5, *πλησιαιώτατος*, vii. 3. 29, also *πλησιεύτερος*, *-ίστατος*.

*πρῶτον*, *of importance*, *πρῶτονίαιος*, *more important*, Pl. Gorg. 458 c, *πρῶτονίαιος*.

*ἔξ*, *out of*, *ἰσχυρότερος*, *extreme*.

*πρό*, *before*, *πρότερος*, *former*, *πρῶτος* (§ 156. δ), *first* (Dor. *πρῶτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ*, *above*, *ὑπέρτερος*, *superior*, *ὑπέρτατος* and *ὑψατος*, *supreme* (*ὑπερέτατος*, Pind. N. 8. 73).

*ὕστερ* (?), *ὑστερος*, *later*, *ὑστατος*, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, *ἐλγίων, -ιστος* (from *ἐλγος, -ιος, μῆν*), and *ἄριστος* (like *ἀριστή*, from *ἄρης* or a common root, and signifying originally *best in war*), and also § 159. 3, *z*. Add the poetic *κρείστος*, I. 642, *μύγιον, -ιστος*, A. 325, E. 873, *μύχαιος*, Ap. Rh. I. 170, *μυχίστατος*; φ. 146; *ὀσλότιος, -στος*, B. 707, Hes. Th. 137, &c.; and, from adverbs, *ἰσίστιος, -τατος*, O. 342, *παρίστιος, -τατος*, Y. 459, Ap. Rh. 2. 29, *ὕψιστος*, Theoc. 8. 46, *ὕψιον*, Pind. Fr. 232, *ὕψιστος*, Æsch. Fr. 720, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), wisely,	σοφώτερον, more wisely,	σοφώτατα, most wisely.
σαφῶς (from σαφής, § 157), clearly,	σαφεύτερον, more clearly,	σαφεύτατα, most clearly.
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶττον,	τάχιστα.
αἰσχυρῶς (from αἰσχυρός, § 159),	αἰσχιον,	αἰσχυιστα.

NOTE. The adverbial termination *-ως* is sometimes given to the Comp. as, *χαλινωτέρως*, more severely, *ιχθυίνως*, in a more hostile manner. So Sup. *ἐντομωτάτως*, most concisely, Soph. Oed. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in *-τέρω* and *-τάτω*; as,

ἄνω, up,	ἀνωτέρω,	ἀνωτάτω.
ἐκάς, afar,	ἐκαστέρω,	ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἔγχι, or ἐγγεῦ, near,	ἔσση,	ἔγγιστα.
μέλα, very,	μᾶλλον,	μέλειστα.

So *πρώι*, early, and *ὀψί*, late, employ forms of the adjectives *πρώιος*, *ὀψιος* (§ 156. c), derived from them. In *ἑσπερίω* c. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἰγγύς, near,	ἰγγυτίω,	ἰγγυτάτω.
	ἰγγύτερον,	ἰγγύτατα.
(Not Att.) ἰγγιον,		ἰγγιστα.

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28-31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

✕ The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λοῦω τινά*, *I wash some one*.

✕ The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λοῦμαι ὑπό τινος*, *I am washed by some one*.

✕ The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the *middle* voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούομαι · βαίω, to go, βήσομαι · γινώσκω, to know, γινώσκωμαι · σιμῶ, to be, ἴσχωμαι · μαθήσχω, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίζωμαι, to receive, δύναμαι, to be able, ἡδύομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the **PRESENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραπον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἔγεγραφα, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The *time* which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the *Greek tenses*, see ¶ 26.

NOTES. *a.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see § 28.

### C. MODE.

✕ § 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

✕ 1. The INDICATIVE expresses *direct assertion or inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

✕ 2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn.*

✕ 3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τραποίμην, *I knew not, whither I could turn.*

✕ 4. The IMPERATIVE expresses *direct command*, or *entreaty*, as, γράφε, *write*; τυπτεύθω, *let him be beaten*; δός μοι, *give me.*

✕ 5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

✕ 6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *a.* For a table of the Greek modes classified according to the character of the sentences which they form, see § 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes: but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (§ 168. l.; and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

### D. NUMBER AND PERSON.

✕ § 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).



**NOTE.** The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. *a.* The *first person singular* of the *Present indicative active*, or in deponent verbs (§ 166. 2), *middle*, is regarded as the **THEME** of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

*β.* Verbs are divided, according to the *characteristic*, into **MUTE**, **LIQUID**, **DOUBLE CONSONANT**, and **PURE VERBS**; and according to the *affix in the theme*, into **VERBS IN -ω**, and **VERBS IN -μ** (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

*γ.* For a fuller view of the use of the Greek verb in its several forms, see **Syntax**.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been *-τ* (cf. §§ 143, 148). By uniting these affixes with the root *φα-*, to *say*, we have the forms,

*φάμ*, I or we say,

*φάτ*, you, he, or they say.

§ 172. A plural was then formed by affixing the plural sign *ν* (§ 83), with the insertion of *σ* to assist in the utterance. Thus,

1 Person.

2 and 3 Persons.

Sing. *φάμ*

*φάτ*

Plur. *φάμιν*

*φάτιν*

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form *ς* (in some cases, *σ* or *θ*, in both which forms the *θ* would, by the subsequent laws of euphony, pass into *ς*, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing *ν* (cf. § 83), and in the 3d Pers. by inserting *ν* (cf. *-σν*, § 85). The old Plur. now became, as in nouns (§ 85), a **Dual**, and the system of numbers and persons was complete. Thus,

1 Pers.

2 Pers.

3 Pers.

Sing. *φάμ*

*φάς*

*φάτ*

Plur. *φάμιν*

*φάτιν*

*φάτιν*

Dual *φάμιν*

*φάτιν*

*φάτιν*

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 113), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *σ*- (in Sanscrit, *ā-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *σ*-, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *σ* (§ 172) was lengthened to *η*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred *ο* (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάσι	φάτ	ἴφам	ἴφαι	ἴφαι
P. φάμιν	φάτε	φάντ	ἴφамιν	ἴφαιτε	ἴφαντ
D. φάμιν	φάτεον	φάτεον	ἴφамιν	ἴφαιον	ἴφαιον

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτομαι*, *I strike*, the *one struck* rubs his head and cries *τύπτομαι*, *tüptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ο*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (-μην, passing of course into -μιν, § 63). Thus -μ became -μαι and -μην; -σι, -σαι and -σο; -τι, -ται and -το; -ντ, -νται and -ντο. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *σθ* must pass into *σθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ο* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus -τι, -ται, -τον became -σθαι, -σθαι, -σθαι; and -μιν became -μισθον (-μισθον), or commonly -μισθα (-μισθα). In respect to the form -μισθον, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φά-μ	φά-σι	φά-τ	φά-μαι	φά-σαι	φά-ται
P. φά-μιν	φά-τε	φά-ντ	φά-μιθα	φά-σθαι	φά-ντο
D. φά-μιν	φά-τεον	φά-τεον	φά-μιθα	φά-σθαιον	φά-σθαιον

## SUBJECTIVE.

## OBJECTIVE.

	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφα-μν	ἴφα-ςσ	ἴφα-τς
P.	ἴφα-μιν	ἴφα-τε	ἴφα-τε	ἴφα-μιν	ἴφα-τε	ἴφα-τε
D.	ἴφα-μιν	ἴφα-τεσιν	ἴφα-τεσιν	ἴφα-μιν	ἴφα-τεσιν	ἴφα-τεσιν

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -σ- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -σ- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

## SUBJECTIVE.

## OBJECTIVE.

	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-εμ	-εσ	-ετ	γράφ-εμαι	-εσαι	-εσται
P.	γράφ-εμιν	-εσιν	-εσιν	γράφ-εμιν	-εσιν	-εσται
D.	γράφ-εμιν	-εσιν	-εσιν	γράφ-εμιν	-εσιν	-εσται
Sec. S.	ἰγράφ-εμ	-εσ	-ετ	ἰγράφ-εμιν	-εσιν	-εσται
P.	ἰγράφ-εμιν	-εσιν	-εσιν	ἰγράφ-εμιν	-εσιν	-εσται
D.	ἰγράφ-εμιν	-εσιν	-εσιν	ἰγράφ-εμιν	-εσιν	-εσται

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been σ (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ι to assist the utterance. Thus the Inf. of φα- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of σ (before which the ι fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθαι) φάσθαι, (γράφιν-σθαι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φαντ-ς, γράφιν γράφιντ-ς (the kindred σ was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference; as,  $\beta\omicron\epsilon\iota\alpha\varsigma$ , but Lat. *boream*); thus,  $\phi\acute{\alpha}\nu\ \phi\acute{\alpha}\mu\iota\omicron\varsigma$ ,  $\gamma\acute{\alpha}\phi\iota\nu\ \gamma\epsilon\phi\acute{\alpha}\mu\iota\omicron\varsigma$ . We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

SUBJECTIVE.		OBJECTIVE.	
Inf.	$\phi\acute{\alpha}\nu\alpha\iota$ , $\gamma\acute{\alpha}\phi\iota\sigma\alpha\iota$	$\phi\acute{\alpha}\sigma\theta\alpha\iota$ , $\gamma\acute{\alpha}\phi\iota\sigma\theta\alpha\iota$	
Part.	$\phi\acute{\alpha}\nu\omicron\varsigma$ , $\gamma\acute{\alpha}\phi\omicron\nu\omicron\varsigma$	$\phi\acute{\alpha}\mu\iota\omicron\varsigma$ , $\gamma\epsilon\phi\acute{\alpha}\mu\iota\omicron\varsigma$	

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in  $\iota$  (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus,  $\iota\phi\alpha\mu\ \phi\acute{\alpha}\iota\mu$ ,  $\iota\phi\acute{\alpha}\mu\iota\nu\ \phi\acute{\alpha}\iota\mu\iota\nu$ ,  $\iota\gamma\epsilon\phi\alpha\mu\ \gamma\acute{\alpha}\phi\alpha\mu$ ,  $\iota\gamma\epsilon\phi\acute{\alpha}\mu\iota\nu\ \gamma\epsilon\phi\acute{\alpha}\mu\iota\nu$ . The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels  $-e$  and  $-i$  had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to  $-u$  and  $-y$ , attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169.  $\gamma$ ), as denoting present time, takes the primary affixes. Thus,  $\gamma\acute{\alpha}\phi\alpha\mu\ \gamma\acute{\alpha}\phi\alpha\mu$ ,  $\gamma\acute{\alpha}\phi\alpha\mu\alpha\iota\ \gamma\acute{\alpha}\phi\alpha\mu\alpha\iota$ ,  $\phi\acute{\alpha}\mu\ \phi\acute{\alpha}\mu$ ,  $\phi\acute{\alpha}\mu\alpha\iota\ \phi\acute{\alpha}\mu\alpha\iota$ . The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection  $-e\sigma$  rather than  $-e\alpha\iota$ , and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding  $\omega$ ; thus,  $-e\omega$ . In the objective inflection,  $-e\omega$ , of course, becomes  $-e\theta\omega$  (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign  $\nu$  (§ 172); thus,  $-e\omega\nu$ ,  $-e\theta\omega\nu$ . The new Plur. was still further strengthened by prefixing  $\nu$  (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending  $\sigma\alpha\iota$  (§ 181.  $\gamma$ ) instead of  $\nu$ ; thus,  $-e\omega\nu\alpha\iota$  or  $-e\omega\sigma\alpha\iota$ , ( $-e\theta\omega\sigma\alpha\iota$ )  $-e\theta\omega\nu\alpha\iota$  or  $-e\theta\omega\sigma\alpha\iota$ . In the 2d Pers., it is convenient to regard  $-e$  as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

### SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu$	$-e\iota$	$-e\sigma$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu$	$-e\iota$	$-e\sigma$
P.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota$	$-e\iota\iota$	$-e\iota\sigma$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota$	$-e\iota\iota$	$-e\iota\sigma$
D.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota\nu$	$-e\iota\omega\nu$	$-e\iota\omega$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota\nu$	$-e\iota\omega\nu$	$-e\iota\omega$
Sec. S.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu$	$-e\iota$	$-e\sigma$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu$	$-e\iota\omega$	$-e\iota\sigma$
P.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota$	$-e\iota\iota$	$-e\iota\sigma$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota$	$-e\iota\omega\iota$	$-e\iota\omega\sigma$
D.	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota\nu$	$-e\iota\omega\nu$	$-e\iota\omega$	$\gamma\acute{\alpha}\phi\text{-}\alpha\mu\iota\nu$	$-e\iota\omega\omega\nu$	$-e\iota\omega\omega$

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-θ	φά-τω	γράφ-θ	-ίτω
P. φά-τι	φά-ντων, φά-τωσαν	γράφ-ιτι	-ιντων, -ιτωσαν
D. φά-τοι	φά-των	γράφ-ιτω	-ιτων

## OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.	
Prim. S.	γράφ-ομαι	-σαι	-ται	γράφ-ομαι	-ηται	-ηται	
P.	γράφ-ομιν	-σθι	-νται	γράφ-ομιν	-ησθι	-νται	
D.	γράφ-ομιν	-σθον	-νθον	γράφ-ομιν	-ησθον	-νθον	
Sec. S.	ιγράφ-ίμην	-ιες	-ιτο	ιγράφ-ίμην	-ιητο	-ιητο	
P.	ιγράφ-ίμιν	-ισθι	-ιντο	ιγράφ-ίμιν	-ιησθι	-ιντο	
D.	ιγράφ-ίμιν	-ισθον	-ινηθον	ιγράφ-ίμιν	-ιησθον	-ινηθον	

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-σε	φά-σθω	γράφ-ις	-ίσθω
P. φά-σθι	φά-σθων, φά-σθωσαν	γράφ-ισθι	-ίσθων, -ίσθωσαν
D. φά-σθον	φά-σθων	γράφ-ισθον	-ίσθων

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.				SUBJUNCTIVE.			
S.	ιγράφ-ομαι	-σαι	-σαι	γράφ-ω	-ης	-ης	
P.	ιγράφ-ομαιν	-σαις	-σαν	γράφ-ομαιν	-ηης	-ηης	
D.	ιγράφ-ομαιν	-σαις	-σάνην	γράφ-ομαιν	-ηηται	-ηηται	
OPTATIVE.				IMPERATIVE.			
S.	γράφ-ομαι	-σαις	-σαις	γράφ-σθ	-σάνην		
P.	γράφ-ομαιν	-σαις	-σαν	γράφ-σαις	-σάντων, -σάντων		
D.	γράφ-ομαιν	-σαις	-σάνην	γράφ-σαις	-σάντων		
INFINITIVE, γράφ-σαι				PARTICIPLE, γράφ-ων			

OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	γράφωμεν	-σμεν	γράφωμαι	-σμαι	-σμεται
P.	γράφωμιθα	-σμεθι	γράφωμιθα	-σμεθι	-σμεσθαι
D.	γράφωμιθα	-σμεσθι	γράφωμιθα	-σμεσθι	-σμεσθαι
OPTATIVE.			IMPERATIVE.		
S.	γράφωιμεν	-σμεν	γράφωμεν	-σμεν	
P.	γράφωιμιθα	-σμεθι	γράφωμεθι	-σμεσθι	-σμεσθαι
D.	γράφωιμιθα	-σμεσθι	γράφωμεσθι	-σμεσθι	
INFINITIVE, γράφ-εσθαι			PARTICIPLE, γράφ-όμενος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. a); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent the *state consequent upon the completion of an action* (τὴν ἰσχυρὰν γράψα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γράφωμαι) γίγναμαι (§ 36), τίσσεαι (§ 38), (τίσσεαι) τίσσεαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γίγναμαι, Inf. γίγναμαι, Part. γίγναμαι. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γίγναμαι γίγναμαι. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γίγναμαι (or, if the analogy of the Aor. be followed here also, γίγναμαι-α), γίγναμαι-α, α-α, α-α, α-α, α-α, α-α, α-α. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γίγναμαι-ατ. The ν in the Inf., instead of a similar change (as it was followed by α), took -ι- before it; thus, γίγναμαι-ι. In the Plup. act., there was a kind of double augment, prefixing ι, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -ια-; thus, ι-γίγναμαι-ια-μ. This ια remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into υ.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the



here, as after *σ* in the Aor., was *-α-*, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel *-σ-* or *-α-*, and scarcely in those which have *-ι-* or *-αι-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴθαρ*, *ἰγυράφαινε*, *ἰεράχθινε*, *ἰφασαι*, *ἰγυράφισαι*, *ἰεράχθισαι* (§ 183).

3. Final *θ* was dropped after *-σ-* connective; after a short vowel in the root, it became in the 2 Aor. *-σ*, and in the Pres. (except *φημί* and *εἰμί*) *-ι*, which was then contracted with the preceding vowel (*αι* becoming *η*); in other cases (except the irregular substitution of *-ν* for *-σ* in the Aor.) it was prolonged to *-θι*. Thus, *γράφει γράφει*, *δίδει*, *δίδω* (*δίδου*) *δίδου*, *φάει* *φάει*, *γράφει* *γράφει*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-σθ* (compare the Eng. and German *-st*), which, according to § 63, must either drop *θ* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *α*, becoming *-σθα* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴφσθα* (§ 53), *ἴσθα* (§ 55), *ἴσθα* (§ 56), *αἴσθα*, *ἡδύσθα*, and *ἡδύσθα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, *τιθῆσθα* *ι*. 404, *διδύσθα* *T*. 270, *ἰδύσθα* *A*. 554, *βουλεύσθα* *I*. 99, *εἰσῆσθα* *Y*. 250, *βαλύνσθα* *O*. 571, *κλαίύνσθα* *Ω*. 619, *ἔχύνσθα*, *φίλύνσθα* *Sapph.* 89, *ἰδύσθα* *Theoc.* 29. 4, *χερύνσθα* *Ar. Ach.* 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σε*, commonly dropped *σ* in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γράφσαι* *γράφαι*, *γράφη* or *γράφη* (§ 37. 4), *γράφσαι* *γράφη* or *-αι*, *γράφσαι* *γράφη*, *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη* (the contraction is here irregular), *ἰγράφσαι* *ἰγράφη*, *ἰγράφσαι* *ἰγράφη*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-ι* often inserted in the Opt. (§ 184); in verbs in *-μι* before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes *-ις* and *-ιν* of the Pres. and Fut. act. (§§ 203. *α*, 206. *β*); &c. This tendency does not appear before endings beginning with *ν*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: *φάμι* *φημί* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φάει* *φάει*, *φάει* *φάει*, but Pl. *φάμεν* *ἴφην*, *ἴφην*, *ἴφην*, *ἴφην*, but Pl. *ἴφμεν* (§ 53); 2 Pers. *γράφεις* *γράφεις* (so some form *γράφω* and *γράφω* by lengthening the connecting vowel and dropping the flexible ending), *γράφεις* *γράφεις*, *γράφεις* (the old form of the Inf., § 176) *γράφειν* (this became the common form of the Pres. and Fut. inf. act.), *γράφειν* *γράφειν*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-ις* and *-ιν* remain in some varieties of the Doric; as, *συρίδεις* *Theoc.* 1. 3, *ἀμύλεις* 4. 3, *συρίδεις* 1. 14, *βύρεις* 4. 2, *γράφεις* *Pind.* O. 1. 5, *γράφειν* *Ar. Ach.* 788.



§ 184. V. The Opt. subjective was often rendered still more expressive, by adding to its connective *ι*, which was lengthened to *η* except before *ντ* (§ 183). This addition was most common before the endings which have no vowel, -*μ*, -*ς*, -*τ*, -*ντ*. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to *-αι*-connective, and rarely to *-ι*-connective except in contract forms. Thus, (γρᾶθ-*αι-ντ*) γρᾶθουσιν, (γρᾶψ-*αι-ντ*) γρᾶψουσιν, (φα-*ι-μ*) φαίην, (φα-*ι-ς*) φαίης, (φα-*ι-τ*) φαίη, φαίμην φαίμεν, φαίτη φαίτη, (φα-*ι-ντ*) φαίεν and φαίεσαν, ἀγγαλείην (§ 41), τιμῆην (§ 45), φιλοίην (§ 46).

NOTES. α. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *ι* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.: but in these persons was far more common than the other form. Thus, γρᾶψ-*ι-αι-ς*, (γρᾶψ-*ι-αι-τ*, § 181. 2) γρᾶψιαι, γρᾶψιαιαν. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics: yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσιαι A. 42, μίνιαις Γ. 52, ψαύσιαι Pind. P. 9. 213, ἀγγαίσιαι Theoc. 12. 19, διαπράξιαις Hdt. iii. 12; ἀλγόνιαι Soph. CEd. T. 446, δικάσιαι Ar. Vesp. 726, φήσιαι Pl. Gorg. 477 b, ἀεσπάλισιαι Æsch. Eum. 983, φράσιαι Th. iii. 49.

β. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *ι* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels *-ε-* and *-ι-*; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel *-α-* (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

α.) Verbs in both *-μ* and *-ω*, particularly the large class in *-νμ* and *-νω*, as, δείκνυμι and δεικνύω, to show.

β.) That verbs in *-μ* whose roots end in *ι*, *ε*, or *υ*, have, in the Impf. act. sing., a second and more common form in *-εν*; as, ἰσίδην and (ἰσίδε-*εν*) ἰσίδουσι (§ 50), ἰδίδαν and ἰδίδουσι (§ 51), ἰδίκνυν and ἰδίκνυνσι (§ 52).

γ.) That verbs in *-ω* have the 2 Aor. nude, if the root ends in a vowel, except *ι*; as, (§ 57) ἔβην (r. βα-), ἔγγων (r. γω-), ἔδυν (r. δυ-); but ἔπιον (r. πι-), 2 Aor. of πίνω, to drink.

δ.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἄλλω A. 532; ἄρμινον (Part.) Σ. 600; γίνω (= ἔλιπε) Θ. 43; γίνω (= ἔγινετο) Hes. Th. 199, ἔγινετο Theoc. 1. 88; ἰδύμεν ι. 513, δίκτο O. 88 (so even Pres. 3 Pers. pl., δικάσται M. 147, for δίκνται, § 60), Imp. δέξο T. 10, δέχθε Ap. Rh. 4. 1554, Inf. δέχθαι A. 23, Part. δέγμενος B. 794; ἰλίδικτο A. 39; ἔκτο Hes. Th. 481; ἰλίδμεν ι. 335, λίκτο δ. 451, λέξο Ω. 650; μιάσθην (3 Pers. du. for ἰμιάσθην, § 60)\*; ἰμιάκτο α. 433, μιάκτο A. 354; ἔρτο E. 590, Æsch. Ag. 987, ἔρτο Δ. 204, ἔρθαι Θ. 474, ἔρμινον, A. 572, Soph. CEd. T. 177; πάλτο O. 645; πέρθαι (for πέρθεσθαι, §§ 55, 60) π. 708.

**NOTE.** These Aorists, being nude, agree in their formation with the Perf and Plup. (§ 179), except that they want the reduplication.

α.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -σ- and -ι-, and thus unite the forms of the 1st and 2d Aorists; as, *ἀείρεσθαι* Hom. II. 16. 1; *ἰσήμεναι* v. 75, *βήσεσθαι* E. 109, 221; *δύσεσθαι* II. 465, *δύσεσθαι* II. 129; *ἔρεσθαι* E. 773; *λίσσεσθαι* I. 617; *ἔρεσθαι* I. 250, contr. *ἔρεσθαι* § 45. 3) Δ. 264; *ἔρεσθαι* χ. 481, Call. Cer. 136, Ar. Ran. 482, *αἰεσεσθαι* T. 173, *αἰεσεσθαι* v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔρεσθαι*, *fell*, and the rare, if not doubtful, *ἔχεσθαι*, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

η.) Reduplicated tenses, having the connectives -σ- and -ι-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

**NOTE.** These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it cf. § 100. 2. Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, *α* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel: then the former, the insertion of -α-; and then the latter, that this -α- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α-, -ι-*; 3. the *formation in -αα-, -αι-* after a vowel; 4. the *formation in -αα-, -αι-* after a consonant (after a labial or palatal mute, softened to -α-, -ι-, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *α* are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second* (§ 199. II.).

## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

- ✗ § 187. The Greek verb has two prefixes  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

✗ The *Augment* (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

✗ A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γνωρίζω, to recognize,	ἔγνώριζον,	ἔγνώρισα.
βίπτω, to throw,	ἔβιπτον,	ἔβριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

## § 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

'αδικίω, to injure,	(ἑαδικίον) ἡδίκουν,	(ἑαδίκησα) ἡδίκησα.
'αθλίω, to contend,	ἡθλούν,	ἡθλησα.
ἐλπίζω, to hope,	ἡλπίζον,	ἡλπισα.
'ἱκετεύω, to supplicate,	'ἡκίτευον,	'ἡκίτευσα.
ἐρέω, to erect,	ἡρέουν,	ἡρυσα.
'ὕβριζω, to insult,	'ἡβρίζον,	'ἡβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a consonant, as,

αἰτίω, to ask,	ἡταιν (§ 25. 3),	ἡτησα.
αὐξάνω, to increase,	ἡύξανον,	ἡύξησα.
οἰκτιρίζω, to pity,	ἡκτιρίζον,	ἡκτιρισα.
So also, οἰσμαι, to think,	ἡόμην,	ἡόμην.

3. In other cases, the *s*- is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγιομαί, to lead,	ἡγοῦμαι, to lead,	ἡγουσάμενη.
ἀφίλιος, to profit,	ἀφίλου, to profit,	ἠφίλισσα.
ἵκω, to yield,	ἵκω, to yield,	ἔτεα.
οἰωνίζομαι, to augur,	οἰωνίζομαι, to augur,	οἰωνισάμενη.
οὐτάζω, to wound,	οὐτάζω, to wound,	οὐτάσσα.

- X NOTE. In verbs beginning with *su*, and in *sind'w*, to conjecture, and *as-  
sive*, to dry, usage is variable; as,

εύχομαι, to pray,	εύχόμενος, εύχόμενην,	εύχάμενος, εύχάμενην.
εὐχαίζω,	εὐχαίζον, εὐχαίζον (Att.),	εὐχασα, εὐχασα.

See, also, the Plup. *ḥay* (§ 58), and *ḥay* (§ 56).

- ✕ § 189. REMARKS. 1. The verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to purpose*, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. ἐβουλόμην and ἤβουλόμην, Aor. P. ἐβουλήθην and ἤβουλήθην.

- ✕ 2. In a few verbs beginning with a vowel, the *ε*- constitutes a distinct syllable, with, sometimes, a double augment ; as,

ἀγρῆμι, to break,		ἰαζα.
ἀνίγω, to open,	ἀνίγω (ῥ 188. 2),	ἀνίξα.
αἰθω, to push,	ἰάω.	ἰωα.

Add *ἄλίσκομαι*, to be captured, *ἁπάνω* (Ion. and Poet.), to please, *ἰεῖν*, to see, *ὑίης*, *ὑνίωμαι*, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. 3); as, *ἱφαλαί* *ἱαλαί* γ. 298, iv. 2. 20; *ἱφάναν* *ἰάναν* Hdt. ix. 5, *ἱάναν* γ. 143, *ἱφάνει* *ἰάνει* Hdt. i. 151, *ἱφφάνει* *ἰφάνει* (cf. §§ 71, 117. 2) *ix.* 340.

3. In a few verbs beginning with ε, the usual contraction of εε into ει (§ 36) takes place; as,

lāw, to permit,	lāw,	lāw.
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Add ἰδῆω, to accustom, ἰλίσσω, to roll, ἵλκω, to draw, ἵσσω, to be occupied with, ἰργάζομαι, to work, ἵεσθαι, to creep, ἱστῶμαι, to entertain, ἵχω, to have; the Aorists εἶλον, took, εἶσα (Ion. and poet.), set, εἶμην and εἶμην (§ 54); and the Plur. εἰσθήμην (§ 48), stood.

4. An initial *a*, followed by a vowel remains in the augmented tenses of a very few verbs, chiefly poetic; as, *áin*, to hear, *áin* (yet *áinēs* Hdt. 9. 93). See, also, *ávaláwos* (§ 280). An initial *a* sometimes remains even when followed by a consonant; as, *áoripw*, to sting, *áoréwca* Eur. Bac. 32 (cf. *óda*, § 191. 3). So *állanierthō* that the word "Έλλην" may not be disguised), Th. ii. 68, and in poetry *ίzzwv*, *καθίzzwv*, Aesch. Eum. 3, Prom. 229. In these words *a* is long by position.

5. An initial  $\epsilon$  followed by  $\sigma$  unites with this vowel, instead of uniting with the augment; thus, ἱεραῖον, to celebrate a feast, (ἱεραῖον) ἱεραῖον. So, in the Plup., ἵκην, and the poet. ἱάκην, ἱεργον, from Perf. ἵκαα, ἱόκα, ἱεργα.

## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, to re double) doubles the initial letter of the COMPLETE TENSES, in all the modes (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, other wise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment* is *prefixed* to the reduplication, except when this has the same form with the augment. Thus

Themē.	Perf.	Plup.
βούλιω, to counsel,	βεβούλιυκα,	ἰβεβούλιυκα.
γράφω, to write,	γέγραφα,	ἰγέγραφα.
φιλιώ, to love,	πεφίληκα (§ 62),	ἰπεφίληκα.
χράσσομαι, to use,	κίχρημαι,	ἰκίχρημαι.
θνήσκω, to die,	σέθηκα,	ἰσέθηκα.
βραχύνω, to prune,	ἱβραβύνθηκα (§ 62. α),	ἰβραβύνθηκα.
γινώσκω, to recognize (§ 187),	ἰγνώρικα,	ἰγνώρικα.
βλαστάνω, to bud,	ἰβλάστηκα,	ἰβλάστηκα.
βλάπτω, to hurt,	βέβλαφα,	ἰβέβλαφα.
γλύφω, to sculpture,	ἰγλύφωμαι, γέγλυμμαι,	ἰγλύφωμαι.
ζηλώω, to emulate,	ἰζήλωκα,	ἰζήλωκα.
ψιύδομαι, to lie,	ἰψιύδομαι,	ἰψιύδομαι.
στειφανώω, to crown,	ἰστειφανώωκα,	ἰστειφανώωκα.
ἀδικίω (§ 188. 1), (ἀδικήκα)	ἠδίκηκα,	ἠδίκηκα.
αὐξάνω, to increase (§ 188. 2),	πύξημαι,	ἠπύξημαι.
ἠγιάωμαι, to leal (§ 188. 3),	ἠγῆμαι,	ἠγῆμαι.
ὁράω, to see (§ 189. 2),	ἰώρακα,	ἰώρακα.
ἀντιόμαι, to buy (§ 189. 2),	ἰώνημαι,	ἰώνημαι.
ἐργάζομαι, to work (§ 189. 3),	ἰεργασμαι,	ἰεργασμαι.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, ε- commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	ἐληχα and λίλογχα, ἐληγμαι.
λαμβάνω, to take,	ἐληθα, ἐληγμαι and λίληγμαι.
λέγω, to collect,	ἐλοχα, ἐλιγμαι and λίλιγμαι.
μέιρομαι, to share,	ἠμεριμαι, ἠμέριμαι.
τ. βί-, to buy,	ἠερχα, ἠερχμαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀννίφω, to anoint,	ἀννήλιφα,	ἀννήλιγμαι.
ἰλαύνω, to drive,	ἰλήλακα,	ἰλήλαμαι.
δρύσσω, to dig,	δρύρυχα,	δρύρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, *to hear*; thus, ἀκούψα, ἀκούψιν· but, from ἀκούω, ἀκού-  
κω, ἀκούειν. This reduplication prefers a short vowel in the penult; as,  
ἀκούψα, though ψάψα (§ 269); ἀκούσα (: 301).

3. The verb μνήσκω, *to remember*, has, in the Perf., μμήνημαι· πτάομαι, *to acquire*, has commonly χέκτημαι (i. 7. 3, but also ἔκτῃμαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίστωκα, πίστα-  
μαι. For ἵστα, *to seem*, and the poet. ἵεστα, ἵεργα, cf. § 189. 2. For ὀδα  
(¶ 58), cf. § 189. 4. The poet. ἄνωγα, *to command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἰγνώρισα (§ 187), i- is prefixed to denote past time, but in the Perf. ἰγνώρικα (: 190), it is a euphonic substitute for the full redupl. γι-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἰαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἀαδίκησα, the initial vowel being doubled to denote completeness of action. In the Per-  
fects ἵμαμαι (R. 1), and ἵστηκα (¶ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρεκα, ἰώνημαι (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

ὑπογράφω, <i>to inscribe</i> ,	προεγράφω,	προεγίγραφα.
ἔξιλαύνω, <i>to drive out</i> ,	ἔξιλαυνω,	ἔξιλάκαμα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix i-. The final vowel of πρό often unites with the i- by crasis (§ 38). Thus, ἀποβάλλω, *to throw away*, ἀπὶβάλλω· περιβάλλω, *to throw around*, περιεβάλλον· προβάλλω, *to throw before*, προεβάλλον and προῦβάλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix i-; as, ἰμβάλλω, *to throw in* (§ 54), ἰνέβαλλον· ἰκνέλλω, *to throw out* (§ 68), ἰξέβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, ἰσίσταμαι, *to understand*, ἰσίστάμην· ἰνοχλῶ, *to trouble*, ἰνώχλων, ἰνοχληνα· καθύδω, *to sleep*, ἐκθύδον, καθύδον, and καθύδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διατάω, *to regulate* (from διατα, *mode of life*), διήτησα and διήτησα, διδήγησα, ἰδιδήγησθην· ἐκκλησιάζω, *to hold an assembly* (ἐκκλη-  
σία), ἐκκλησιάζον and ἐκκλησιάζον, ἐκκλησιάζον· παρηνίω, *to act the drunkard* (παρηνός), ἰπαρηνέω v. 8. 4; ἰγγυάω, *to pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυσ-, *ill*, and ευ-, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes after

these particles; as, *δυσαρεστέω*, to be displeased, *δυσηρέστων* *εὐεργετέω*, to benefit, *εὐηργέτων* and *εὐεργέτων*.

✱ III. / Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ἐλυγοποιούν* *δυστυχέω*, to be unfortunate, *ἐδυστύχησα*, *διδυστύχηκα* *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ητύχουν* (§ 188. N.); *δυσωπείω*, to shame, *ἐδυσώπων*. Yet *ἱπποειρόφηνκα*, Lycurg. 167. 31.

#### DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴθηναι* A. 2, 9ῆναι 55; *ῶς ἔφατο* A. 33, 457, 568, *ῶς φάνη* 188, 245, 345, 357, 511, 595; *ἔκλει* Δ. 459, 473, *βάλει* 480, 499, 519, 527; *ἔρώρει* Σ. 493, *ῶρώρει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔγον* Hdt. i. 70, *ἔγον* iii. 47; *ἀπῆλλαξεν* Id. i. 16, *ἀπαλλάσσεν* 17; *ἀπυλάουοντο* Id. vii. 210, *ἀπῆλυνον* 211. *διδύλυντο* Id. i. 94; *ἔφθη*, *ἔφθασε* Id. i. 19, *ἔμμινε* 86; *ἐργάζοντο* Ib. 66, *κατιέγραστο*, *κατιεγραμμένον* 123; *ἔπεριγμίνε* ii. 99 (so Ep. *ἔρχεται* II. 481, *ἔρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *ῥίσι* or *ῥίσι* Hdt. i. 155; *παρῆσιν* Id. vii. 218, *παρῆσιν* 219; and even, for euphony's sake, *ἰταλλιλλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχρη*, this freedom remained even in Attic prose; thus, *ᾗδῃ τιτιλιτυθήκει* vi. 4. 11, *ἔδοξε* Ib. 13, *διαβιβήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχρη* Cyr. viii. 1. 1, oftener *χρη* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse: as, *πτόσσης* Soph. Oed. C. 1606, *ρίγηται* 1607, *θώβην* 1624, *κάλει* 1626.

2. For such forms as *ἔειχον* ψ. 56, *ἔειξεν* B. 274, *ἔειψεν* Hom. Merc. 79, and for such as *ἔδιδουσι* A. 33, *ἔλαβεν* Θ. 371, *ἔμαθεν* ε. 226, *ἔννεν* Φ. 11, *ἔσσυται* E. 208, see § 71. For the Dor. *ἔγον* for *ἦγον* (Theoc. 13. 70, &c.) see § 44. 1. For *ῥεπτωμένα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with *ῥ*, *ἔμμερε* A. 278, *ἔσσυται* N. 79. For *διδίκετο* I. 224, *διδίκα* A. 555, *διδίς* Σ. 34, *εἰσινύει* Σ. 418, see § 47. N. Compare *κικλήσται* Ap. Rh. 4. 618, and *ἐκλήσται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the 1st. adm. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδαι* 9. 448, *κικαδών* A. 334, *κικαδόντο* Δ. 497, *κικάρω* A. 168, *κικύβω* ζ. 303, *κικάρωσι* H. 80, *κικαρίζεται* δ. 388, *ἐκκίλασθον* B. 600, *κικαδόντο* Δ. 127, *κικαδόντο* Hom. Merc. 145, *μικάρωσι* Hes. Sc. 252, *μικάρωσι* Ib. 245, *ἐκκίκαλόν* Γ. 355, *πικαρίν* or *πικαρίν* Pind. P. 2. 105, *ἐκκίκαλιν* A. 100, *πικαρίν* K. 204, *πικαρίν* A. 591, *πικαρίν* α. 310, *πικαρίν* α.

Hesych., *τινύοντο* A. 467, *τινυόντες* Call. Di. 61, *πεφιδόμενοι* L. 277, *πικάρουντο* Π. 600; with the augment sometimes added, *κίκαλιτο* Δ. 508, *κίκαλιτο* Z. 66, *κίκαλῃγον* S. 264, *κίκαλῃγοντο* M. 162, *κίκαλῃγον* E. 504, *κίκαλῃσι* E. 500, *κίκαλῃσι* K. 127, *κίκαμι* Z. 374, *κίκαμι* 515, *κίκαμι* Theoc. 25. 61, *κίκαμι* N. 363, *κίκαμι* Δ. 397; Att. Redupl. *κίκαμι* Δ. 179, *κίκαμι* X. 116, *κίκαμι* Π. 822, *κίκαμι* σ. 342, *κίκαμι* Ψ. 185, *κίκαμι* M. 105, *κίκαμι* Δ. 110, *κίκαμι* Ap. Rh. 1. 369, *κίκαμι* E. 360, *κίκαμι* I. 376, *κίκαμι* (also edited *κίκαμι* and *κίκαμι*) O. 546, 552, Ψ. 473, *κίκαμι* B. 146. Two Second Aorists are reduplicated at the end of the root: *κίκαμι* from r. *κίκα-*, B. 245, and *κίκαμι* from r. *κίκα-*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *κίκαμι* Soph. El. 147, *κίκαμι* Id. CEd. T. 159, *κίκαμι* Ib. 1497, *κίκαμι* Eur. Ion, 704. "Κίκαμι" remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[TT 28-31.]

#### I. CLASSIFICATION AND ANALYSIS.

✕ § 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

- ✕ I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.
- ✕ II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εἶμι*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

✕ § 196. The affixes of the verb may likewise be divided into the following ORDERS;

- ✕ 1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).
- ✕ 2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.



- ✕ 3. The IMPERATIVE, belonging to the Imperative mode  
 ✕ 4. The INFINITIVE, belonging to the Infinitive mode.  
 ✕ 5. The PARTICIPIAL, belonging to the Participle.  
 ✕ § 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

- ✕ § 198. The *tense-signs* are letters or syllables (which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

- ✕ In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, εβούλευ-σ-α, βουλεύ-σ-ομαι, εβούλευ-σ-άμην (¶¶ 34, 35); πεφιλῆ-σ-ομαι (¶ 46); βεβούλευ-κ-α, εβεβούλευ-κ-ειν · βούλευ-θε-ίην · βούλευ-θη-σ-ομαι · βουλεύ-ω, βουλεύ-ομαι, εβούλευ-ον, εβούλευ-ομην, βεβούλευ-μαι, εβεβούλευ-μην.

- ✕ § 199. REMARKS. I. The sign -θ-, except when followed by a vowel or by *τι*, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, εβούλευ-θη-ν, βουλεύ-θη-τι, βούλευ-θη-ναι · (βούλευ-θε-ω, § 36) βούλευθῶ, (βούλευ-θε-ίην, § 32) βούλευθειν · βούλευ-θε-ντων, (βούλευ-θε-ντις § 58) βούλευθεις.

- ✕ II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. ἐπεπείκειν, 2 Plup. ἐπεποίησθαι (¶ 39); 1 Aor. pass. ἡγγέλθην, 2 Aor. pass. ἡγγέλην · 1 Fut. pass. ἀγγελεύσομαι, 2 Fut. pass. ἀγγελήσομαι (¶ 41). See §§ 180, 186.

NOTES. *a.* The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

*β.* The regular or *first* tenses will be usually spoken of simply as *the Aorist*, *the Perfect*, &c.

✧ § 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

✕ 1. The tense-sign *-σ-* becomes *-ε-* (§ 50),

✕ *a.*) In the Future of *liquid verbs*. See § 56.

✕ *β.*) In Futures in *-ίσω*, from verbs in *-ίζω*; thus, *κομίσω* (*κομίω*) *κομιῶ*, *κομιεύω* *κομιεύω*, *κομίσων* *κομίσων*. Mid. *κομίσομαι* (*κομίσομαι*) *κομιούμαι*, *κομίσῃ* (*κομίσῃ*), *κομίσμενος* *κομιούμενος* (§ 40).

✕ *γ.*) In the Future of *καθίζομαι*, to sit (root *ιδ-*); thus, (*καθίσομαι*, *καθιδύμαι*) *καθίσῃ*. Add the poetic (*τίκισσῃ*) *τίκισσῃ* Hom. Ven. 127, and (*μάθσομαι*, *-ίμαι*, § 45. 3) *μάθῃ* Theoc. 11. 60. See also *b.* below.

✕ 2. Some Futures in *-ύσω* and *-έσω* drop *-σ-*.

Thus, *ιλαύνω*, to drive, F. *ιλάσω* (*ιλάω*) *ιλῶ*, *ιλάσεις* *ιλαῖς*, *ιλάσει* *ιλαῖ*. *ιλάσεις* *ιλαῖ*. *ιλάσων* *ιλῶν*. *τιλίω*, to finish, F. *τιλίσω* (*τιλίω*) *τιλῶ*, *τιλίσεις* *τιλιῖς*. *τιλίσεις* *τιλιῖν*. *τιλίσων* *τιλῶν*. Mid. *τιλίσομαι* (*τιλίσομαι*) *τιλούμαι*, *τιλίσσῃ* *τιλίσσῃ*, *τιλίσμενος* *τιλούμενος*. *χίω*, to pour, F. (*χίω*) *χίω*, (*χίσεις*, *χίσις*) *χίς*. Mid. (*χίσομαι*) *χίμαι*. Add *καλίω*, to call, *μάχομαι*, to fight, *ἀμφιπνύμι*, to clothe; all verbs in *-άννυμι*; sometimes verbs in *-άζω*, particularly *βιάζω*, &c.

✕ NOTE. The contracted form of Futures in *-έσω*, *-ίω*, and *-ίω*, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, *ἐλάσσεας* vii. 7. 55, *τιλίσσουσι* Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, *ἐρημύσῃ*; will you lay waste? for *ἐρημύσει*, Th. iii. 58.

✕ 3. A few verbs, in the Future middle with an *active* sense, sometimes add *ε* to *-σ-*, after the Doric form (§ 245. 2).

Thus, *πλίσω*, to sail, F. *πλίσσομαι*, oftener (*πλιυ-σί-μαι*) *πλινσούμαι*. *φύγω*, to flee, *φύξομαι* and (*φινξίμαι*) *φινξούμαι*. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are *πλάω*, to weep, *πλάω*, to swim, *παιζω*, to sport, *πίσσω*, to full, *πνίω*, to blow, *πυνθάνομαι*, to inquire, *χιζω*.

REMARK. *a.*) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§ 45. 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

*b.*) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, *ιθίω*, to eat, F. *ιθόμαι*, Δ. 237, Ar. Nub. 121 (in later comedy *ιθούμαι*, cf. *γ.* above); *πίνω*, to drink, F. *πίομαι*, x. 160, Cyr. i. 3. 9 (later *πινούμαι*); *ἵμι*, to go, commonly used as Fut. of *ἔρχομαι*. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

✕ § 201. IV. The sign of the AORIST,

- ✕ 1.) Becomes -ι- in *liquid verbs*. See § 56.
- ✕ 2.) Is omitted in ἴπα (§ 53), ἡνιγα (r. ἡνιγ-, to bear), ἴχτω (Ep. ἴχτω) from χίω, to pour, and the poetic ἱκτα (Ep. ἱκνᾶ and ἱκτω), from κείω, to burn. Add the Epic ἡλιάμην and ἡλιεύμην, N. 436, 184, ἱεσσα E. 208, δαΐσασθαι Hes. Op. 765. See § 185. ζ.
- ✕ 3.) Is the same with that of the Perf. in ἴθηκα, ἴδωκα, and ἴστα. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. ἡκάμην Eur. El. 622, with the very rare Part. ἡκάμενος; Æschin. 72. 9. The other dialects add ἰθηκάμην, K. 31, ἰθηκάμενος Pind. P. 4. 52.

NOTE. These Aorists in -κα are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final -σ (originally -μ) passed into -α, which became a connecting vowel; and then -κ- was inserted to prevent the hiatus (§§ 179, 186); thus, ἴθη-σ ἴθη-α ἴθη-κ-α, ἴθηκας, ἴθηκαι, ἴθηκον. ἴδων ἴδωκα, ἴδῃ ἴδα. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

B. CONNECTING VOWELS.

✕ § 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (βάσις, foundation); as, in the Pres. of βουλιύω, βουλιυ-; in the Fut., βουλιυσ-; in the Perf. act., βεβουλιυκ-.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, βουλιύ-ω, βουλιύς-ω, βουλιύ-εις, βουλιεύς-εις · βουλιύ-οιμι, βουλιύσ-οιμι · βουλιεύ-ομαι, βουλιεύς-ομαι, βουλιυθήσ-ομαι.

✕ § 203. I. In the INDICATIVE, the connecting vowel is -α- in the Aorist and Perfect, and -ει- in the Pluperfect; in the other tenses, it is -ο- before a *liquid*, but otherwise -ε-.

Thus, A. ἰβουλιύσ-α-μιν, ἰβουλιυσ-ά-μην · Pf. βεβουλιυκ-α-μιν · Plup. ἰβουλιύκ-ει-ν · Pres. βουλιύ-ο-μεν, βουλιύ-ι-τε, (βουλιύ-ο-νσι, § 58) βουλιεύουσι · βουλιεύ-ο-μαι, (βουλιύ-ι-αι, § 37. 4) βουλιύη, βουλιύ-ι-ται · Impf. ἰβουλιυ-ο-ν, ἰβουλιυ-ι-ς · ἰβουλιυ-ό-μεν, ἰβουλιύ-ι-το · F. βουλιύσ-ο-μεν, βουλιύς-ι-τον · βουλιυσ-ί-μιθα, βουλιύς-ι-σθον · βουλιυθήσ-ο-μαι.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives -σ- and -σ-, either by union with the ending, or by simple protraction, become -σ and -σ-; as, (βουλιυ-σ-μ, -σ-α) βουλιύω, (βουλιυ-σ-ι) βουλιεύεις, (βουλιυ-σ-ι-ς) βουλιύεις · βουλιύσθω, βουλιεύσθις, βουλιύσθι. See §§ 181. 1, 2, 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., *-s-* takes the place of *α*; as, (ἰσούλυτο-*α*-τ) ἰσούλυσι, βιβούλυσι. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., *-s-* commonly takes the place of *-α*.

NOTE. The original connective of the Plup. was *-α-*, which remained in the Ion. (§ 179); as, ᾗδεα H. 71, Hdt. ii. 150, ἰσθήσια ζ. 166, ἰσθήσιας α. 90, ᾗδε B. 832, ᾗδε Σ. 404, ἰγίγισι Hdt. i. 11, εὐρηδίασι Id. ix. 58. The earlier contraction into *-η-* is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ᾗδη Soph. Ant. 18, ἰσιτόνῃ Ar. Eccl. 650, πικρήν Id. Ach. 10; 2 Pers. ᾗδε Soph. Ant. 447, ᾗδεσθα τ. 93, ἰλιγύθη Ar. Eq. 822; 3 Pers. ᾗδη A. 70, Soph. CEd. T. 1525, ἰλιγύθη Theoc. 10. 38. By precession (§ 29), *-η-* passed into *-ι-*, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from *-α-*); as, ἰσθήμι Σ. 557; so ἰλιγύμι Theoc. l. 139. In the 3 Pers. pl., *-α-* became *-ε-*, by the omission of the *α*, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ᾗδεσι for ᾗδεσι, Eur. Bac. 1345.

## ✕ § 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening *-ε-* to *-η-* and *-ο-* to *-ω-* (§ 177).

Thus, Ind. βουλεύ-*ω*, Subj. βουλεύ-*ω*, βουλεύ-*ω* · βουλεύ-*ι-*-ε, βουλεύ-*η-*-ε, βουλεύ-*η-*-ε · βουλεύ-*η-*-ε, βουλεύ-*η-*-ε, βουλεύ-*η-*-ε · βουλεύ-*η-*-ε-μιν, βουλεύ-*ω*-μιν · βουλεύ-*ι-*-τι, βουλεύ-*η-*-τι · (βουλεύ-*ω*-σι, βουλεύ-*ω*-σι, § 58) βουλεύουσι, βουλεύουσι · βουλεύ-*ω*-μαι, βουλεύ-*ω*-μαι, βουλεύ-*ω*-μαι · βουλεύ-*ι-*-ται, βουλεύ-*η-*-ται, βουλεύ-*η*-ται.

## ✕ § 205. III. The OPTATIVE has, for its connective, *ι*, either alone or with other vowels (§§ 177, 184).

✕ RULE. If the Ind. has no connecting vowel, and the base ends in *α*, *ε*, or *ο*, then the *ι* is followed by *η* in the subjective forms, but receives no addition in the objective. In other cases, the *ι* takes before it *α* in the Aor., and *ο* in the other tenses. The connective *ι* always forms a *diphthong* with the preceding vowel.

Thus, ἰστα-*ι-*η-ν, ἰστα-*ι-*μην (§ 48), τιθε-*ι-*η-ν, τιθε-*ι-*μην (§ 50), βουλεύ-*η-*-ν (§ 35), βίδε-*η-*-ν, βίδε-*ι-*μην (§ 51); βουλεύ-*ω*-μαι, βουλεύ-*ω*-μην · βουλεύ-*ω*-μαι, βουλεύ-*ω*-μην, βουλεύ-*ω*-μην, βουλεύ-*ω*-μην, βουλεύ-*ω*-μην · ἰ-*ο*-μαι (§ 56), δεικνύ-*ο*-μαι, δεικνύ-*ο*-μην (§ 52).

✕ REMARKS. 1. In Optatives in *-ιην*, the *η* is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταίμην, ἰσταίτι, ἰσταίν ἰσταίτων (§ 48), βουλεύειν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἰσταίνοντο Th. i. 38).

✕ 2. In contract subjective forms, whether Pres. or Fut., the connective *οι* often assumes *η*; as, φιλέ-*οι*-μαι, contr. φιλοῖ-μαι or φιλοῖ-ν (§ 46); ἀγγαλιό-ν (§ 41, § 56).

✕ NOTES. α. The form of the Opt. in *-οίην*, for *-ωμην*, is called the *Attic Optative*, though not confined to Attic writers; as, ἰναρῶν Hdt. i. 89, οἰκίσσῃ Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in *-ίω* and *-έω*, and almost the exclusive form in contracts in *-αω*. In the 3d Pers. pl., it scarcely occurs (δεικνύσαντο Theoc. 10. 38).

29). It is likewise found in the Perf., as *παιδοποίη* (§ 39) Ar. Ach. 940 *ἐκπαιδύοιεν* Soph. (Ed. T. 840, *παιδολογίης* Cyt. ii. 4. 17; and in the 2 Aor. of *ἔχω*, *ἐχου*, which has, for its Opt., *εχούην* in the simple verb (Cyt. vii. 1. 36), but *εχήμε* in compounds (*πατάσχεις* Mem. iii. 11. 11). So *ἰαίν* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (ι) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *αι* prefixed; as, *βουλιύσ-ια-ε*. See § 181. α

✕ § 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλιύσ-α-τι*, *βουλιύσ-α-σθι*, *βουλιῦσ-α-ι*, *βουλιύσ-α-σθαι* · *βουλιῦ-ι-σθι*, *βουλιῦ-ι-σθαι*, *βιβουλιεν-ι-ται*, *βουλιύσ-ι-σθαι*, *βουλιεῖσ-ι-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-ο-* takes the place of *-ι-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλε-ό-ντων*, *βούλιος-ο-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ι-* is lengthened to *-υ* (§ 183); as, *βουλιῦ-υ-ν*, *βουλιῦσ-υ-ν*.

✕ § 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλιῦσ-α-ντε*, § 109) *βουλιύσας*, *βουλιεν-ά-μενός* · (*βουλιῦ-ο-ντε*, § 109) *βουλιών*, (*βουλιῦ-ο-ντα*, § 132) *βουλιούσα*, (*βουλιῦ-ο-ντ*, § 63) *βουλιῶν* · *βουλιύσων* · (*βιβουλιεν-ό-ντε*, §§ 112. α, 179) *βιβουλικώς*, (*βιβουλιεν-ό-ντα*, § 132. 1) *βιβουλικυῖα*, (*βιβουλιεν-ό-ντ*, § 103) *βιβουλικός* · *βουλεν-ό-μενος*, *βουλιεν-ό-μενος*, *βουλιθησ-ό-μενος*.

✕ § 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 176),

✕ 1.) In the Aor., Perf., and Plup., passive, of all verbs.

I; the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἔβουλεύ-θη-ν* (§ 199); *βιβούλιεν-μαι*, *ἔβουλεύ-μην*.

✕ 2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ι-* and *-ο-* are inserted after *ι*: thus, *ι-ί-ναι*, (*ι-ό-ντε*) *ιών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

✕ 3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θη*, *ἵστά-μαι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδώς* (§ 54). So, in the Inf., *διδίνα*, with which compare *ἴναι*, above.

## C. FLEXIBLE ENDINGS.

✕ § 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-α* connective, and, in *primary* forms (§ 196. 1), after *-ο* and *-ω* connective, is dropped or absorbed; after *-οι* and *-αι*, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, ἐβούλευσ-α (so after *-εα*-, contr. *-η*-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ἴστη-μι (¶ 48); ἐβούλευ-ο-ν, ἐβεβούλευκ-ει-ν, ἐβουλεύθη-ν, βουλενύθει-ν · φιλοίη-ν, ἀγγελοίη-ν (§ 205. 2); ἴστη-ν, ἰσταίη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφοι, for τριφοίμ, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

✕ 2. The ending *-θ* is dropped after *-ε* connective; after *-α* connective, it becomes *-ν*, with a change of *-α* to *-ο* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. σ, and in the Pres. ε, which is then contracted with the preceding vowel (αε becoming η); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θέ-ς, δό-ς, ξ-ς (¶¶ 50, 51, 54); (ἴστα-ε) ἴστη, (τίθη-ε) τίθει, (δί-δο-ε) δίδου, (δείκνυ-ε) δείκνυ (¶¶ 48-52); φάνηθι (¶ 42), βουλενύθι (¶ 62), ἴσταθι (¶ 48), ἴσθι, δεδίθι (¶ 58), and, in like manner, γᾶθι, ᾠθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλᾶθι Theoc. 15. 143, ἐπούμνυθι Theog. 1195.

NOTE. In composition, στήθι, βῆθι, and ἦθι (¶¶ 48, 56, 57) are often shortened to στεᾶ, βᾶ, and ἠ · as, παράσσεᾶ for παράσση, κατᾶσᾶ for κατᾶσθι, πρόσσε for πρόσθι.

✕ 3. The endings *-σαι* and *-σο* drop the α, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and *Impf.* (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύη or βουλεύει, (βουλεύ-ε-ο) βουλεύον, (ἐβουλεύ-ε-ο) ἐβουλεύον, (ἐβουλεύσ-α-ο) ἐβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, ἐβεβούλευ-σο · ἴστα-σαι, ἴστα-σο and (ἴστα-ο) ἴστω (¶ 48); τίθη-σαι

and (τιθα-αι) τιθαί, (ἐθε-ο) ἐθευ (§ 50); διδο-σο and (διδο ο) διδοι, (δού) δού (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βου-λίσ-α-ε) βούλισαι. (b) The contraction of -αι into -ι (§ 37. 4) is a special Attic form, which was extensively used by pure writers: and which, after yielding in other words to the common contraction into -η, remained in βούλι, οίσι, and ὄψι. (c) In verbs in -μι, -σαι remained more frequently than -σα, and was the common form if α or ο preceded. Yet poet. ἰτίσας Æsch. Eum. 86, δύνε or δύνη (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

✠ § 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἴσθ-τ) ἴσθσι, ἴσθ (§ 48); ἐβούλετ, βεβούλεται, (βούλετ-τ, βουλεύ-τ-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic σ* (§ 66), which is regularly affixed only to ε and α, is, in a few instances, found after -σι in the Plup., and follows ἦ in the Impf. of ἰμί, even before a consonant; thus, 3 Pers. ἦδυσ ὤς (§ 58) Ar. Vesp. 635, ἦν οὐδίσω (§ 56) Id. Plut. 696, ἰσώσθην οὐκ Id. Nub. 1347, ἰσάσθην αὐτοῦ Ψ. 691, βιζάσθην αἰχμή E. 661, ἦν δὲ i. 2. 3. In all these cases, the σ appears to have been retained from an uncontracted form in -ι(σ). See § 203. N., 230. γ. So Impf. ἤσθην ἔρια Γ. 388.

✠ § 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.  
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα: thus, βουλεύο-μεν, βουλεύο-μεθα, and poet. βουλεύο-μεσθα.

NOTE. Of the form in -μιν (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδύμιν Ψ. 485, λιλείμιν Soph. El. 950, ἰερύμιν Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ἰσοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε · Du. 2, βουλεύετον, ἐβουλεύετον · Du. 3, βουλεύετον, ἐβουλεύετον.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. δώκετον K. 364, τιτύχετον N. 346, λαφύσσειτον Σ. 583, θωγήσειτον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχίστην Soph. Œd. T. 1511, ἀλλαξάστην Eur. Alc. 661, ἰβρίστην, ἰσθημίστην Pl. Euthyd. 273 e.

✠ § 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri*

*mary tenses*, becomes *-vui*. In the *secondary*, after *-o-* or *-a-* connective, it becomes *-v*; after a diphthong in the Opt., *-ev*; but, otherwise, *-san*. Thus, (βουλινοῖσι, § 58) βουλευέσθαι, βουλευέσονται, βεβουλευκᾶσι, βουλευέσονται· ἰατάσι, ἰατάσῃ (¶ 48); ἔβουλε-ο-ν, ἔβουλεσα-ο-ν· βουλευέσ-εν, βουλευέσασ-εν, βουλευθῆ-εν· ἐβουλευέκ-σαν, ἐβουλευθῆ-σαν, βουλευθῆ-σαν· ἴστα-σαν, ἔστη-σαν, ἰστάη-σαν (¶ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-αται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἶσι* and *ἦσαν* (§ 55); as, *ἐφθάρ-αται* Th. iii. 13, from *φθείρω* (r. *φθαρ-*), *to waste*, *γεγραμμένοι εἶσι*, *γεγραμμένοι ἦσαν* (§ 36).

REMARK. The forms in *-σαι* and *-σε* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from *εἶπαι* (r. *εῖπα-*), to turn, (*εἰσπα-σαι*) *εἰσάφεται* Pl. Rep. 533 b; from *τάσσειν* (r. *ταγ-*), to arrange, (*τάσσω-σαι*) *τάσσανται* iv. 8. 5, *ιστάσσεσθαι* Th. vii. 4.

3. In the *Imperative*, the shorter forms in  $-\nu\tau\omega\nu$  and  $-\sigma\theta\omega\nu$  (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In *ṣṭan* and *ṭan* (§§ 55, 56), the old plur. form has remained without change.

**§ 214.** 1. INFINITIVE. The *subjective* ending, after -ει- connective (§ 206. β), has the form -ν; after -α- connective, -ι forming a diphthong with -α-; but, in other cases, -σαι; as, βουλέν-ει-ν, βουλῆς-ει-ν \* βουλεῡσ-αι· βεβούλευκ-έ-ναι, βούλευθῇ-ναι· ἰστά-ναι, στή-ναι, ἐπτά-ναι (¶ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *r* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (¶ 22).

§ 215. REMARKS. 1. For the REGULAR AFFIXES of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see ¶¶ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the AFFIXES of the Pres. and Impf. of VERBS IN -*mu* (§ 208. 2), see ¶¶ 29, 30. The AFFIXES of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The AFFIXES of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In *βουλή* (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. *βουλήμι* · Fut. Ind. and Aor. Subj. *βουλήσῃ* · Ind. and Imp. *βουλήτω*, *βουλήσθω* · Ind.



Pl. 3, and Part. Pl. Dat. *βουλιύουσι, βουλιύουσι*. Imp. Pl. 3, and Part. Pl. Gen. *βουλιούντων, βουλιουσάντων, βουλιούσιντων*. Act. S. 3, and Mid. S. 2, *βουλιύει, βουλιύει*. Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, *βουλιύη*. Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, *βουλιύσῃ*. Aor. Imp. *βούλιυσεν*, Fut. Part. *βουλιύσας*. Opt. Act. S. 3, *βουλιύσαι*, Inf. Act. *βουλιύσαι*, Imp. Mid. S. 2, *βούλιυσαι*.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated: 1. the Pres. and Impf. act. and pass.; 2. the Fut. act. and Mid.; 3. the Aor. act. and mid. 4. the Perf. and Plup. act.; 5. the Perf. and Plup. pass.; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

## II. UNION OF THE AFFIXES WITH THE ROOT

### A. REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to roots ending in *α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 31–37). See the paradigms (§§ 45–47).

NOTES. α. Verbs in which this contraction takes place are termed CONTRACT VERBS, or, from the accent of the theme, *Perisprota*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs *καίω*, to burn, and *κλαίω*, to weep, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in *-ίω* admit only the contractions into *ι*; thus, *πλίσω*, to sail, *πλίσω* *πλίσω*, *πλίσω* *πλίσω*, *πλίσω* *πλίσω*, *πλίσω* *πλίσω*. Except *δίνω*, to bind; as, *τὸ δύνω*, *τῷ δύνω*. Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in *-αω* are throughout the same. See § 45. The contract Inf. in *-ῶ* is likewise written without the *ι* subec.; thus, *τιμῶν*, as contr. from the old *τιμαίνω* (§§ 25. β, 176, 183). So *φιλιῶ*, *δηλοῦν* may be formed from the old *φιλείω*, *δηλείω*.

### B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony; as,

*γράφω* (§ 36, root *γραφ-*); *γράφω*, *ἔγραψα*, *ἔγραψα* (§ 51); *γράφω*, *ἔγραψα* (§ 61); *γράφω*, *ἔγραψα* (§ 53); *γράφω* (§ 52) *γράφω*, *ἔγραψα* (§ 60).

*λαίω* (§ 37, *τ. λαι-*, *λαι-*); *λαίω*, *ἔλαβον*, *ἔλαβον* (§ 52).

*πράττω* (§ 38, *τ. πραγ-*); *πράττω*, *ἔπραξα*, *ἔπραξα* (§ 51) *πράττω* (§ 61); *πράττω*, *ἔπραξα*, *ἔπραξα*, *ἔπραξα* (§ 52).

πίσω (§ 39, r. πω-, πω-); τίσω, τίσιμαι, τίσιμεθι, τιτισθαι (§ 55)  
τίσιμα (§ 61); τίσιμαί, τιτισιμεν (§ 53); τίσιμσαι, τιτισθην (§ 52).

ἀγγίλλω (§ 41, r. ἀγγιλ-); ἀγγιλῶ, ἀγγιλοῦμαι, ἀγγιλα, ἀγγιλάμεν  
(§ 56), ἀγγιλλῃ (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, κτίνω, to slay, τείνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κικλμαι, ἐκλῖθην and ἐκλίσθην, Γ. 360, H. Gr. iv. 1. 30; κίκριμα, κίκριμαι, ἐκρίθην and Ep. ἐκρίσθην, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped (§ 54); as, τίφασμαι, τιφασμένος (§ 42); παρῶζων, to exasperate, Pf. P. Part. παρωζυμένος or παρωζομένος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, πίσαμμαι, ἰλύλασμαι (§ 44), for πίσαμμμαι, ἰλύλιγγμαι.

✕ § 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here ᾱ becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as,

τιμάω (§ 45), τιμήσω, τιμήσῃ, τιτίμησα, τιτίμημαι, τιτίμηθην.

φιλέω (§ 46), φιλήσω, φιλήσομαι, τιφιλήμαι, τιφιλήσομαι.

δηλέω (§ 47), δηλώσω, δηλωσάμεν, ιδιδηλώμεν, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. τίσεια, Pf. P. τίτιμαι.

φύω, to produce, F. φύσω, A. ἴφῃα, Pf. τιφύκα.

ἰᾶω, to permit, F. ἰᾶσω, A. ἰᾶσα (189. 3), Pf. ἰᾶκα.

θῆαω, to hunt, F. θῆάσω, A. ἰθήαα, Pf. τιθήακα (§ 62).

NOTES. α. Χράω, to utter an oracle, χράομαι, to use, and τιτραίνω (r. τρα-), to bore, lengthen ᾱ to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἄλοαω, to thresh, with the common F. ἀλῶσω, has also the Old-Att. ἀλοᾶσω.

✕ β. In the Perf. of verbs in -μι, ι is lengthened to ιι, instead of η (§ 29); as, τίθικα, τίθικμαι (§ 50); ἰικα, ἰικμαι (§ 54).

✕ § 219. REMARKS. I. Some verbs retain the short vowel, and others are variable; as,

σάω, to draw, F. σάσω, A. ἰσαάα, Pf. ἰσαάκα, Pf. P. ἰσασμαι (§ 221), A. P. ἰσαάσθην.

τελείω, to finish, F. τελίσω, τελῶ (§ 200. 2), A. ἰτελίσα, Pf. τιτελίσκα, Pf. P. τιτελίσμαι, A. P. ἰτελίσθην.

ἀρίω, to plough, F. ἀρόσω, A. ἥρσα, A. P. ἥρόσθην (Ion. Pf. P. Part. ἀρηρ-μῖνοι, Σ. 548, Hdt. iv. 97, § 191. 2).

δέω, to bind, F. δήσω, A. ἰδησα, 3 F. διδήσομαι · Pf. διδίσκα, Pf. P. διδίσμαι (διδίσμαι Hipp.), A. P. ἰδίσθην.

θύω (ῥ), to sacrifice, F. θύσω, A. ἰθύσα, A. M. ἰθύσάμεν · Pf. τίθίσκα, Pf. P. τίθίσμαι, A. P. ἰθύσθην (· 62).

NOTES. α. Verbs in -αννύμι and -εννύμε, and those in which the root ends

in λᾱ-, for the most part retain the short vowel ; as, γιᾱώ, to laugh, F. γιᾱῶμαι, A. γιᾱίῶσα, A. P. γιᾱίῶσθην.

β. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the *passive*, than in the *active* voice.

+ § 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117) :

γ. Σίω, to run (r. ΣιF-), F. ΣίFσμαι Σιύσμαι (Σιύσω only Lyc. 1119). See § 166. α.

ρ. ιώ, to swim, F. νιύσμαι, -οῦμαι (§ 200. 3), iv. 3. 12, A. ἵνισα, Pf. ἵνισκα.

π. ᾱίω, to sail, F. πλιύσω, commonly πλιύσμαι, v. 6. 12, or πλιουσῶμαι, v. 1. 10, A. ἴπλιυσα, Pf. πίσπλιυκα, Pf. P. πίσπλιυσμαι (§ 221).

σ. πνίω, to breathe, F. πνιύσω, Dem. 284. 17, commonly πνιύσμαι Eur. Andr. 555, or πνιουσῶμαι, Ar. Ran. 1221, A. ἴπνισα, Pf. πίσπνισκα.

+ Add βίω, to flow, καίω, to burn, and κλαίω, to weep.

+ § 221. III. After a short vowel or a diphthong, σ is usually inserted before the regular affixes of the *Passive* beginning with θ, μ, or τ ; as,

σ. τᾱώ, to draw (§ 219), Pass. Pf. ἴστα-σ-μαι, ἴστασαι, ἴστα-σ-ται, ἴσάσθην · ἴστα-σ-μένοι · A. ἴσάσθην · F. σπα-σ-θήσμαι.

τιλίω, to finish (§ 219), Pass. Pf. τιτίλισμαι, τιτίλισμένοι · Plup. ἰτιτιλίσμην, ἰτιτίλισε, ἰτιτίλισσε · A. ἰτιλίσθην · F. τιλισθήσμαι.

κίλιω, to command, Pass. Pf. κικίλισμαι, κικίλισσαι, κικίλισμένοι · Plup. ἰκικιλίσμην · A. ἰκίλισθην · F. κίλισθήσμαι.

REMARKS. α. In some verbs, σ is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel ; and some are variable ; thus, ἡρόθην, δίδμαι, ἰδίθην, τίθῶμαι, ἰτῶθην (§ 219) ; βιβούλιμαι, ἰβουλιόθην (§ 35) · χρίω, to heap up, κίχσωμαι, ἰχῶσθην · χράσμαι, to use, κίχρημαι, ἰχρήσθην · μίμνημαι, to remember, ἰμνήσθην · σάω, to stop, τίσσωμαι, ἰσαύσθην and ἰσαύθην · ῥώνυμι (r. ῥσ-), to strengthen, ἱρῶμαι, ἱρῶσθην · δράω, to do, δίδραμαι and δίδραμαι, ἰδράσθην · θραύω, to dash, τίθραυμαι and τίθραυμαι, ἰθραύθην. It will be observed that the σ is attracted most strongly by the affixes beginning with θ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simpl. ε:πν ; as, Pl. 3, ἴστασμένοι εἰσί, κικιλισμένοι ἦσαν. See § 213. 2.

+ § 222. IV. The regular close affixes are annexed with the insertion of η,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by υ, and those which end in a lingual mute preceded by ν ; as,

αἰξ-ω (r. αἰξ-, § 43), αἰξ-ή-σω, ηἰξ-η-σα, ηἰξ-η-κα, ηἰξ-η-μαι, αἰξ-ή-θην αἰξ-η-θήσμαι.

ἴψω, to boil, F. ἰψήσω, A. ἰψήσω. ἔλω, to smell, F. ἔλῃσω, A. ἔλῃσω.  
 μίλλω, to be about to, to propose, to delay, F. μιλλήσω, A. ἐμιλλήσω and  
 ἐμιλλήσω (§ 189. 1).

ἔρρω, to go away, F. ἐρρήσω, A. ἐρρήσω, Pf. ἐρρήκα.

βίσκω, to pasture, to feed, F. βισκήσω.

But λάμπω, to shine, F. λάμψω, A. ἱλαμψω, 2 Pf. λίλαμψα. ἔρχω, to lead, to rule, F. ἄρξω, A. ἄρξω, Pf. P. ἄρχομαι, A. P. ἄρχομαι. σπίνδω, to make a libation, F. (σπινδ-ω, §§ 55, 58) σπίνσω, A. ἱσπινσω, Pf. P. (ἱσπινδ-μαι, ἱσπινσμαι, § 53) ἱσπινσμαι, A. P. ἱσπινσθήν, late Pf. A. ἱσπινκα.

2.) To liquid roots in which the characteristic is preceded by a diphthong, and to a few in which it is preceded by ε; as,

βούλωμαι, to will, F. βουλήσομαι, Pf. βιβούλωμαι (Ep. 2 Pf. βίβουλα A. 113).  
 A. ἱβουλήθη and ἱβουλήθην (§ 189. 1).

ἰθίλω, and shortened θίλω, to wish, F. ἱθίλῃσω and θιθίλῃσω, A. ἡθίλῃσω and ἡθίλῃσω, Pf. ἡθίλῃκα, and late τιθίλῃκα.

μίλω, to concern, F. μιλήσω, A. ἐμιλήσω, Pf. μεμίληκα (Ep. 2 Pf. as Pres. μεμιλάω, B. 25), A. P. ἐμιλήθη. This verb is commonly used impersonally: μίλει, it concerns, μιλήσει, &c.

μῖνω, to remain, F. μινῶ, A. ἱμῖνω, 1 Pf. μεμῖνηκα (cf. 54. γ), 2 Pf. μεμῖνωκα.

νίμω, to distribute, F. νιμῶ, and later νιμήσω, A. ἱνιμω, Pf. νιμήνωκα, Pf. P. νιμήνομαι, A. P. ἱνιμήθη and ἱνιμήθην (R. α).

3.) To a few other roots; as,

δίω, to need, F. διήσω, A. ἰήσω (ἴην Σ. 100), Pf. διδήνω. Mid. διήμαι, to need, to beg, F. διήσομαι, Pf. διδήμαι, A. P. διδήθη. The Act. is most common as impersonal: διῷ, there is need, διήναι, ἰδήσει, &c. See R. γ.

ὑδω, to sleep, Impf. ὑδον and ὑδον (§ 188. N.), F. ὑδῃσω.

οἶμαι, to think, F. οἴσομαι, A. P. οἴσθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, οἶμην. In Hom. we find the forms οἶμαι, οἶω, οἶω (Dor. οἶω Ar. Lys. 156), οἶσάμην, οἶσθην, with ι commonly long. See R. γ.

εἴχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. εἰχέσομαι, Pf. εἴχηναι, and poet. εἴχονα or εἴχονα (R. β) Soph. Aj. 896 (εἴχοναι K. 252).

παίω, to strike, F. παῖσω, in Att. poetry παῖσσω, Ar. Nub. 1125, A. ἱπαῖσω, Pf. τίπαῖνωκα, A. P. ἱπαῖσθην.

REMARKS. α. In a few verbs, ι is inserted instead of η (cf. 219); as,

ἄχθεμαι, to be vexed, F. ἀχθίσομαι, A. P. ἀχθίσθην.

μάχομαι, to fight, F. μαχίσομαι, μαχῶμαι (§ 200. 2), A. ἱμαχισάμην, Pf. μεμάχημαι (Ion. μαχίμαι, Hdt. vii. 104, F. μαχίσομαι A. 298).

β. In a very few verbs, we find the insertion of ο or ω. See εἴχομαι (3. above), ὀρνύμι, ἰσθίω, ἄγω, ἰσθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of euphony. That the vowel should be commonly η, rather than ι, results from

§ 218. In *δίνω*, to need, and *διόμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δίφομαι*) *διόφομαι*, *διόφωμαι*, *διόφωσα*, and in the long *ι* of *διόμαι*.

+ § 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that *remain close* (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βελλῶ* (§ 223), Ar. Vesp. 222, 2 A. *ἱβέλω*, Pf. *βίβλωκα* (§ 218), Pf. P. *βίβλωμαι*, 3 F. *βιβλήσομαι*, A. P. *ἱβλήσῃ*.

*κάνω* (r. *καμ-*, transp. *καμ-*), to labor, to be weary, F. *καπαῖμαι*, 2 A. *ἱκάνω*, Pf. *κίκαμκα*.

### C. VERBS IN -μι.

[For the paradigms, see §§ 48-57.]

+ § 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ā* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστανμι* (§ 48; r. *σιᾶ-*), *ἵστην*· *τίστανμι* (§ 50; r. *θσ-*), *εἰσταν*· *δίδωμι* (§ 51; r. *δο-*), *εἰδίδων*· *δείκνυμι* (§ 52; r. *δεικ-*), *δείκνυ-*, *εἰδείκνυ*· *εἶμι* (§ 56; r. *ῖ-*), *εἴ*, *εἴσι*.

+ 2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήθισαν*, *στήσαι*· *σιάντων*, (*σιά-ντες*) *σιάς*· *ἀπέδρᾶν* (§ 57; r. *δρᾶ-*), *ἀποδρᾶναι*· *ἔγνω* (§ 57; r. *γνω-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώσαι*· *γνόντων*, (*γνόντες*) *γνοῦς*.

EXCEPTION. The short vowel *remains*, in the 2 Aor. of *τίσθαι*, *δίδωμι*, and *ἵμι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵμεν*, *θίς*, *θῖναι*, (*θί-ντες*) *θίς*· *ἵομεν*, *δές*, *δοῖναι*, (*δο-ντες*) *δοῦς*· *εἶμεν* (§ 54; r. *ι-*; for the augment, see § 189. 3), *εἶ*, *εἶναι*, (*ῖ-ντες*) *εἶς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἱκάνω* and *εὐπᾶν*.

+ 3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζήμαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M *ὠνήμην*, and later *ὠνάμην*· *πιμπλημι*, to fill, 2 A. M. poet *ἐπλήμην*.

✕ § 225. II. If the characteristic is *i*, *o*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *εἶθεον*, contr. *εἶθουν*, *εἶθεις* *εἶθεις*, *εἶθες* *εἶθι* · *εἶδοον* *εἶδουν* · *εἶκνουν* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -μι*, which may be regarded as having a second but less Attic theme in -*υ* (§ 185. α); thus, *διδύνμι* and *διδύω*, *δαίνυμι* and *δαίνυω*, *δαίνυμι* and *δαίνυω*, *δαίνυσαι* and *δαίνυσαι*, *δαίνυς* and *δαίνυς*.

✕ § 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -*μι* differ from other verbs only in the mode of contracting -*αη* and -*οη* (§§ 33, 37. 3); thus, *ιστά-ω* *ιστῶ*, *ιστά-ης* *ιστῆς* · *ιστά-ωμαι* *ιστῶμαι*, *ιστά-η* *ιστῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-η* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-η* *διδῇ* · *δεικνύ-ω*, *δεικνύ-ωμαι* · *ἴ-ω* (§ 56). If, however, *ο* precede -*αη*, the contraction is into *α*; as, *ἀποδρῶς* (§ 57).

✓ 2. VERBS IN -*ωμι* have a second form of the Opt. act. in -*ώην*, which is most frequent in late writers, but is not confined to them, as, *ἀλώη* ξ. 183 (*ἀλωήν* x. 253), *βιώην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιώην* Pl. Gorg. 512 e.

✕ 3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθόμην*, *ισίμην* (§§ 50, 54), and the compound forms, *ἐπιθόμην*, *συνθόμην*, i. 9. 7, *προσίμην*, lb. 10. So even *κρέμιοιθε* for *κρέμισθε*, Ar. Vesp. 298; *μαρνοίμεθα* for *μαρναίμεθα*, λ. 513; and *ἀφιοίτε* for *ἀφείτε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -*ωμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διακιδάνυσι*, *διακιδάνυται* for *διακιδανύω*, *διακιδανύται*, Pl. Phaedo, 77 b, d; *σῆγνυσι* for *σῆγνύω*, lb. 118 a. Add the poet. *λεῖβμι* Pl. 99, *φῶν* Theoc. 15. 94, *δαίνυσι* Ω. 665, *δαίνυται* (for -*ύται*) σ. 248; and the similarly formed *φῆμην* x. 51, *φῆσι* λ. 330.

✕ § 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδρυν*, *ἔγνων*, *ἔδυν* (§ 57).

NOTES. α. Except *ἴσμι* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *ἴθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *καίλλωμαι*, to dry up, 2 A. (τ. *καλλ-*, *εκαλ-*) *ἴκαλν*, Opt. *εκαλῆν*, Inf. *εκαλῆναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλέω*, to break, 2 A. Part. *κλές* Anacr. Fr. 16; *κλύω*, to hear, poet. 2 A.

Imp. αἰῶν A. 37, Eur. Hipp. 872, αἰῶνι B. 56, Æsch. Cho. 399, redupl. αἰαλῶνι K. 284, αἰαλυνε Γ. 86; αἰῶν, to loose, 2 A. M. αἰῶνιν Φ. 80, αἰῶνι 114, αἰῶνι H. 16; φῦν, to produce, 2 A. ἰφθι, Cyr. ii. 1. 15, Subj. φῦν, Opt. φῦν (§ 226. 4), Inf. φῦναι, Part. φῦνς.

## REMARKS UPON PARTICULAR VERBS.

*Φημι, to say.*

[¶ 63.]

§ 228. (a) In certain connections, *φημί, ἴφην, and ἴφην* are shortened, for the sake of *vivacity*, to *ήμι, ήν, and ή*· thus, *ήν δ' ἰγώ, said I*, Ar. Eq. 634; *ή δ' ή, said he*, Pl. Rep. 327 b, c; *ή, he spoke*, A. 219; *παί, ήμί, παί, παί, boy! I say, boy! boy!* Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. Ind. is commonly written *φής*, as if contracted from *φῆς*. For *ἴφηναι*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάρε* x. 562, Imp. *φάο* x. 168, *φάρου* v. 100, *φάρει* I. 422 (Inf. *φάρου* A. 187, Æsch. Pers. 700); Pl. P. S. 3 *τίφαται* Ap. Rh. 1. 988, Part. *τιφασμένος*, E. 127.

*Ἰημι, to send.*

[¶ 64.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἰᾶν* and *ἰῶν* (for *ἱ-ναι, ἱᾶναι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἰν*, which occurs only in composition (*αἰῶνιν* i. 88, *ἰφην* Pl. Euthyd. 293 a), seems either to have come from *ἴν* (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of *ἴν*, *ἴν*, or of the Plup. (d) For the Opt. forms *ἰίμην* and *ἰίμην*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἴω* and *ἴω*· thus, Impf. *ξίον* A. 273, Imp. *ξών* Theog. 1240, Pl. P. Part. *μυμειτρίμινος* Hdt. v. 108 (§§ 69. α, 192. 3; cf. *μυμίδινα*, Anacr. Fr. 74); Fr. *ἄνιονται* Hdt. ii. 165. In the S. S. we find *ἴφιν* Mk. 1. 34, *ἄφῶς* Rev. 2. 20, Pl. P. *ἄφίονται* Mt. 9. 2, 5.

*Εἰμι, to be.*

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *ε-*,

1.) Before a *vowel*, unites with it; thus, (*ε-ναι, ε-σαι*, § 58) *εἶναι*· (*ε-ω*) *ᾶ*, (*ε-ης*) *ῆς*· (*ε-λην*) *εἴην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*ε-ντις*, *ο-ντις*, § 109) *ὦν*, Imp. (*ε-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

a.) It becomes *ι* in the forms *εἰμί, εἶς, εἷ, εἶναι* (cf. §§ 218. β, 224. E). The form *εἷ*, both here and in ¶ 36, is either shortened from *εἶς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *ε* (compare § 221),

thus, *ἰ-σ-πίς*, *ἰ-σ-θί*, *ἰ-σ-φίς*, *ἰ-σ-ρα*, *ἰ-σ-ραυός*, *ἰ-σ-ρων* (§ 215. N.). After the *σ*, the *ρ* in the 3d Pers. sing. is retained; thus, *ἰ-σ-φί*. Before the *σ*, *ρ* in the 2d Pers. sing. of the Imperative becomes *ι* by precession (cf. § 118); thus, *ἰ-σ-θι*.

γ.) In the Impf. it becomes *η*, and may likewise assume *σ* before *ρ*; thus, *ἦρ*, *ἦς* or rather *ἦ-σ-ς*. The *Old-Att.* form of the 1st Pers. *ἦ* (Ar. Av. 1363), and the 3d Pers. *ἦ*, appear to have been contracted from *ἦα* and *ἦς* (cf. § 179, 201. N., 211. N.). For *ἦσθαι*, see § 182. The middle form *ἦμην* is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. *ἦσθαι*, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of *ἰσται*, the Attics always use the *single form ἰσται*.

b. Some regard the root of this verb as being *ἰσ-*, and adduce in support of this view, the Lat. (*esum*) *esum*, *es*, *est*, (*e*)*sumus*, *estis*, (*e*)*sunt*, and the Sanscrit *asmi*, *asi*, *asti*, &c.

*ἔμμι*, to go.

[¶ 66.]

§ 231. (a) The Pres. of *ἔμμι* has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, *ἔμμι*, (*I am going*) *I will go*. (b) For *ἔμμι*, in the Plup., the common Attic form was *ἔμην*, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. *ἔμεν*, corresponding to this Plup., nowhere appears, and some regard *ἔμην* (omitting the *ι* subec.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For *ἔμμι* and *ἔμην*, see § 205; for *ἔσται*, § 213. N.; for *ἔσται*, *ἔσθαι*, and *ἔσταις*, § 208. 2; for *ἔσθαι*, § 182; for *ἔμμι* in the 3d Pers., § 211. N.; for *ἔμμι*, *ἔσθαι*, &c., § 237. (d) The middle forms *ἔμηναι*, *ἔμηναι* are regarded by some of the best critics as incorrectly written for *ἔμμαι*, *ἔμμαι*, from *ἔμμι* (§ 54).

*Κεῖμαι*, to lie down.

[¶ 60.]

§ 232. (a) This verb appears to be contracted from *κείμεαι*, a deponent inflected like *τιθέμαι* (§ 50); thus, *κείμεαι κείμεαι*, *κείμεαι κείμεαι*, *κείμεαι κείμεαι*. In the Subj. and Opt. the contraction is commonly omitted; thus, *κίωμαι*, &c. 8. 19, *κίωμαι*, iv. 1. 16, like *τιθέμαι* (also accented *τιθέμαι*) and *τιθέμην* · yet *κίωται* (also written *κίωται*), for *κίωται*, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. *κίωμαι* Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root *κί-*: Pres. S. 2 *κίμαι* Hom. Merc. 254, S. 3 *κίμαι* Hdt. vi. 139, Pl. 3 *κίωται* X. 510, *κίωται* Ω. 527, *κίωται* Δ. 659, Hdt. i. 14; Impf. Pl. 3 *κίωται* Ap. Rh. 4. 1295, *κίωται* φ. 418, *κίωται* Hdt. i. 167, *κίωται* N. 763; Fut. *κίωμαι* Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) *κίω*, η. 342, *κίω* τ. 340. (d) Some of the best grammarians regard *κίωμαι* as a Perf. having the sense of the Pres. (§ 233).

#### D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete



tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἵστηκειν, *I stood*, F. Pf. ἵστηξω, *I shall stand*; μίμνησκω, *to remind*, Pf. P. μίμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμμήμην, *I remembered*, F. Pf. μμνήσομαι, *I shall remember*; Plup. ἦν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See §§ 58, 59.

+ § 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly supplied by the *Participle* with the *auxiliary verb εἰμι* (§ 55, § 169. β); thus, Pf. Act Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἶην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἶην.

REMARK. a. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a Pres.; as, ἰστέω, vi. 5, 10, ἰστέω, Pl. Gorg. 468 b, ἰστέων, Y. 101 (§ 48), πιστεύω (§ 205. a), διδω (§ 58), Rep. Ath. 1. 11; εὐλόφω Pl. Pol. 269 c, πιστεύω v. 7. 26, βιβλάω Th. ii. 48, πιστεύω Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called*, *I am named*, Opt. (κεκλη-ί-μην) κεκλήμην, κέκλητο Soph. Ph. 119, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired*, *I possess*, Subj. (κεκτά-ο-μαι) κεκτῶμαι, κεκτῇ, κεκτῆται Symp. 1. 8; Opt. (κεκτα-ί-μην) κεκτῆμην, κεκτῆτο Pl. Leg. 731 c, or (κεκτα-οί-μην) κεκτῆμην, κεκτῆτο, κεκτῆτο Ages. 9. 7.

μίμνημαι (§ 233), Subj. μιμνήμην, Pl. Phil. 31 a, Opt. μιμνήμην Ω. 745, μιμνήτο Ar. Plut. 991, or μιμνήμην, μιμνήτο (or μιμνήτο) i. 7. 5, μιμνήτο Cyr. i. 6. 3.

For κάθημαι, see § 59. Add Subj. βιβλέσθην Andoc. 22. 41, τιμῶσθην Pl. Rep. 564 c; Opt. λιλύτο c. 238 (cf. § 226. 4).

+ § 235. 2. The Perfect, in its proper sense, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the sense of the Pres.; and, even in these, the Imperative active is scarcely found except in the nude form of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβήκετο Luc. de Hist. Scrib. 45, εἰκνέτω Ib. 49.

+ § 236. III. VOWEL CHANGES. The affixes in -α, -ων of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

- 1.)  $\epsilon$  becomes  $o$ , and  $\epsilon\iota$  becomes  $o\iota$ ; as, μένω, *to remain*, 2 Pf. μέμνησθαι· δέχομαι, *to see*, poet., δέδορκα· λείπω, λείποινα (§ 37); πείθω, πείποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κέκλοφα· τρέπω, *to turn*, τέτροφα· στέλλω, *to send*, στέμμεθα· δίδωμι (§ 58). (b) Analogous to the change of  $\epsilon$  into  $o$ , is that of  $\eta$  into  $\omega$  in ῥήγνυμι, *to break*, 2 Pf. ῥήγω. (c) In the following Perfects, there appears to be an insertion of  $\epsilon$  or  $\omega$  (§ 222. β): ἄγω, *to lead*, ἀγέω (§ 191. 2), Dem. 239. 1, ἰσθίω, *to eat*, ἰσθόω, iv. 8. 20 (Ep. Pf. P. ἰσθόμαι, γ. 56), ἰσθω (r. ἰθ-), *to be wont*, preterite, εἴχωκα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφίσταται (§ 229. e); ἄωρετο γ. 272, Theoc. 24. 43, for ἤερετο or ἤερε, Plup. S. 3 of αἰρῶ or αἰρῶ, *to raise*; ἰσώχαστο M. 340, Plup. Pl. 3 of ἰσάω· ἰσώομαι (N. c).

- 2.) Short  $a$ ,  $\iota$ , or  $υ$ , before a single consonant, is lengthened ( $\alpha$ , not preceded by  $\epsilon$  or  $\rho$ , § 29, becoming  $\eta$ ); as, φαίνομαι, πέφηναι (§ 42; r. φᾶν-); θάλλω, *to bloom*, τεθῆκα· ἄγνιμι (r. ἄγ-), *to break*, ἔειγα· κρούω, κέκρουγα (§ 238. β); κέκριμι (r. κρέγ-), *to creak*, pret.; μῦνκόμεαι (r. μῦκ-), *to bellow*, μέμνκω.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάληθα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*,  $a$  is not changed into  $\eta$  in the Att.; thus, 2 Pf. λίλασκα, Ar. Ach. 410 (λίλασσα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the Indicative plural and dual (§ 186). When this omission takes place, (a) the Ind. sing. is commonly supplied by forms from a longer base (cf. § 201. N.); which forms likewise occur in the plural and dual, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of verbs in -μι; (c) the Part. is contracted, if the characteristic is  $a$  or  $o$ . Thus,

Pf. Ind. Sing. ἴσθηκα (§ 48; r. σθα-, base ἴστα-, prolonged to ἴσθηκα-, § 186), ἴσθηται, ἴσθημι, Pl. ἴσθη-μεν Pl. Gorg. 468 b, and rarely ἴσθηκαμεν, ἴσθη-τε, (ἴστα-τε, ἴσθᾶ-αι, § 58) ἴσθῃσι (ἴσθησσι Δ. 434); Subj. (ἴσθᾶ-ω) ἴσθῶ and ἴσθηῖμι· Opt. ἴσθῃν (poet.); Imp. ἴσθᾶ-θι (poet.) Ar. Av. 206; Inf. ἴσθῆναι iv. 7. 9; Part. Ep. ἴσθᾶ-ός, -ότος T. 79 (also ἴσθηός Hes. Th. 519), commonly contr. ἴσθός (§ 22. 8) i. 3. 2, (ἴστα-ό-σθα) ἴσθῶσα, (ἴστα-ό-ς) ἴσθός and sometimes, by syncope, ἴσθός Pl. Parm. 146 a, Ion. ἴσθός (§ 48. 1), ὥτος Hdt. ii. 38; also ἴσθητός Pl. Meno. 93 d. Plup. Sing. ἴσθησιν or ἴσθησιν, -αι, -ι, Pl. ἴσθη-μεν, ἴσθη-τε, ἴσθη-σαν i. 5. 13 (ἴσθησιν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθηκα (base τιθᾶ-, τιθῆκα-), -αι, -ι, Pl. τίθηκαμι Pl. Gorg. 492 e, τίθησσι iv. 2. 17, Du. τίθησασθαι iv. 1. 19; Subj. τιθῆκα, Th. viii. 74; Opt. τιθῆσιν, Cyr. iv. 2. 3;

Imp. *τίθω* X. 365, *τιθέντω* Pl. Leg. 933 a, &c.; Inf. *τιθέναι* Mem. i. 2. 16, *τιθηνίαι* Soph. Aj. 474, and Poet. (*τιθέα-ι-ναι*) *τιθῆναι* Æsch. Ag. 539, Part. *τιθηνῶς* (fem. δ. 734), *τιθέω-ός*, Pind. Nem. 10. 139, commonly contr., with *ε* inserted (cf. §§ 35, 48. 1), *τιθέως*, -ῶσα, -ῶς or -ῶς; vii. 4. 19, v. 351, Ep. *τιθέως* or *τιθηνῶς*, -ῶτος or -ῶτος, a. 289, P. 435. Plup. Sing. *τίθενται*, -αι, -αι, Pl. *τίθενται*, -ται, -σαν H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδωκα* Cyr. i. 4. 12, and *δίδα* Soph. CEd. C. 1469 (¶ 58, base *διδ-*, *δεδωκ-*), *δίδωκας* and *δίδως*, *δίδωκε* and *δίδω* Pl. *δίδωκε* Th. iii. 53, *δίδωκε*, (*δίδωκε*, § 58) *διδίκασι* Pl. Apol. 29 a; Subj. *δίδω* Imp. *δίδω* Ar. Vesp. 373; Inf. *διδίκασι* (§ 208. 3) Rep. Ath. i. 11, and *διδωκίαι* Eur. Sup. 548; Part. *διδώς* Pl. Prot. 320 a (contr. or sync. *διδωίαι* Ap. Rh. 3. 753), and *διδωίαι* Eur. Ion. 624. Plup. Sing. *δίδωκεν* Pl. Charm. 175 a, and *δίδωκεν*, -αι, -αι Pl. *δίδωκεν*, *δίδωκεν*, *δίδωκεν* Pl. Leg. 685 c (*διδωκίαι* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οἶδ-*), *οἶδα* (for *οἶδ-ετα*, § 182; *οἶδα* scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶδα* Eur. Ion. 999), *οἶδα* Pl. (*ιδ-μαι*, § 53) *οἶδα* ii. 4. 6, (*ιδ-ται*, § 52) *οἶδα*, (*ιδ-ται*, the *δ* becoming *ε* in imitation of the other persons) *οἶδα*, and rarely *οἶδα* Pl. Alc. 141 e, *οἶδα*, *οἶδα* Imp. (*ιδ-θι*) *οἶδα* ii. 1. 13. Plup. Sing. *οἶδον*, Pl. *οἶδον*, &c., and poet. (*ιδ-μαι*) *οἶδον* Eur. Hec. 1112, (*ιδ-ται*) *οἶδα*, (*ιδ-σαν*) *οἶδον* Æsch. Prom. 451.

Plup. Sing. *ἤμην* (¶ 56), *ἤμην*, *ἤμην*, Pl. *ἤμην*, -ται, commonly *ἤμην* Pl. Rep. 328 b, *ἤμην* vii. 7. 6, *ἤμην* Cyr. iv. 5. 55, sometimes Ion. *ἤμην* v. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

a. PURE. *ἀρριπῶναι*, to dine; Pf. Pl. 1 *ἀρριπῶναι* Ar. Fr. 428, Inf. *ἀρριπῶναι* Ath. 423 a. In imitation of these comic forms, we find also, from *διπνῶναι*, to sup, *διδίπνῶναι* and *διδιπνῶναι* Ath. 422 e, Ar. Fr. 243.

*βαίνειν*, to go; Pf. *βίβηκα* (r. βα-), 2 Pf. Pl. poet. *βίβωκεν*, *βίβωκεν*, *βίβωκεν* B. 134, *βίβωκεν* Soph. El. 1386; Subj. Pl. 3 *βίβωκεν* Pl. Phædr. 252 e; Inf. *βίβωκεν* Eur. Heracl. 610, Hdt. iii. 146, Part. Ep. *βίβωκεν*, -ῶναι, -ῶναι, E. 199, Ω. 81, Att. contr. *βίβωκεν*, -ῶναι, -ῶναι, Soph. Ant. 67, 996, CEd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. *βίβωκεν*, -αι, -αι B. 720.

*βιβρώσκω*, to eat; 1 Pf. *βίβρωκα* (r. βρω-), 2 Pf. Part. (*βίβρω-ός*) *βίβρωός*, -ῶτος, Soph. Ant. 1022.

*γίγνομαι* (r. γα-, γιν-, γιγν-), to become; 2 Pf. *γίγνομαι*, poet. Pl. 2 *γίγνομαι* (Ep. for *γίγνομαι*) Hom. Batr. 143, 3 *γίγνομαι* Δ. 41; Inf. *γίγνομαι* (Ep. for *γίγνομαι*) E. 248; Part. Ep. *γίγνομαι*, -ῶναι, -ῶναι, Γ. 199, I. 456, Att. contr. *γίγνομαι*, -ῶναι, -ῶναι, Eur. Alc. 532, 677. Plup. Du. 3 *γίγνομαι* x. 138

*μίμνημι* (r. μα-, μιν-, § 236. 1), to be eager, pret., E. 482, *μίμνημι* Æsch. Sept. 686, *μίμνημι* Soph. Tr. 982, Pl. *μίμνημι* I. 641, *μίμνημι* H. 160, *μίμνημι* K. 208, Du. *μίμνημι* Θ. 413; Imp. S. 3 *μίμνημι* Δ. 304; Part. *μίμνημι*, -ῶναι, -ῶναι, Δ. 40, 440, Θ. 118, and *μίμνημι*, -ῶναι, Π. 754, B. 818. Plup. Pl. 3 *μίμνημι* B. 863.

*πίπτω*, to fall; 1 Pf. *πίπτωκα* (r. πτω-, πτω-); 2 Pf. Part. Ep. *πίπτωός*, -ῶτος, Φ. 503, and *πίπτωός*, -ῶτος, -ῶτος, v. 98, Ap. Rh. 2. 832 Att. contr. *πίπτωός*, -ῶτος, Soph. Ant. 697, 1018.

*τίτλημι* (r. τλα-), to bear, pret., Pl. *τίτλημι* v. 311; Imp. *τίτλημι* Δ.

586; Inf. *τιελάμην* (Ep. for *τιελάμαι*) γ. 209; Part. *τιελάς*, -*ούα*, -*όντι*, α. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into ς, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμαι* Hom. Ap. 528; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγωτω*) *ἄνώχθω* A. 189, Pl. *ἄνώγιτι* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

*κράζω*, commonly 2 Pl. *κίραῶγα*, to cry; Imp. *κίραχθι* Ar. Vesp. 198, Pl. *κίραγίτι* Ib. 415, and *κίραχθι* Ar. Ach. 335.

*ιγίζω*, to rouse; 2 Pl. *ιγρήγορα* - Imp. Pl. 2 *ιγρήγορθι* Σ. 299; Inf. *ιγρηγόμεναι* (as if from *ιγρήγομαι*) K. 67.

*πίσχω*, to suffer; 2 Pl. *πίσωθα*, Pl. 2 (*πίσωθετι*, *πίσωσιτι*, § 52, *πίσωσιτι*, § 55) *πίσωθε* Γ. 99, α. 465.

*ἴσσω*, to be like, pret. (base *ἴω*-, *ἴωκ*-, §§ 191. 3, 236. 1), Pl. trag. *ἴωγμαι* Soph. Aj. 1239, Du. Ep. *ἴωπον* δ. 27, Plup. *ἴωπη* A. 104.

*ἵεχομαι*, to come; 2 Pl. *ἰλήλυθα*, Ep. Pl. 1 *ἰλήλυθμαι* (§ 47. N.) γ. 81.

*πίσσω*, to trust (§ 39; base *πισω*-, *πισωιδ*-, *πισωιδ*-, § 236. 1); Imp. trag. *πίσωθε* Aesch. Eum. 599; Plup. Ep. Pl. 1 *πίσωθμαι* B. 341.

✕ § 239. V. FUTURE PERFECT, or THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the fut. act. and mid.; as, (*ἑστήκ*-σω, § 48) *ἑστήξω*, (*γεγράφ*-σομαι, § 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs *beginning with a vowel* (*σφύροσσεσθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, § 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the *sense* of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἰσθήσω* and *τιθήσω*, both formed from Perfects having the sense of the Pres., *ἴσθηκα* and *τίθηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἰσθήσομαι* and *τιθήσομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax, 381, and the Ep. *ἐκαχρήσω*, Hom. Merc. 286, *κικαδήσω*, φ. 153, *πισπιθήσω* X. 223, *κικχαρήσω*, O. 98 (also *κικχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίκαλῶγα*, *κικλάγξομαι* Ar. Vesp. 930, *κίκαῶγα*, *κικαῶξομαι* Ar. Ran. 265, *κικηδα*, *κικαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *σφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their *defective formation*; 2. the *entire want of these tenses* in many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in *-έω*, *-ίω*, and *-ώω* (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in *-μι* (§ 226), and the 2d Pers. Sing. in *-αι* and *-οι* (§ 210 3). In these forms, the first vowel is either (I.) *α*, (II.) *ι* or *η*, or (III.) *ο*. Of these, *ι* or *η* is far the most frequently uncontracted.

§ 242. I. *The first vowel α*. (a.) In the Ion., the *α* is commonly contracted or changed into *ι* (§ 44. 2); and when *α* with an *Ο* vowel is contracted into *ω*, *ι* is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, *ἔρῳντες*, *ἔριοντες*, and *ἔριοντες*, Hdt. i. 82, 99. So *ἰωρῶμεν* i. 120, *ἄριοντες* ii. 131, *χεῖσθαι* vii. 141, *χεῖσθαι* (§ 33. α) i. 47, *χεῖσθαι* 157, *ἰχεῖοντες* 53, *χεῖω* (for *χεῖον*) 155, *ἰμνησιῶντες* (for *ἰμνησιόοντες*, one *ς* dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in *-μι*, *δυναίμεθα* iv. 97, 2 Aor. *πείσμεν* or *πείσμεν* χ. 216, for *πτάμεν*, contr. *πταίμεν* (see also b. below).

NOTE. In the 2 Pers., the termination *-ας* commonly remains; as, *ἰχεῖ-ας* Hdt. i. 117, *ἰρίωνας* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly *ο* with *ω*, and *ᾱ* with *α*, § 48); and sometimes by prolonging a short vowel, particularly *ι* used for *α* to *αι*; as, *ἔρῳν*, contr. *ἔρῳ* Γ. 234, protracted *ἔρῳν* E. 244, *ἔρῳν* Δ. 202, *ἔρῳν* H. 448, *ἔρῳν* E. 872, *ἔρῳν* A. 350, *ἔρῳν* Δ. 9, *ἔρῳν* λ. 156, *ἔρῳν* σ. 107, *ἔρῳν* Δ. 347, *ἄντιόων* A. 31, *ἄσχαλάς* B. 293, *ἄσχαλάς* α. 297, *ἰμῳόντες* 686, *γυλῳόντες* σ. 40, *γυλῳόντες* 111, *ἄλῳ* (Imp. for *ἄλῳν*, *-ω*) ι. 377; *μυῳάσθαι* α. 39, *μυῳαίνω* N. 79 (*μυῳοίον* M. 59), *δρῳσι* α. 324; *δρῳσι* 317, *ἡῳοίσι* H. 157 (*ἡῳοίσι* 133), (*μῳάσι*, *μῳάσι*, *μῳῳ*) *μῳάσι* Ap. Rh. i. 896, *μυῳιστήσι* Γ. 387; *μυῳιστήσι* O. 82, for *μυῳιστή*, *πῳσι* i. 203, for *πῳσι* Att. Fut. *ἰλῳσι* N. 315, η. 319, *ἰλῳσι* ι. 290 (see § 200. 2); *πῳσι* H. 83; 2 Aor. Subj. of Verbs in *-μι*, *σῳήσι* P. 30, *σῳήσι* E. 598, *σῳίσμεν* O. 297 (*σῳίσμεν* A. 348), *σῳήσι* P. 95, *σῳήσι* σ. 183; *βῳί* Z. 113, for *βῳ* (¶ 57), *βῳή* i. 501, *βῳίσι* K. 97 (*βῳίσι* Hdt. vii. 50. 2).

NOTES. 1. *α* is not prefixed, when the flexible ending begins with *τ*; as in *ἔρῳ-τ*, *ἔρῳ-ται*. Yet *ἔρῳ-ται* Hes. Sc. 101, for *ἔρῳ-ται* (*ᾱ* being resolved into *ᾱᾱ*, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *κομῳοίσι* Hdt. iv. 191, *ἡγομῳοίσι* vi. 11. So Dor. *κομῳοίσι* Theoc. 4. 57.

(c.) The Dor. sometimes contracts *α* with an *Ο* sound following into *ᾱ*; and commonly *α* with an *Ε* sound following into *η* (§ 45. 1, 4); as, *πῳᾱν*: Theoc. 15, 148, *διαπῳᾱμι* Ar. Ach. 751; 1 Aor. Sing. 2 *ἰσῳᾱ* Theoc. 4. 28, for *ἰσῳᾱ*, *-ω*, *ἡῳ* Ar. Ach. 913; *τολῳᾱ* Theoc. 5. 35, *λῳ* 64, *ἔρῳ* 110, *σῳῳ* Ar. Ach. 778, *ἔρῳ* 800. The latter contraction appears in some Ion prose-writers (as Hipp.; so *δυμῳῳ* Hdt. iv. 75); and in the Ep. *ἔρῳ* i.

343 (written by some *ἔρμαι*, as if from *ἔρημ'*, and in the Du. forms, *πρῶσται* *ἔρηται* Δ. 136, *εὐλήτην* Ν. 202, *εὐαντήτην* π. 333, *φειτήτην* Μ. 266.

§ 243. II. The first vowel *e* or *η*. (a.) In Ion. prose, contraction is commonly omitted, except as *ε* and *ου* often become *ιν*: *ας*, *ταῖιν* Hdt. i. 38, *φωίεις* 39, *ισαίει* 22, *παιόμενοι* 73, *παιόμενοι* 68, *παιῶσι* 131, *παιῶμα* *ἐξαιόμενοι* ix. 11; Fut. *σημανῶν* Ib. i. 75, *πιδανίει* 35, *ἐρίων* 5; Aor. Subj. *ἀπαιεῖσθαι* Ib. iii. 65, *φανίσει* i. 41, *θίωσι* iv. 71 (see § 226. 1); 2 Pers. *βούλαι*, *τιύξει* Ib. i. 90, *ἐγίνο* 35, *ἴδω* vii. 209.

NOTES. 1. In like manner, *εα*, used for *ας* (§ 242. a), may become *ου*; *ας*, *ιρώσταιν* Hdt. iii. 140, *ιερωνύωντας* 62 (*ιερωνύωντας* v. 13). So in the Dor., *ιερώνταιν* Τ. 200. i. 81, *γιλῶνται* 90, for *γιλῶσται*, &c.

2. If *ε* is followed by another distinct vowel, one *s* is often dropped; *ας*, *φοβίαι*, *φοβίε* Hdt. vii. 52 (*φοβῶ* i. 9), for *φοβίσαι*, *φοβίσε*. So Ep. *ἐκλῖε* Ω. 202, *παλῖε* or *παλίαι* δ. 811. A similar omission of *s* appears in *ἀνακονίε* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-ιῶν*, as if formed by contraction, to *-ίον*; *ας*, *ἰδίον*, *παθίον* Hdt. i. 32, *φωγίον* 1, B. 393 (*φωγίον* 401), *πίον* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 48. 1); *ας*, *συμβάλλόμενοι* (cf. *συμβάλλω*) Hdt. i. 68, *ἐπιχίε* 118, *ἀργόμενοι* iii. 14, *ἰδοντίουσι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *οι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *ἰδῶ*); but otherwise employs or omits it according to the metre (*ε*, when contracted, becoming *ιν*; yet *ισιόθεν* Δ. 308, *ἀνιήστανται* v. 78). Synizesis is frequent when *ε* precedes a long *ο* vowel, and sometimes occurs in *ου*, and even in *αι*. The Ep., also, often protracts *ε* to *ι*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλίαι* α. 305 (yet *φιλίῃ* δ. 692, and *φοροίη* ι. 320), *φιλῶμεν* θ. 42, *εἰκῶν* το Δ. 18, *πυρρῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλῶ* B. 197, *φιλίαι* L. 342, *ἔρρι* P. 86, *ἔρρι* N. 539, *ἔρη* τ. 254, *ἔσαι* A. 563, *ἔσαι* Σ. 95, *ἔσαι* ζ. 33, *γνώσαι* B. 567, *γνώση* 365; *μυθίαι* θ. 180 (*μυθίαι* or *μυθίη* β. 202; § 243. a. 2), *νῆαι* λ. 114, for *μυθίσαι*, *νῆαι* · *ἔπλω* X. 281, *ἔπλω* Υ. 69, *φράζω* E. 440, *φράζω* δ. 395, *πάλλον* Δ. 477, *πάλλον* θ. 550, *καλιόντο* B. 644; *νικίω* Δ. 359, *ἰελλίοντο* A. 5, *ἰερίων* 62, *ἔριω* Δ. 611, *σπίο* K. 285, Aor. Pass. Subj. *δαμῖναι* σ. 54, *δαμῖναι* Γ. 436, *δαμῖναι* X. 246, *δαμῖναι* Π. 72; 2 Aor. Subj. of Verbs in *-μι*, *θίω* Π. 83 (*θίω* Hdt. i. 108), *θίω* π. 541, *θίῃ* 301, *ἀνῃ* B. 34, *θίωμεν* ω. 485, *θίωμεν* A. 143, *θίωμαι* Σ. 409.

(c.) For the Dor. contraction of *ε* and *ου* into *ιν*, and, in the stricter Dor., of *ε* into *η*, see §§ 45. 3, 44. 4; e. g. *ἐλπίγιν* Theoc. 1. 86, *μάχιν* 113, *ὠμέρσιν* 2. 73, *εὔσα* 76; *πείν* Ar. Lys. 1318. So, in Hom., *ἐμαρτήτην* N. 584, *ἀπειλάτην* λ. 313.

REMARKS. α. Some varieties of the Dor. change *ε* into *ο* or *ω*, and *ου* into *ω*; *ας*, *μογίους* Ar. Lys. 1002, *ἐμαίμεθα* 183, *ἰπαιῖν* 198, for *μογόμεναι*, *-οίμεν*, *ἐμαίμεθα*, *ἰπαιῖν*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-ίω*; *ας*, *φιλᾶσθαι* Theoc. 3. 19, *δαῖτα* 5. 118. So Aor. Pass. *ἰνῶσθαι* Id. 4. 53.

§ 244. III. *The first vowel α.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *υ* for *ου*, and the Dor. *ω* and *η* for *ου* and *υ* (§§ 44. 4, 45. 3); as, *δικαίνυσι* Hdt. i. 133, *δικαίνουσι* vi. 15, *εἰκύνονται* i. 4, *εστεινύνονται* viii. 59; *ὑπνύν* Ar. Lys. 143, *μαστιγύν* Epich. 19 (1). The Dor. *α* is likewise used by other dialects in *μῆγιν*, *to be cold*, and in the Ion. *ἰδρίω*, *to sweat*; as, *μῆγιν* Ar. Vesp. 446 (*μῆγυν* Cyr. v. 1. 11), *μῆγῃ* Pl. Gorg. 517 d; *ἰδρύσαι* A. 598.

(b.) The Ep. sometimes protracts the *α* to *ω*, and sometimes employs the combination *ωω* after the analogy of verbs in *-άω*; as, *ἰδρώοντα* Σ. 372, *ἰδρώοντα* A. 119, *ὠνώνοντας* i. 48; *ἀρώων* i. 108, *ἀνῶωντο* N. 675, *ἀνῶων* Δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἄλλωω* A. 405, *δάω* μ. 216, *δάωον* A. 324 (*δάω* 129), *δάωμεν* H. 299 (*δάωμεν* Ψ. 597), *δάωσι* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. i. 12, for *κατίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἐκρίμαζεν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γαλάξας* Theoc. 7. 42, *ἰφθαξεν* 2. 115, from *γαλάω* (§ 219. α), *φθάω* (§ 274). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφιντεριζάμενοι* Aesch. Sup. 39, *ἡλιάξαι* Ar. Lys. 380, *ἐκφλύξαι* (φλύω) Ap. Rh. i. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *α*, which is then contracted with the connecting vowel; as, (*ἄσιω*) *ἄσῳ* Theoc. i. 145, (*ἄσιμα*, § 45. 3) *ἄσιῶμαι* 3. 38, *ποσειῶ* 3. 9, *ἔξῃ* i. 11, *σιμφῶ* 6. 31, *διξιῶσαι* Call. Lav. 116, *γρυλλιζῶσι* Ar. Ach. 746, *τιμασιῶντο* 743, for *ῥσιω*, *ῥσιμα*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *άνω* A. 365, *ἐρύουσι* 454, *χίνω* β. 222. So *ἐκγυγάνονται* (from Pf. base *γυγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἄσπασας* A. 356, *ἄσπασα* Aesch. Prom. 28, *ἰσαυράμεν* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ἔσφρανε* Hipp. i. 80; (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἡλθαν* Mt. 25. 36, *ἀνέλατο* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιντο* A. 54, *ἔμοσσιν* 76, *ἰλάσσιναι* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. 3. In *ἐρίλλαιιν* II 651, β. 334, the λ is doubled to compensate for the loss of the *σ*.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-αι-* connective, the Dor. and Aol. sometimes employ η- (§ 44. 4); as, *ἰδῆησθα* Theoc. 29. 4, for *ἰδίαις*, *εἰρῆν* i. 4, for *εἰρήν*, *ἄγην* Sapph. i. 19. For the Dor. forms in *-ις* and *-ιν*, see § 183. N.

2. The Dor. and Aol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *ἰδδῶμαι* Theoc. 15. 58, for *ἰδδωμαι*, *πισσῶναι* 10. 1 (see 1. above), *ἐκώσῃ* 5. 7, *πικρῶν* 5. 28; Inf. *ἰδδῶμεν*

1. 109, γαῖαν Pind. O. 6. 83, τιδίαν Sapph. 2. 15; Part. μελλέοντες Pind. P. 4. 318, τιφείοντες 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, μελλήγοντες M. 125, λεγέγοντες Hes. Sc. 228; λυίμενον ι. 439, τειφόμενον Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from ἀνωγα, ἀνώγω, *to order*, O. 43, Δ. 287, Hdt. vii. 104, Impf. ἠνώγων I. 578 (ἀνώγων H. 394), F. ἀνώξω π. 404, A. ἠνώξα, Hes. Sc. 479; from ὀλίαν, ὀλίαν, *to destroy*, Σ. 172, A. 10, Soph. Ant. 1286; from γίγναι, γιγνώσκω and γιγνώσκω, *to cry aloud*.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, ἀγίεσθαι A. 142, ἵμιν, ἰγίεσθαι B. 440, φθίμεθα H. 87, φθίται T. 173, ἰδομιν A. 363, ἰδοιτο O. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. ἀνών, *to accomplish*; Impf. ἦνυτο ι. 243, ἄνυτο Theoc. 2. 92, ἄνυμι 7. 10.

ἰένω, Ion. and Poet. ἰέων, *to draw*, Mid. *to draw to one's self; to protect*; Act. Inf. ἰεῖσθαι Hes. Op. 816; Mid. ἰεῖναι Ap. Rh. 1208, ἰεῖσθαι A. 239, ἰεῖναι X. 507, ἰεῖναι Δ. 138, ἰεῖναι II. 542, ἰεῖναι Theoc. 25. 76, ἰεῖναι M. 454, ἰεῖσθαι ι. 484, ἰεῖσθαι ψ. 82; Pass. ἰεῖναι Hes. Th. 301; from the shorter ῥύμαι, ῥήντο Soph. Oed. T. 1352, ῥύναι Σ. 515, ῥύσθαι O. 141; Iter. ῥύσκειν Ω. 730.

σύνω, *to shake*, σύνται Soph. Tr. 645.

στυῖται, *he takes his stand, purposes*, T. 83, στυῖται Aesch. Pers. 49, στυῖται B. 597, λ. 583.

τανύω, *to stretch*; τάνυται P. 393.

β.) Of Impure Verbs. ἔδω, comm. ἰδών, *to eat*; Inf. ἔδμεναι Δ. 345.

λείπω, *to leave*; Impf. ἔλιπτο Ap. Rh. 1. 45.

πρίω, *to lay waste*, Inf. Pass. (πρίεσθαι, § 60) πρίεται II. 708.

φίρω, *to bear*; Imp. φέρεται I. 171.

φυλάσσω, *to watch* (τ. φυλακ-); Imp. προ-φύλαχθαι (cf. § 238. β) Hom. Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form -σθαι, see § 182. II. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, μέμνηται Φ. 442, contr. μέμνη O. 18, Theoc. 21. 41, βίβληται E. 284, ἴσσυτο II. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. πείρω, φάγομαι; thus, (καυχάσθαι) καυχῶμαι Rom. 2. 17, δυνῶμαι Lk. 16. 25, σίσται, φάγομαι Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses -μεν for -μιν (§ 70. 3); as, δίδεκαμεν Theoc. 1. 16, ἰδομεν 2. 25. For the endings -μεσθα and -μειν, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. -ναι, see § 181. a. (b) The Acol. uses -ναι for -ουσι, and -ναι for -ασι (§ 45. 5); as, ἀρόνται



Alc. 7 (1), *στάζειν* Pind. P. 9. 110, *φαίει* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αι* for *-αισι* of the Perf., and *-σαν* for *-σι* of the Impf. as, *τίφθικαν* Lyc. 252, *ἔγνωσαν* St. Jn. 17. 7 (so *ἔργαν* Hom. Batr. 179) *ἰσχάζουσαν* Lyc. 21, *ἤλθεσαν* LXX. Ps. 79. 1, *ἰδολιύσαν* Rom. 3. 13. So, in the Opt., *εἴποιαν* Ps. 35. 25, *παύσαισαν* Deut. 1. 44, for *εἴποιεν*, *παύσαιεν* (d) Rare instances occur in the poets of *-αισι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λαλόγγασιν* λ. 304, *νινύκασιν* Antim

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἔστην* A. 535, Pind. P. 4. 240 (*ἔστηναι* N. 488), *ἦν* M. 33, Pind. I. 1. 34, *οἶον* Id. P. 3. 114, *ἔβλεον* Hom. Cer. 437, *ἔγνω* Pind. P. 4. 214, and *ἔγνω* Ib. 9. 137, *ἔφθον* λ. 481, Pind. P. 1. 62, *ἤγαθον* A. 57, *εἰκόθον* 251, *φάνον* 200, Mosch. 2. 33, *ἰρίλαον* Theoc. 7. 60, *φάνον* Pind. O. 10. 101. So, in imitation of the Ep., *ἐλπίεσθιν* Ar. Pax, 1283, *ἔκρυφθιν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *αἰδύον* Ap. Rh. 4. 1700, *ῥέον* 2. 65.

(f) In the Ion., the endings *-εται* and *-ετα*, for *-ται* and *-τε* (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ε-* (§ 203), *α* and sometimes *ι* become *ι*, and consonants are changed according to § 213. R. Thus, *οικιάται* Hdt. i. 142, for *οικανται*, *ἔαται* Γ. 134, Hdt. ii. 86, *ἔαται* (§ 47. N.) B. 137, *ἔατο* H. 414, *ἔατο* Γ. 149, for *ἔταται*, *ἔτατο*. *αἰ. φουβήατο* Φ. 206; *ἰουαῖατο* Hdt. i. 4, for *ἰούατο*, *ἀκισαῖατο* 152; *δυναῖατο* Id. ii. 142, *ἰδυναῖατο* iv. 114, *ἀναστισαῖατο* ix. 9; for *δύνανται*, &c.; *κάνανται* A. 659, Hdt. i. 14, *κίσανται* Ω. 527, *κίσαντο* Hdt. i. 167, *κίσαντο* φ. 418, *ἀποκισαῖατο* Hdt. ix. 50, for *κύνανται*, &c. (so, with an intervening consonant, *ἰερεῖαται* Ψ. 284, *ἰερεῖατο* n. 95, from *ἱεῖω*); *τιτρίφαται* (r. τριφ-) Id. ii. 93, *διδίχαται* (r. δικ-, Ion. δικ-) 65 (yet *ἀκίσανται* vii. 209, cf. § 69. α), *εὐκρυαῖαται* i. 140, *τεκναῖατο* vii. 67 (so, as if from verbs in *-ζω*, *λαβλάδατο* n. 86, *ἀκηχῖαται* P. 637, *ἡρῶαται* v. 354, *-το* M. 431, *ισταλάδατο* Hdt. vii. 89); *βουλοῖατο* Hdt. i. 3, *σμεῖατο* iv. 139, *γινυαῖατο* ii. 47. The Opt forms in *-ατο* are likewise used by the Att. poets; as, *δεξάιατο* Soph. (Ed. C 44, *πυμψαῖατο* 602, *συσάιατο* 621.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *συσύντω* (com. pare Lat. *fuciunto*), (*διδόντω*, cf. § 177) *διδόντω* Inscr. Corcyr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3 in *-σι*, see § 181. α. For the Dor. Sing. 1 in *-μην*, and Du. 3 in *-σιν*, *-σθην* (for *-σιν*, *-σθην*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of *repeated* or *continued action*, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σκες*, *-σκεσι* (v), *-σκον* in the *subjective inflection*, and to *-σκόμεν*, *-σκεσι* (v), *-σκον*, *-σκεσι* in the *objective*. This form, which is called the *iterative* (*itero*, *to repeat*) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκε* E. 472, *ἔχισκε* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* λ. 627, for *ἔχον*, *-αι*, *-ι*, *-αι*, *ἔχισκον*, *she kept weaving*, β. 104, *ἄλλῃσκον* 105, *πέμψισκε*, *let me send* *ἄλλ.* λ. 100,

ρίσκει Theoc. 25. 138, παύσει Soph. Ant. 963, μαλίσκει II. 140, πιλίσκει X. 433, ἱμεγίσκειτο v. 7, ζωνύσκειτο E. 857; 2 Aor. ἴδισκε I. 217, λάβισκε Hdt. iv. 78, ἰλίδισκον 130, δύσκει Θ. 271, γυτίσκειτο λ. 208, δλίσκειτο 586 1 Aor. (only poet.), σγρίψασκεν Σ. 546, ὤσκει λ. 599, μνησάσκειτο λ. 566

NOTES. (a) That the connecting vowel before -σκ- is *i* rather than *e*, follows from § 203. (b) Before -σκ-, a short vowel remains, and *e* takes the place of *u*; as, σάσκειν Γ. 217, for ἴσκειν (γ. στα-), δύσκειν I. 331, ἀνίσκει Hes. Th. 157, for ἀνίη, φάνισκει Λ. 64, for ἰφάνη (§ 199), ἴσκειν II. 154, for ἴη, κλίσκει Ap. Rh. 4. 1514, for ἰκάλει (καλίσκει ζ. 402, for ἰκάλει), καλίσκειτο O. 338, for ἰκαλίτο, κίσκειτο φ. 41, for ἴκειτο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκεν, sometimes doubling the *a* for the sake of the metre (cf. 242. b); as, ἴασκεν T. 297, for ἴας, ναυσάσκειν B. 539; so Pl. 1 καύσασκεν λ. 512, for ἰκαύσκειν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω). in κρύσκειτο Θ. 272, ἴσταςκεν O. 23, βούσκει Hes. Th. 835, ἀνασσεισκειν Hom. Ap. 403, from κρύστω, ἴστω, βούζω, and ἀνασσειν.

§ 250. *f. Infinitive.* In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μεναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμεν, and the Ep. (which also employs the common form) in -ήμεναι; as, μεθύσθην Alc. 28(29), ἰμενάσθην (for ἀναμνησθήναι) Theoc. 29. 26; διακρίσθην Th. v. 79; ἰμεινυῆμεναι A. 187. (b) In other tenses, the *nude* Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι; as, θίμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θίμεναι Inscr. Cum., B. 285, Pind. O. 14. 15, θίῃναι Δ<sup>6</sup> 26 (cf. 57), φάμεν Pind. O. 1. 55, δόμεν Th. v. 77, Δ. 379, δόμεναι A. 98, 116, α. 317, δόμεναι 316, γυόμεναι α. 411; νίπην (§ 251. 2) Alc. 86(15), ἄντην 11(3); τιθάμεν O. 497, τιθάμεναι Ω. 225, ἴδμεν A. 719, ἴδμεναι N. 273. So ἰσάμεναι Hdt. i. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ιν (originally -ιν, § 176), the prolonged -ίμεν and -ίμεναι; as, (ἀκού-ιν) ἀκούίμεν A. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκούίμεναι λ. 380, ἀξίμεν Ψ. 111, ἀξίμεναι 50, χολωίμεν A. 78, ἰλθίμεναι 151. (d) So, in the Perf., πειληγίμεν II. 728. For the Perf. inf. in -ιν or -ην, see § 246. 2. The common form in -ίται first occurs in Hdt. (e) Verbs in -άω and -ίω have a contract form in -ήμεναι; as, (γοά-ιν) γοήμεναι E. 502, σινιήμεναι v. 137, καλήμεναι K. 125, σινιήμεναι σ. 174, from γοάω, σινιᾶω, καλῶ, σινιῶ. Yet (ἀρίμεναι) ἄριμεναι Φ. 70. In ἀγινίμεναι v. 213, from ἀγινίω, and ἀρέμεναι Hes. Op. 22, from ἀρέω, the connecting vowel is omitted.

*g. Participle.* For the Æol. contraction into *αι* and *ου* in the Part., see § 45. 5; thus, κίρσαι Alc. 27, ρίψαι Pind. P. 1. 86, θρίψαι α. 37, ξιύξαι-σα Sapph. 1. 9, ἱχίσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα; as, ἰκλιπῶα, κλιῶα, θυρεαδῶων (§ 70. V.), for ἰκλιπούσα, κλίουσα, θυρεαζουῶων, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

# E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs *whom characteristic is e or o*; as, τιθείς Pind. P. 8. 14, τιθῶ α. 192, Hdt. 1.

153, *δίδωι* L 164, *δίδω* 519, Hdt. i. 107; *ἰεν* Ib. iv. 108, Imp. *καθίστα* I 202; *πρωδίουσι* (unredupl. for *πρωτὶδίουσι*) A. 291; 2 Aor. Opt. *πρωθίσαι* Hdt. i. 53; Inf. *συνιῖν* Theoc. 565, *διδῶν* (§ 244. a) Theoc. 29. 9.

2. On the other hand, the *Æol.*, *Dor.* and *Ep.* retain the form in *-μι* in some verbs, which in the *Att.* and in *Ion.* prose have only the form in *-ω*; as *πάλλω* Sapph. i. 16, *ἔρχω* 2. 11, *φίλω* 79(23), *αἶνω* Hes. Op. 681, *νίω* *μι* Theoc. 7. 40, for *καλίω*, *ἐράω*, &c.; *ἀνίχθω*, *φίχθω*, *βρίθω* *σι*. i. 111, 112, for *ἀνίχμι*, &c. (unless rather Subj. *ἀνίχθω*, &c.); *φωγῶ* B. 107.

3. The *Ion.* changes *α* characteristic before another *α* to *ι* (cf. 242. a), and sometimes inserts *ι* before *α* (§ 48. 1); as, (*ιστάσθαι*, § 58) *ιστίδω* Hdt. v. 71, *δυσίαται* (§ 248. f), *ιστίαται* Hdt. iv. 166. So, in the nude Perf., *ιστίδω* Hdt. i. 200, *ιστίαται* v. 49.

4. The *Ep.* sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. *εὐθήμεναι* Ψ. 247, *διδέσθαι* Ω. 425, *ζυγνύμεναι* Π. 145, for *εὐθήμεναι*, &c.; Part. *εὐθήμενος* K. 34; Imp. *ἡλῶ*, *διδῶ* γ. 380 (so nude Perf. *ἔσταν* Δ. 243, 246, for *ἔσταν*): 2 Aor. *βῆσαν* M. 469, *βῆσαν* A. 327, for *ἔβαν*, &c.

5. For the Impf. *ἰρίθω* and *ἦ*, the *Ion.* has *ἰρίθω* Hdt. iii. 155, and *ἦ* β. 313, unaugmented *ἦ* Δ. 321, Hdt. ii. 19. So *ἦ* Hdt. i. 187, *ἦ* A. 381, *ἦ* Hdt. iv. 119, *ἦ* ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμῆ, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): *ἰμῆ* Theoc. 20. 32, Sapph. 2. 15, *ἰεῖ* (ε assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 *ἰεῖ* (ε inserted instead of ε) Id. 1. 17, *ἰμῆ* E. 873, Hdt. i. 97; Inf. *ἡμῖν* (for which some give the form *ἡμῖς*, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in *-ω*: *ἰάω* B. 125, *ἰω* A. 119, Hdt. iv. 98, *ἡω* B. 366, *ἰω* I. 140, Hdt. i. 155, *ἰω* I. 284, *ἰω* 142, Hdt. vii. 6, *ἰω* B. 27, Hdt. i. 86, *ἰω* Γ. 159, *ἰω* Pind. P. 4. 471, Theoc. 2. 64, *ἰω* 76, (*ἰω* *ω*, § 58) *ἰω* or *ἰω* Tim. Loc. 96 a, *ἰω* A. 762, *ἰω* Theoc. 2. 3. (c) Various protracted forms: *ἰην* (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, *ἡς* Theoc. 19. 8, *ἡσθα* X. 435, *ἡσ* A. 808, *ἡω* Ψ. 47; Impf. iter. (§ 249. b), *ἡσσω* (1 P.) H. 153, (3 P.) Hdt. i. 196, *ἡσ* Ib., E. 536, *ἡσ* Pers. 656. (d) Middle forms: *ἡσ*, commonly *ἡσσω* α. 302, Sapph. 1. 28, *ἡσσω* v. 106 (for *ἡσσω*, cf. S. 1 *ἡμῖν* - others read *ἡσσω*, Ep. for *ἡσσω* from *ἡμῖν*). (e) Old short and unaugmented forms: *ἡμῖ* Call. Fr. 294, *ἡσ* A. 267, Pind. P. 4. 371, *ἡσσω* Id. O. 9. 79. (f) For *ἡς* Π. 515, Hdt. vii. 9, see § 230. a; for P. 3 *ἡσ* Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. a; for *ἡσ*, *ἡσ* (v), *ἡσ*, *ἡσσω*, § 251. 5; for *ἡσ* T. 202, and *ἡσ*, § 181. β; for *ἡσθα* Theoc. 715, *ἡσθα*, § 182; for *ἡμῖς*, *ἡμῖς* Theoc. 15. 9, *ἡμῖς* 14. 29, § 247. b; for Impf. S. 3 (*ἡσ*) *ἡσ* Theoc. 2. 90, § 250. γ; for Inf. *ἡμῖν* Δ. 299, *ἡμῖν* Γ. 40, *ἡμῖν* Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, *ἡμῖν* A. 117, Sapph. 2. 2, *ἡμῖν* Theoc. 2. 41, *ἡμῖν* (for which some write *ἡμῖς*, cf. a above) Th. v. 79, Tim. Loc. 93 a, *ἡμῖν* or *ἡμῖν* Ar. Ach. 775, § 250. b; for *ἡσσω* Δ. 267, *ἡσσω* Δ. 164, *ἡσσω* Pers. 121 (*ἡσσω* A. 241), § 71; for *ἡσ* A. 563, *ἡσ* Σ. 95, § 243; for *ἡσ* Theoc. 10. 5, *ἡσ* Eur. Iph. A. 782, *ἡσ* B. 393, Theoc. 7. 67, *ἡσ* Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμῆ, to go* (§ 56). (a) The protraction of *ι* to *ω* (§ 284) likewise appears in P. 3 *ἡσ* (or *ἡσ*, or perhaps *ἡσ* from *ἡσ*, &c.)

Hes. Sc. 113, Theog. 116, *ἴδω* only Sophr. 2 (23), *ἴη* (by some ascribed to *εἰμί*, to be) §. 496, ἴλ 139, *ἴσθαι* E. 8, *ἴσται* Δ. 138, *ἴσται* O. 415, *ἴσθαι* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *ι-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, *ἴεν*, cf. 251. 5) *ἴεν* (from which may be formed by contr. the Att. *ἴη*, § 231. d) δ. 427, Hdt. ι. 42, *ἴη* A. 47, Hdt. ι. 65, *ἴη* M. 371, *ἴη* B. 872, *ἴμεν* α. 251, *ἴται* A. 494, *ἴται* K. 197, Hdt. ι. 62, *ἴεν* ψ. 370, *ἴται* A. 347. (c) The Opt. *ἴην* (only T. 209) is formed, as if from the root *ι-* (cf. § 231. d). (d) The Inf. *ἴσαι* Ath. 580 c, is the regular nude form. (e) For *ἴη* see § 230. α; for *ἴσθαι* K. 450, *ἴσθαι* K. 67, § 182; for *ἴη* L. 701, § 181. β; for *ἴται* B. 440, § 246. β; for *ἴμεν* A. 170, Pind. O. 6. 108, *ἴμεναι* T. 32, *ἴμεναι* 365, § 250. δ.

#### F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ώς* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-έως* or *-ῶτος*, according to the metre. If the preceding vowel remains short, the form in *-έως* is commonly required by the metre. Thus, *βιβαζένης* γ. 139, *κικημένος* Δ. 801, *κικηῶντα* α. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, *λελλενῖα* α. 85 (*λεληνός* X. 141), *μεμηνῖαι* Δ. 435 (*μικηνός* K. 362) *ἀρρενῖας* Γ. 331, *τιθῆλναι* L. 208.

## CHAPTER X.

### ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

#### I. THE SECOND AORIST AND SECOND FUTURE.

REMARK. α. The 2d Aor. act. and mid. is simply the Impf. of an old root.

(§ 178. 2); thus *ἔλασαν* and *ἐλασμένοι* (§ 37) are formed from the old root *λασ-* in precisely the same way as *ἔλαυνον* and *ἐλαυνόμενοι* from the new root *λαυν-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which want the 2d Aor. *act.* and *mid.* They affix *-ης* and *-ομαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

† § 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθίβω*, § 268, &c.) from an earlier root.

† III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 - 238

† IV. THE FIRST AORIST AND FUTURE.

† V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form* of the root; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are *DEFECTIVE*, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἔλαμχε*, *rang*, Δ. 420, *διέτε* (r. *δια-*), *appeared*, ζ. 242, 1 A. *ἐλάσσυεν*, *breathed*, X. 467, *λίγχι*, *twanged*, Δ. 125, Pf. Pt. *κικαφνίστα*, *gasping*, E. 698.

3. On the other hand, many verbs are *REDUNDANT*, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a.) *Belong to different periods, dialects, or styles of composition*; thus, *κρίνω*, and later *κρίνομαι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθην*, and later *ἐτάχην* *κρίω* (§ 267. 3), A. P. *ἐκρίθην*, and Ion. *ἐκρίθην* *κρίνω* and post. *ἐκρίθην* (§ 290); *αἰδού* (§ 39), A. *ἰαύω*, and post. *ἰαύω*.

Or, (β.) Differ in their use; thus, 1 Pf. *πίσυνε*, transitive, *I have persuaded*, 2 Pf. *πίσυνε*, intransitive, *I trust* (§ 39); 1 A. *ίστην*, trans. *I placed*, 2 A. *ίστην*, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) Are supplementary to each other. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

## × § 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

### A. EUPHONIC CHANGES.

## × § 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), α becoming ι, and ε and ο becoming ι.

#### a. Change of α to ι.

NOTE. If the α is preceded or followed by a liquid, it is sometimes retained in the Perfect, particularly the Perfect passive.

*διεμαι* (r. *δαμ-*, *διμ-*), and 2 Pf. *διδακα*, to see, poet., Γ. 342, Soph. CEd. T. 389, 2 A. *ιδραπον* (§ 262) Eur. Or. 1456, 1 A. P. *ιδιχθην*, Æsch. Pr. 53, 2 A. P. *ιδράκην*, Pind. N. 7. 4.

*διωμ* (r. *δαμ-*), to slay, F. *διωμ*, A. *ιδιωμ*, Pf. P. *διδαμαι*, 2 A. P. *ιδάκην*, iii. 5. 9. Poet. and Ion. *δαλωμ*, Ar. Nub. 442, *διεωμ*, Hdt. ii. 39.

*δρίσω*, to pluck, poet. *δρίσσω* (§ 272), Mosch. 2. 69, F. *δρίψω*, A. *ιδρίψω*. 2 A. *ιδραπον*, Pind. P. 4. 231.

*πλίωμ*, to wreath, F. *πλιζω*, A. *ιπλιζω*, Pf. P. *πίπλιγμαι*, 1 A. P. *ιπλιχθην*, 2 A. P. *ιπλάκην*, A. M. *ιπλιζάμην*. In Hipp., Pf. *ιμ-πίπλιχα*, δια *πίπλοχα*.

*στρίψω*, to twist, F. *στρίψω*, A. *ιστρίψω*, Pf. P. *ιστραμμαι*, 1. A. P. *ιστρίφθην*, 2 A. P. *ιστράφην*. Pf. *αν-ιστρίφα*, Ath. 101 c. 1 A. P. Ion. and Dor. *ιστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφίσομαι* Theoc. 837; *στρωφίω*, Ar. Pax, 175.

*τρέσω* (Ion. *τρέσω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ιτρέψω*, Pf. *τίτρεφω* (§ 286. a) and *ιτρέφα*, Pf. P. *τίτρεμμαι*, 1 A. P. *ιτρέφθην*, 2 A. P. *ιτρέφω*, 1 A. M. commonly trans. *ιτριψάμεν*, 2 A. M. intrans. *ιτριψόμεν*. 2. *δραπον*, E. 187, F. Pf. *ιτράφωμαι* Hesych.

b. Change of *i* and *e* to *u*.

The change of *i* and *e* to *u* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίκτω* (§ 272. β), *κίρην* (§ 278. δ), *ἐμύλιον* (§ 280).

## X § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσμαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ἀΐδω*, A. 1, *ἀΐσσομαι*, χ. 352 (*ἀΐσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ἀΐσω*, see § 185. i.

*ῥέω* or *ῥέτω* (§ 70. 1), to rush, F. *ῥέω*, A. *ῥέω* · contr. from *ῥέειω*, Θ. 88, &c. A. P. *ῥέσθην*, Γ. 368.

*λύνω*, to wash, F. *λύσω*, A. *λύσω*, Pf. P. *λύσωμαι*, A. P. *λύσθην* · contr. from Ep. *λύω*, δ. 252, F. *λύσω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λύε* α. 361, *λύω* Hom. Ap. 120, Mid. Inf. *λύεσθαι* or *λύεσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *λύομαι* or *λύομαι*) *λύομαι* Ar. Pl. 657, *λύμαι*, *λύται* Cyr. i. 3. 11, *λύσθαι* ζ. 216.

X § 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); as, (r. *έγγε-*, *έγγε-*) *ήγγόμην* (§ 268), *ήλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *έτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

*καλῶ*, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *καλέω*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσμαι*, Ar. Av. 184, A. P. *κίκληθην* (*κακλήσθην*, Hipp.). Poet., *κικλήσκω* Æsch. Sup. 217, *προ-καλιζομαι*, Γ. 19.

*μίλω*, to concern (§ 222. 2); Ep. Pf. P. *μίμυλται*, *-εσθαι*, T. 343, Plup. *μίμυλται* Φ. 516. See §§ 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλι-*, *κλη-*) *κίκληκα*.

X § 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσσω*, *θνήσσω*, *θρώσσω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *εύκλην* (§ 227. β), *έιλην* (§ 301. 2), *έδρακον* (§ 259. α), *έπραθον* (§ 288): (c) in *other tenses*; as, *βέβηκα*, *έβλήθην*, *κέκμηκα* (§ 223).

## f. § 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *τρεφ-*, *τρεφ-* § 259, *τρεφ-*, *τρεφ-*), to nourish (Old *τράφω*, Pind. P. 4. 205), F. *τρέφω*, A. *τρέφω*, Pf. *τρέφω*, Pf. P. *τρέφωμαι*, 1 A. P. *τρέφην*, commonly 2 A. P. *τρέφην*. Ep. 2 Aor. intrans. or pass. *τρέφον* E. 555, Pf. *εν-τρέφω* Hipp.

NOTE. See, also, *ίχω* (§ 300), *δάπτω*, *δρέπτω* (§ 272), *δάω* (§ 219).

ρέιχω (§ 301), εἶρω (§ 270). A few other roots have both aspirated and unaspirated forms; as, *τυχ-* and *τυκ-* (§§ 270. 9, 285, 290), *χαλ-* and *καλ-* (§ 275. ζ), *ψύχω*, to cool, F. *ψύξω*, &c., 2 A. P. *ἰψύγη*, Ar. Nub. 151, and *ἰψύχην*, Æsch. Fr. 95.

Χ 6. In a few cases, a consonant is DROPPED or ADDED for the sake of euphony or the metre; as, *λείδω*, to pour out, Ep. *εἶδω*, Π. 11; *δουπέω*, to sound, A. *ἰδοῦπῆσα*, i. 8. 18, Δ. 504, and *ἰγδοῦπῆσα*, Δ. 45; *λίχω*, to lick, Pf. P. *λελειχμῶς* Hes. Th. 826. So, in reduplicated forms, *πῖμπλημι*, *πῖμπρημι* (§ 284), and in the Att. Redupl., *ἐργήγορα* (§ 268), *ἡμύω*, to bow down, *ἐμνημῖ-πε* X. 491 (for *ἐμνήμῖκε*, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With *χολόομαι*, -ώσομαι, to be angry, we have also the Ep. (*χοόομαι*, § 29. α) *χῶομαι*, *χῶομαι*, Δ. 80 (see Γ. 413, 414).

Κ § 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

*ἀλείω* (Γ. *ἀλειF-*, *ἀλει-*, *ἀλειν-*), to avert, poet. Æsch. Prom. 568, F. *ἀλείσω* Soph. Fr. 825, A. *ἡλεισα*, Æsch. Sept. 87; Mid. *ἄλειμαι* and *ἄλειομαι*, to avoid, Σ. 586, α. 29, A. *ἄλειάμην* and *ἄλειάμην* (§ 201. 2). Deriv., *ἀλείνω*, Δ. 794, *ἀλέσκειν* (§ 273. α).

*ἀνα-πνέω*, Ep. *ἀνα-πνέω* (§ 48. 2; Γ. *σιF-*, *σνι-*, *σνιν-*, *σνυ-*, *σνυν-* § 277), to recover breath, X. 222, A. P. *ἀναπνέστη*, E. 697, nude 2 A. M. *ἀναπνέω* Δ. 359. From the root *σνυ-* are formed the extended *σινύσκειν* and *σινύσσω*, to make wise, Æsch. Pers. 830, E. 249, and the Pf. P. *σινύσκειν*, to be wise, Ω. 377, referred by some to *σνίω*, by others to *σινύσκειν*.

*ρίω* (Γ. *ριF-*, *ρι-*), to flow, F. *ρίσσομαι* (§ 220), A. *ῖρριστα*, and better Att. F. M. (or 2 F. P.) *ρίσσομαι*, 2 A. P. (or 2 A. Act. r. *ρι-*) *ῖρριστη*, Pl. *ῖρριστη*. Ion. Pres. Pt. *ριεύμαι* Hdt. vii. 140. Late F. *ρίσσω*.

*σύωμαι* and *σώωμαι* (Γ. *σιF-*, *σιν-*, *σν-*, *σι-*, whence *σο-* § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. *σινάμην* (§ 201. 2) H. 208, Pf., as Pres., *ἰσσωμαι*, Z. 361, A. P. *ἰσῶσθην* or *ἰσῶσθην*, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. *ἰσῶμην* or *ἰσῶμην*, Eur. Hel. 1162, E. 519. Ep. A. Act. *ἰσσω* E. 208. Lacon. 2 A. P. *ἄπ-ισσώω* H. Gr. i. 1. 23, for *ἄπισσῶν*. Observe the augm. and redupl.

*χίω* (Γ. *χιF-*, *χιν-*), to pour, F. *χίω* (§ 200. 2), A. *ἰχια* (§ 201. 2), rare and doubtful *ἰχῶσα*, Pf. P. *ἰχῶμαι*, A. P. *ἰχῶσθην*. Ep. F. *χίωσα*, *χίω* β. 222, A. *ἰχισσα*, *ἰχισα*, Δ. 269, 2 A. M. *ἰχῶμην*, Δ. 526, Æsch. Cho. 401. Late Pf. *ἰχῶσα*, Anth. Late form, *χίνω*.

NOTE. See, also, *ῖω*, *νίω*, *πλίω* (§ 220), *δαίω*, *καίω*, *πλαίω* (§ 267. 3). An Ep. and Ion. form of *πλίω* is *πλώω*, -ώσω, &c., α. 240, Hdt. vi. 97, 2 A. *ἰπλω*, γ. 15; extended, *πλωζω*, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most *impure* roots and many *pure* roots are PROTRACTED in the Present and Imper-



*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

✕ § 266. 1. By LENGTHENING A SHORT VOWEL as follows.

✕ In *mute verbs*, *ä* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *i* and *ü* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

✕ In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

#### 1. Change of *ä* to *η*.

*σηα* (r. *σηα*-, *σηα*-), to rot, trans., F. *σήψω*, 2 Pf. intrans. (§ 257. β) *σήσηα*, iv. 5. 12, 2 A. P. *ιράσην*.

*τήα*, to melt (Dor. *τήα* Theoc. 2. 28), F. *τήξω*, A. *τήξεα*, 2 Pf. intrans. *τίτηα*, iv. 5. 15, 1 A. P. *ιράχτην*, commonly 2 A. P. *ιράτην*. Pf. P. *ειρήγμαι* Anth.

#### § 267. 2. Change of *ä* to *αι*.

*δαίμα* (r. *δα*-, *δα*-), to divide, chiefly poet. a. 140, F. *διείρωμαι*, A. *διείραμην*, Ec. 7. 24, *διδαίμαι*, A. 125, *διδαίμαι*, a. 23. Kindred, *δαίζω*, -ζω, to read, Æsch. Ag. 207, *δαίριμα*, to divide, Σ. 264, Hdt. i. 216, A. *δαίριαι* (§ 201. 2).

*καθαίρω* (r. *καθα*-), to purify, F. *καθαίρω*, A. *καθάριεα* (sometimes written *καθάριεα*, cf. § 56. a), Pf. P. *καθάριμαι*, A. P. *καθαίρεται*.

*καίω*, to kill, chiefly poet., F. *καίω*, 2 A. *καίω*.

*καίω* (r. *κα*-), to dwell, poet., Soph. Tr. 40, F. *καίωμαι* (§ 71) Ap. Rh. 2. 747, A. *καίωμαι*, built, δ. 174, Pf. P. *καίωμαι*, Herod. Att., A. P. *καίεται* Eur. Med. 166. Ep. deriv. *καίεται*, Δ. 45.

*ὀφαίω*, to weave, F. *ὀφαιώ*, A. *ὀφαια*, Pf. P. *ὀφασμαι* (§ 217. β), A. P. *ὀφάσθην*. From the pure root *ὀφα*-, Ep. *ὀφάσθην* (§ 242. b) η. 105.

*φαίω* (§ 42), to show, F. *φανώ*, &c. The Pf. *εἴφαγας* is late, first occurring in Dinarch., who employs it in composition with *ἀντί*. Kindred poet. verbs, *φαίω*, to shine, μ. 383; from r. *φα*-, Impf. *φαί* ξ. 502, F. *εἴφασθαι* P. 155; from r. *φαι*-, Pt. *φαιδον* A. 735, Soph. El. 824.

*χαίω* (r. *χα*-, *χα*-,), to rejoice, F. *χαίωμαι* (§ 222. 2), Pf. *εἰχάριεα*, Pf. P. *εἰχάριμαι* and *εἰχάριμαι*, 2 A. P. *εἰχάριεν*. Ep., redupl. F. *εἰχάριεα*, *εἰχάριεσμαι* (§ 239. b), 2 A. M. *εἰχάριεμην* (§ 194. 3), 1 A. M. *εἰχάριεμην*, Σ. 270, 2 Pf. Pt. *εἰχάριε* (§ 253. 1), H. 312. Late, 1 Aor. *εἰχάριεα*, 2 F. P. *εἰχάριεσμαι*.

#### 3. Various Changes of *α*.

*δαίω* (r. *δα*F-, *δα*-, *δα*-), to burn, poet. Æsch. Ag. 496, 2 Pf. as Pres. intrans., *δίδηα*, T. 18, 2 A. M. *ιδάμην*, T. 316, Pf. P. *ιδάμην*, Call. Ep. 52.

*καίω* and *καίω* (r. *κα*F-, *κα*-, *κα*- § 259, *κα*-, *κα*-), to burn, F. *καίω* and *καίωμαι*, A. *καίω* and poet. *καίω* (§ 201. 2), Æsch. Ag. 849 (Ep. *καίω* A. 46, *καίω*, p. 176), Pf. *καίωμαι*, Pf. P. *καίωμαι*, A. P. *καίωμαι*. Hdt. ii. 180.

πλάω and πλάω, to weep, F. πλάνομαι or πλυνούμαι (§ 206. 3), and πλάσσω or πλάσω (§ 222), A. πλάσσω, Pf. P. πλάσσομαι, 3 F. πικπλάσσομαι, Ar. Nub. 1436. F. πλάσω, Theoc. 23. 34. Late, A. P. πλάσσομαι, Pf. P. πικπλάσσομαι, Anth.

NOTE. Κάω and αλάω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλάνομαι, δίδαμαι, from κάψω, κλέψομαι, δίδαμμαι, &c., see § 220.

τρώγω (τ. τραγ-, τραγ- § 28. 1), to eat, F. τρώξομαι, 2 A. τρώγομαι, Pf. P. ἐτρώγομαι. Ion. 1 A. τρώξω Hom. Batr. 126.

### § 268. 4. Change of *ε* to *ω*.

ἀγίζω (τ. ἀγίε-, ἀγίε-), to collect, F. ἀγίω, A. ἄγιω, A. P. ἡγίζομαι. Ep., Pf. P. ἡγίζομαι, Δ. 111, 2 A. M. ἡγίζομαι, B. 94, Pt. sync. ἀγέριμοι, H. 134. Ep. forms, ἡγίζομαι, Γ. 231, ἡγίζομαι, K. 127; later Ep. ἀγί-ρομαι Ar. Rh. 3. 895.

αἰέω (τ. αἰε-, αἰε-), to raise, poet. and Ion., F. αἰώ, contr. 'ἄω, Æsch. Pers. 795, A. ἦω, Pf. P. ἥωμαι (for ἥωται, see § 236. d), A. P. ἡέθην. commonly αἰώ (τ. 'ἄε-, sync. from αἰε- § 261, αἰε- § 267), F. 'ἄω, A. ἦε, Sapph. 'ἄω (§ 56. α), Pf. ἦε, Pf. P. ἥωμαι, A. P. ἥέθην, 1 A. M. ἥέμην, 'ἥωμαι, ἥεμην, Eur. Or. 3, 2 A. M. poet. ἥέμην, 'ἥωμαι, ἥέμην Soph. El. 34. Æol. αἰίρω, Sapph. 44(73). Poet. deriv., ἡρίδομαι, Γ. 108, αἰετά-ζω, Ar. Rh. 1. 738, ἡεύομαι Soph. Ant. 903, αἰύομαι (§ 293. 3), ζ. 144.

ιγίζω (τ. ιγίε-, ιγίε- § 261, ιγίε-, to raise, F. ιγίω, 2 Pf., as Pres. 'intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγέγισσα, Pf. P. ιγέγισμαι, A. P. ἡγίζομαι, 2 A. M. ἡγέμην. For ιγέγισται, ιγέγισται, see § 238. β. 2 Pf. Pl. 3 ιγέγισται (as from τ. ιγίε-) K. 419. Hipp. has ἡγέγισται and ιγέγισται. Deriv., Ep. ιγέγισται, v. 6, ιγέγισται v. 33; late γεγέγισται.

ἰλω (τ. ἰλ-, ἰλ- § 259), to roll up, press hard, Ep. E. 203, A. ἰλω (§ 56. β) A. 409, Pf. P. ἰλωμαι, Ω. 662, 2 A. P. ἰλάν, N. 408. Att. forms, ἰλλω or ἰλλω, Ar. Nub. 761, Th. ii. 76, and ἰλλω Soph. Ant. 340. Deriv. ἰλῖω or ἰλῖω, -ῖω, ἰλῖω, -ῖω (Ep., A. P. ἰλῖω, Ψ. 393; Deriv. ἰλῖφω, A. 156, ἰλῖφω, T. 492), ἰλῖω, -ῖω (poet. and Ion. ἰλῖω or ἰλῖω, Æsch. Pr. 1085, Hdt. ii. 38), ἰλῖζω, -ῖζω, Ep. A. 530.

σίω, to smile, poet., F. σῖω, 2 A. ἰσῖω, Ar. Av. 54, 1 A. ἰσῖω, T. 481.

πίω (τ. παε-, παε- § 259), to shear, F. πῖω, A. πῖω, Pf. P. πῖωμαι. F. πῖω, Mosch. 2. 32, A. ἰπῖω, v. 456, ἰπῖω, Æsch. Pers. 952 (§ 56. β), 1 A. P. ἰπῖω, Pind. P. 4. 146, 2 A. P. ἰπῖω, Anth.

μῖωμαι (τ. μαε-,), to obtain, chiefly poet., L. 616, 2 Pf. ἴμωμαι, A. 278, Pf. P. ἴμωμαι (§ 191. 1), it has been fated, Pl. Rep. 566 a, Pt. ἴμωμαι, later Ep. μῖωμαι Ar. Rh. 1. 646, Dor. μῖωμαι Tim. Loc. 95 a.

ῖω, to owe, ought (Ep. ῖω S. 462), F. ῖω, § 222. 2), 1 A. ῖω, 2 A., used only in the expression of a wish, ῖω, Pf. ῖω. Kindred verbs, ῖω, to assist, poet. (for ῖω, see § 245. 5), ῖω, to incur (§ 289), ῖω, to assist.

πίω (τ. παε-,), to pierce, F. πῖω, Pf. P. πῖωμαι. A. ἴπω, A. 465, 2 A. P. ἴπω, Hdt. 4. 94, Ath. 349 c.

σῖω, to sow, F. σῖω, A. ἴσω, Pf. P. ἴσωμαι, 2 A. P. ἴσωμαι.

τίω (τ. ται-,), to stretch, F. τῖω, A. ἴτιω, Pf. τῖω (§ 217. α), Pf. P. ἐντῖω, A. P. ἐντῖω. Kindred Ep. forms, τῖω, B. 390, A. Pt. ἐντῖω

N. 534; *ταῖν* P. 390, F. *ταῖν*, &c.; *Imp.* *τῇ* (contr. from *ταί*, *τ. τα*;  
 Ζ. 219; 2 Aor. *Πτ. τιταγάν* (§ 194. 3; *τ. ταγ*.) A. 591.

*φθείρω*, to destroy, F. *φθιρῶ*, A. *ἰφθιρα*, 1 Pf. *ἰφθαρα*, 2 Pf. *ἰφθρα*, Pf. P. *ἰφθαρμαι*, 2 A. P. *ἰφθάρην*. F. *φθίρω*, N. 625, F. M. *φθαρίμαι* Hdt. vii. 108, *φθιρίμαι* ix. 42, 2 A. M. *ἰφθαρίετο* (§ 248. f) Id. viii. 90.

### § 269. 5. Change of *γ* to *ι*.

*κλίνω*, to bend, F. *κλινῶ*, A. *ἰκλινα* (§ 56), Pf. P. *κίκλινμαι* (§ 217. α)  
 1 A. P. *ἰκλίσθην* and *ἰκλίσθην*, 2 A. P. *ἰκλίσθην*.

*τερίβω*, to rub, to wear, F. *τερίψω*, A. *τεριψα*, Pf. *τίτεριψα*, Pf. P. *τίτεριμμαί*,  
 1 A. P. *τίτεριφθην*, commonly 2 A. P. *τίτερίζην*.

### 6. Change of *γ* into *ι*.

*ἄλειψω* (*τ. ἄλφ*, *ἄλιν*), to anoint, F. *ἄλείψω*, A. *ἄλειψα*, Pf. *ἄλῆλιν*  
 (§ 191. 2) and *ἄλειψα*, Pf. P. *ἄλῆλιμμαί* and *ἄλιμμαί*, 1 A. P. *ἄλείφθην*,  
 2 A. P. *ἄλίσθην*.

*ῥίπτω*, to break, F. *ῥιπῶ*, 1 A. *ῥεῖψα*, Ar. *Vesp.* 649, and *ῥεῖσα*, Hipp.,  
 2 A. *ῥεῖπον*, P. 295, Pf. P. *ῥέριπμαι*, Hipp. *Collat.*, Ep. *ῥίχθω*, *τ. 83*.

*ῥίπτω*, to cast down, F. *ῥίψω*, A. *ῥεῖψα*, A. P. *ῥέριφθην*. 2 A., comm.  
*intrants*, *ῥεῖπον*, E. 47, Plup. P. *ῥέριπτο* Ζ. 15, late Pf. P. *ῥέριπμαι*.

See, also, *λείπω* (§ 37) and *πίπτω* (§ 39).

### 7. Change of *ο* into *ου*.

*ἀκούω* (*τ. ἀκ*, *ἀκου*), to hear, F. *ἀκούσμαι*, A. *ἤκουα*, 2 Pf. *ἠκούσα*,  
 2 Plup. *ἠκούειν* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούω*, Pf. P. *ἠκούσμαι*.  
*Ep.* *ἀκούάζω*, Hom. *Merc.* 423.

### § 270. 8. Change of *υ* into *ου*.

*ἀλγύνω*, to afflict, F. *ἀλγυνῶ*, A. *ἄλγυνα*, A. P. *ἄλγύνθην*.

*ᾄδωμαι* and *ᾄδεμαι*, to lament, F. *ᾄδεύμαι*, A. *ᾄδεύμαι*.

*πλύνω*, to wash, F. *πλυνῶ*, A. *ἴπλυνα*, Pf. P. *πίπλυνμαι* (§ 217. α), A. P. *ἰπλύνθην*.

*εὐφω* (*τ. εὐφ*, *εὐφ* § 263), to fumigate, to burn, F. *εὐφω*, Pf. P. *εὐφωμαι*,  
 2 A. P. *εὐφθην*.

### 9. Change of *υ* into *ου*.

*κρύβω* (*τ. κρυ*, *κρυ*), to hide, poet. *Æsch.* Pr. 571, F. *κρύσω*, 1 A. *ἴκρυσα*,  
 α. 263, 2 A. *ἴκρυον*, γ. 16 (*κρύβον*, § 194. 3), 2 Pf. *κρύβουα*, Soph. *El.* 1120.  
*Ep.* *κρυβάω*, Γ. 453.

*τιεύω*, to prepare, poet., F. *τεῖζω*, A. *ἴτευα*, Pf. P. *τίτενυμαι*, A. P. *ἰτέυθην*.  
 Pf. *Πτ.* intrans. *τιτενυῖαι* μ. 423, Pf. P. *τιτενυχται* (§ 248. f) β. 63, Plup.  
*ἴτενυχται* A. 808, Pf. P. *ἴνφ. τιτενυχῆσθαι* χ. 104, F. Pf. *τιτενυχμαι*, M.  
 345, A. P. *ἰτέυθην*, Hipp. Kindred verbs, *συγχάω* (§ 290), *τιτύσκειν*  
 (§ 285).

*φεύγω*, and sometimes *φυγάω* (§ 290), to flee, F. *φεύξομαι* and *φειξομαι*.  
 (§ 210. 3), 1 A. *ἴφειξα*, commonly 2 A. *ἴφουγον*, 2 Pf. *τίφουγα*. *Ep.* Pf. *Πτ.*  
*τεφυγῆσθαι* (cf. 274. δ) Φ. 6, *τεφυγμῖνος* α. 18.

10. Change of *ι*, in the diphthong *υ*, to *η*.

*πλίσω* and *πλῆω*, to *shut*, F. *πλίσω* and *πλῆω*, A. *ἱκλίσω* and *ἱκλῆω*, Pf. P. *ἱκλίσωμαι*, *ἱκλίσωμαι*, and *ἱκλῆωμαι*, F. Pf. *ἱκκλίσωμαι*, Ar. *Lyg.* 1072, A. P. *ἱκλίσθη*. Ion. *πλῆω*, *-ίσω*, Hdt. iii. 117; Dor. F. *πλεῖω* or *πλεῖω* Theoc. 6. 32, A. *ἱκλεῖω*, &c., as from *πλεῖω* or *πλεῖω* (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

§ 272. 1. ADDITION OF *τ* (see § 52).

## a. To Labial Roots.

*ἄπτω* (r. *ἄφ-*, *ἄπτ-*), to *fasten to*, to *set on fire*, F. *ἄψω*, A. *ἄψω*, Pf. P. *ἤμμαι*, A. P. *ἤφθη* (*ἄφθη*, Hdt. i. 19, *ἰάφθη*, v. 543). Kindred, *ἄφῶω*, to *huddle*, Ion. *ἄφῶω*, A. *ἤφῶω*, Hdt. iii. 69, *ἄφαίςσω* (§ 296).

*βάπτω* (r. *βαφ-*, *βαπτ-*), to *dip*, F. *βάψω*, A. *ἱβαψω*, Pf. P. *βίβαρμαι*, 1 A. P. *ἱβάφθη*, commonly 2 A. P. *ἱβάφθη*.

*βλάπτω* (r. *βλαδ-*), to *hurt*, F. *βλάψω*, A. *ἱβλαψω*, Pf. *βίβλαφα*, Pf. P. *βίβλαμμαι*, 1 A. P. *ἱβλάφθη*, 2 A. P. *ἱβλάφθη*. F. Pf. *βιβλάφωμαι*, Hipp. Ep. *βλάβωμαι*, T. 82.

*δέρνυω* (r. *δερν-*), to *tear the flesh*, poet. Eur. *EL.* 150, F. *δέρψω*, 1 A. *ἱδρψω*, Π. 324, 2 A. *Opt. ἀποδέρψω* Y. 187, A. P. *ἱδρύφθη*, i. 435.

*θάπτω* (r. *θαφ-*), to *bury*, F. *θάψω*, A. *ἱθαψω*, Pf. P. *τίθαμμαι*, 3 F. *τιθάμμαι*, Soph. *Aj.* 577, 2 A. P. *ιτάφθη* (§ 263). 1 A. P. *ιτάφθη*, Hdt. ii. 81. From the r. *θαφ-* in another sense, come the Ep. and Ion. 2 Pf., as *Pres. τίθηται*, to *be amazed*, Δ. 243, Hdt. ii. 156, 2 A. *ἱταφθη*, I. 193; and the late 1 Pf. trans. *τίθαφα*, Ath. 258 c.

*θρύπτω* (r. *θρυφ-*), to *break in pieces*, F. *θρύψω*, Pf. P. *τίθρυμμαι*, A. *ἱθρυψω*, Hipp., 1 A. P. *ἱθρύφθη*, Anth., 2 A. P. *ιθρύφθη* (§ 263), Γ. 363.

*κάμπτω* (r. *καμπ-*), to *bend*, F. *κάμψω*, A. *ἱκαμψω*, Pf. P. *κίκαμμαι* (§ 217. γ), A. P. *ἱκάμφθη*. Kindred, *γνάμπτω*.

*κλέπτω* (r. *κλαπ-*, *κλιπ-* § 259), to *steal*, F. *κλίψω*, A. *ἱκλεψω*, Pf. *κίκλομαι* (§ 236. α), Pf. P. *κίκλιμμαι*, 1 A. P. *ἱκλίφθη*, commonly 2 A. P. *ἱκλάσθη*. Late 2 A. *ἱκλαστον*.

*κόπτω* (r. *κοπ-*), to *cut*, to *strike*, F. *κόψω*, A. *ἱκοψω*, Pf. *κίκοφα*, Pf. P. *κίκομαι*, 3 F. *κικόφωμαι*, Ar. *Ran.* 1223, 2 A. P. *κίκοψη*. 2 Pf. *κίκοσώ* N. 60.

*κρύπτω* (r. *κρυδ-*), to *hide*, F. *κρύψω*, A. *ἱκρυψω*, Pf. P. *κίκρυμμαι*, 1 A. P. *ἱκρύφθη*, sometimes 2 A. P. *ἱκρύφθη*. In Hipp., Pf. *κίκρυφα*, F. Pf. *κικρύψωμαι*. For *κρύπταται*, see § 249. d.

*ῥάπτω* (r. *ραφ-*), to *stitch*, F. *ράψω*, A. *ἱρραψω*, Pf. P. *ῥήραμμαι*, 2 A. P. *ῥήραθη*.

*μάπτω* (r. *μαρπ-*), to *seize*, poet., F. *μάρψω*, O. 137, 1 A. *ἱμαρψω*, Δ. 24

197, Ep. 2 A. *μίμασται*, shortened *μίμαται* (§§ 194. 3, 255. 2, 263. 6), and *ίμαται*, Hes. Sc. 231, 2 Pf. *μίμασται*, Id. Op. 202.

*τίστω* (r. *τιτ-, τιστ-*), F. *τιστήσω* (§ 222. 1), 2 A. *τίσσω*, Pf. P. *τίσσει* *ασημαι* and *τίσσημαι*, 2 A. P. *τίσσην*. Ion. 1 A. *τίσψα*, Δ. 531, *τίσψαμαι* Hdt. ii. 40. For *τίσσωσιν*, see § 194. 3.

### β. To Other Roots.

*ἀύω*, *ἀύτω* (r. *ἀνυ-, ἀνυτ-*), to accomplish, F. *ἀύσω*, A. *ἠύσα*, Pf. *ἠύκα* Pf. P. *ἠύκαμαι*. A. P. *ἠύσων*, Hes. Sc. 311. The simpler form *ἄνω* likewise occurs in the Pres. and Impf. For *ἠύσα*, &c., see § 246. α

*τίσσω* (r. *τιτ-, τιστ-* § 259), to beget, to bring forth, F. *τίξω*, commonly *εἰξομαι*, 1 A. *τίξω*, commonly 2 A. *τίσσω*, 2 Pf. *τίσσω*, A. P. *τίσσωμαι*. Late Pf. P. *τίσσωμαι*. For *τίξομαι*, see § 200. γ.

## § 273. 2. ADDITION OF *σ*.

† This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form *σσ* (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently υσ (ττ).

NOTES. (1.) Palatals in *-ζω* are mostly onomatopoes. (2.) Linguals in *-ζω* are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, *σ* unites with γγ to form ζ, and even with a labial to form ζ or σσ.

### α. Prefixed.

*ἀλύσω* (r. *άλυκ-, ἄλυκ-*), to avoid, poet., F. *ἄλύξω*, A. *ἡλύξα*. Extended Ep. forms, *ἀλυσκάζω* Z. 443, *ἀλυσκάει* χ. 330.

*ἴσσω* (r. *ἴκ-, ἴκν-* § 260, *ἴσκ-*), to liken, Ep. Γ. 197 (also *ἴσσω* Δ. 279), Pf. P., as Pres., *ἴσσωμαι*, to be like, Eur. Alc. 1063, Plup. P. *ἴσσωμαι* Δ. 796. The common trans. form is *ἰσάξω*, *-άσω*, &c., and the common intrans. the pret. *ἴσκα* (§ 238. β), for which are also used the simpler *ἴσκα* (having in the 3d Pers. pl. the irregular form *ἴξαι* Ar. Av. 96; cf. *ἴσσει*, § 237. *ἴδω*), and Ion. *ἴσκα*, Hdt. i. 155; Plup., as Impf., *ἴσκειν* (§ 189. 5), F. *ἴξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *ἴσκει* Σ. 520.

*ἰσίσσω* and *ἰνίσσω* (r. *ἰσι-, ἰσιτ-* § 259, *ἰσιτ-*), to speak, tell, poet. A. 643, B. 761, Soph. CEd. T. 350, F. *ἰσίψω*, H. 447, and *ἰνίσσω* (§ 222) ε. 98 2 A. *ἰνίσσω*, Eur. Sup. 435. Kindred, *ἰσίσσω* and *ἰνίσσω* (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. *ἰνίσσω* and *ἰνίσσω* (§ 194. 3). Related to *ἴσσω* (§ 301. 7).

*λάσσω* (r. *λακ-*), to sound, to utter, poet., F. *λαπήσσωμαι* (§ 222), A. *ἰλάκησα*, commonly 2 A. *ἰλάκω*, 2 Pf. *ἰλάκα* (§ 236. E.). 2 A. M. *ἰλάκω* (§ 194. 3). For *ἰλάκω*, see § 253. 2. Deriv. forms, Ep. *λακίω*, l. 379, Dor. *λακίω*, Theoc. 2. 24, Att. *λαπάζω*, Aesch. Sup. 872.

### β. Affixed.

*ἀλίξω* (r. *ἀλικ-, ἀλιξ-*), to ward off, poet. in the Act., F. *ἀλίξω*, Z. 109, 1 A. *ἀλίξω*, γ. 346, and *ἡλίξα*, Aesch. Sup. 1052, 2 A. *ἡλάκω* (§§ 194. 3,

261), *ἄλαστον* (§ 299) *Æsch. Fr.* 417; *Mid. to repel*, *ἄλαξέσθαι*, *vii.* 7. 3 *ἄλαξέμεν*, *i.* 3. 6.

*ἄλαξαι*, to bite, *Ion. and Poet.*, *ἄλαξέσθαι*, *Hipp.*, *ἄλαξέμεν*, *Anth.* *Pf. P. ἄλαγμαί.* *Act. ἄλάξω*, to smart from a bite, *Symp.* 4. 27.

### § 274. γ. Uniting with a Palatal to form *σσ* (στ).

*ἀλλάσσω* or *ἀλλάττω* (γ. *ἀλλαγ-*), to change, *ἄλλαξω*, *ἄλλαξαι*, *Pf. ἔλλαξα*, *Pf. P. ἔλλαγμαί*, 1 *A. P. ἔλλάχθην*, 2 *A. P. ἔλλάγην*.

*πλήσσω* (γ. *πληγ-*), to strike, in composition with *ισ* or *πατέ*, to strike with *ιστορ*, *ἄπληξω*, *ἄπληξαι*, 2 *Pf. τίπληξα*, *Pf. P. τίπληγμαί*, 3 *F. πειπλήξομαι*, *Ar. Eq.* 272, 1 *A. P. ἰπλήχθην*, commonly 2 *A. P. ἰπλήγην*, but *ἱππλήγην*, *κατισπλήγην* (*-ήγην*, *Γ.* 31, *Σ.* 225). For *τίπληξοι*, &c., see § 194. 3. The form *πλήγνυμαι* (§ 293) occurs *Th. iv.* 125. In the simple sense to strike, the *Att.* writers associate the *Act.* of *πατάσσω* with the *Pass.* of *πλήσσω* (§ 301).

*πτάσσω* (γ. *πτασ-*, *πτην-* § 266), to crouch from fear, *ἄπτηξω*, 1 *A. ἰπτηξαι*, *poet.* 2 *A. ἰπτασθαι*, *Æsch. Eum.* 252, *Pf. ἰπτηξα*. *Ep.*, from γ. *πτα-*, 2 *A. D.* 3 *πτάτην* *H.* 136, *Pf. P. πιστασθῆς* (§ 253. 1), *B.* 312 (cf. § 238. a). Kindred, *πτάσσω*, *Δ.* 371, *πτασάξω*, *Δ.* 372.

*ταράσσω* (γ. *ταραχ-*), to disturb, *ἄταράξω*, *ἄταράξαι*, *Pf. P. τίταραγμαί*, *A. P. ἰταράχθην*. From *ταράσσω* is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), *θράσσω* (*ταρασσε*, *τραασσε*, *θράσσε*), *ἄθράξω*, *ἄθράξαι*, *A. P. ἰθράχθην*. *Ep. Pf.*, as *Pr. intrans.*, *τίθραχα* (§ 62), *H.* 346.

*τάσσω* (γ. *ταγ-*), to arrange, *ἄτάξω*, *ἄταξαι*, *Pf. τίταχα*, *Pf. P. τίταγμαί*, *F. Pf. τίτάξομαι*, *Th. v.* 71, 1 *A. P. ἰτάχθην*, rare 2 *A. P. ἰτάγην*.

*θρίσσω* (γ. *φρι-*), to shudder, *ἄφρίξω*, *ἄφρίξαι*, 2 *Pf. τίφρικα*. For *πιφρίκοντας*, see § 246. 2.

### δ. Uniting with a Palatal to form ζ.

*κράζω* and 2 *Pf. κίκραγα* (§ 238. β), to cry, *ἄκράξω*, *ἄκράξαι*, *Pf. P. κικράξομαι* (§ 239. α), 2 *A. ἰκράγοι*. Kindred, *κλάζω* (§ 277. α), *κράζω*, *-ωξω*, *κλώζω*.

*οἰμώζω* (γ. *οἰμωγ-*), to bewail, *ἄοἰμώξω*, *ἄοἰμώξαι*, *Pf. P. οἰμώγμαί* (189. 4). *A. P. P. οἰμωχθῆς* *Theog.* 1204, late *F. οἰμώξω*, *Anth.*

*ἐλελύζω* (γ. *ἐλελογ-*), to shout, to shriek, *ἄελελύξω*, *ἄελελύξαι*.

*στεινάξω*, and *poet. στενάχω*, to groan, *ἄστεινάξω*, *ἄστεινάξαι*. *Poet. forms*, *στεναχίω*, *Soph. El.* 133, *στεναχίζω* or *στεναχίζω*, *B.* 731, *ἄστεινάχοντα*, *Σ.* 124.

*εφάξω* and *εφάττω* (γ. *εφαγ-*), to slay, *ἄεφάξω*, *ἄεφαξαι*, 1 *A. P. ἰεφάχθην*, commonly 2 *A. P. ἰεφάγην*. *Pf. P. ἰεφαγμαί*, *κ.* 532. The shorter root φα- appears in the *Ep. Pf. P. τίφξμαι*, *E.* 531, *F. Pf. τιφίσσομαι*, *N.* 829. Hence (γ. φα-, φει- §§ 259, 277), the *poet.* 2 *A. ἱπιφρον* (§ § 194. 3, 261).

### ε. Uniting with γγ to form ζ.

*πλάζω* (γ. *πλαγγ-*), to cause to wander, *poet.* (= *πλανάω*), *B.* 132, *A. ἱπλάξω*, *κ.* 307; *Mid. πλάζομαι*, to wander, *Soph. Aj.* 886, *F. πλάξομαι*, *κ.* 312, *A. P. ἱπλάγχθην* *Eur. Hipp.* 240.

*σαλπίζω* (γ. *σαλπιγγ-*), to sound a trumpet, *ἄσαλπίζω*, *ἄσαλπίζοι*. Late *F. σαλπύω*, &c.

See, also, *κλάζω* (§ 277. α).

## § 275. ζ. Uniting with a Lingual to form ζ.

*καθίζω* (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), to seat, to place, F. *καθίσαι*, *καθίσαι* (§ 200. β), A. *καθίσαι* and *καθίσαι* (§ 192. 3), Ar. Ran. 911. Mid. *καθίζομαι*, and rarely *καθίζομαι*, Pl. Ax. 371 c, to sit, F. *καθίζομαι* (§ 222), Pl. Phædr. 229 a, and *καθιδύμαι* (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. *καθιδύμαι*, Dem. 897. 3, and *καθιδύμαι* (§ 189. 3), Eur. Hipp. 312 A. intrans. *καθίζομαι*, i. 5. 9. Late, A. P. *καθίσθην*, Anth., F. M. *καθιδύομαι*, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic *ίζω*, to seat, sit, B. 53, Æsch. Eum. 18 (extended *ίζάνω*, Th. ii. 76), A. *ίσαι*, B. 549, Pt. *ίσαι*, n. 361 (Ion. *ισ-ίσαι* Hdt. iii. 126); Mid. *ίζομαι*, Γ. 162, and rarely *ίζομαι*, Soph. Oed. T. 32, F. *ισ-ισαί* L. 455, later *ίσομαι* Ap. Rh. 2. 807, 1 A. *ισάμαι*, Theog. 12, *ισάμαι*, Pind. P. 4. 363, *ισάμαι*, ζ. 295, 2 A. *ίζομαι*, Æsch. Eum. 3; Pf. P. *ήμαι*, to sit (γ 59), A. 134, Eur. Alc. 604, of which the comp. *κάθηναι* is also common in Att. prose. Deriv. *ιδρύω*, *ύσω*, &c., A. P. *ιδρύθην* and *ιδρύθην* (§ 278. γ).

*ονομάζω* (r. *ονοματ-*), to name, F. *ονομάσαι*, A. *ονομάσαι*, Pf. *ονομάσαι*, Pf. P. *ονομάσαι*, A. P. *ονομάσθην*. Ion. *ονομάζω* (§ 44. 4), Hdt. iv. 6, Æol. *ονομάζω* (§ 44. 5), Pind. P. 2. 82, chiefly Ep. *ονομαίω*, B. 488.

*φράζω* (r. *φραδ-*), to tell, F. *φράσαι*, A. *φρασαι*, Pf. *πίφρασαι*, Pf. P. *πίφρασαι*, A. P. *φράσθην*. Pf. P. Pt. *προ-πιφραδύμιος*, Hes. Op. 653. For *πίφραδον*, &c., see § 194. 3. Extended, 1 A. *φράδασσι* Pind. Nem. 3. 46.

*χάζω* (r. *χαδ-*, *καδ-* § 263. N.), to drive back, retire (*ανα-χάζω* iv. 1. 16), more frequently, but chiefly Ep., Mid. *χάζομαι*, to retire, F. *χάσομαι*, 1 A. *ιχασσάμαι*, Δ. 535. Ep. 2 A. Pt. *κικαδών*, 2 A. M. *κικαδοντο* (§ 194. 3), F. *κικαδών* (§ 239. 6).

## η. Uniting with a Lingual to form η (ττ).

*ἀνήσω*, to be unused, Ep. K. 493, A. *ἀήσαι*, Ap. Rh. 1. 1171.

*ἀρμίζω*, and Att. *ἀρμίζω* (r. *ἀρμιδ-*), F. *ἀρμίω*, *ἀρμιομαι*, Dor. A. P. *ἀρμιχθην*, Diog. Laert. viii. 85.

*βλίσσω* or *βλίστω* (r. *μλιτ-*, *μλιτ-* § 261, *βλιτ-* § 64. N.), to take honey from the hive, F. *βλίσω*, A. *ίβλισα*.

*κορύσσω* (r. *κορυθ-*), to arm, poet., Pf. P. Pt. *κικορυθμίος* (§ 53), Γ. 18 Eur. Andr. 799. A. M. Pt. *κορυσάμιος* (§ 71) T. 397, Dor. A. *ικίρυξα* (§ 245. 1), Theoc. 3. 5.

*πάσσω*, to sprinkle, F. *πάσαι*, A. *ίπασα*, A. P. *ιπάσθην*.

*πλάσσω*, to fashion, F. *πλάσαι*, A. *ίπλασαι*, Pf. P. *πίπλασαι*, A. P. *ιπλάσθην*.

## θ. Uniting with a Labial to form θ or σσ.

*νίζω* (r. *νιφ-*), to wash, F. *νίψω*, A. *ίνιψα*, Pf. P. *νίπμι*, A. P. *νίφθην*. Hipp. Late *νίπτω*, Plut., but *ἀπο-νίπτισθαι* c. 178.

*πίσσω* or *πίττω* (r. *πιτ-*), to cook, F. *πίψω*, A. *ίπιψα*, Pf. P. *πίπιμι*, A. P. *ιπίφθην*. Late *πίπτω*.

See, also, *νίσσω* (§ 273. α), *λάζομαι* (§ 290).

§ 276. REMARK. As verbs in *-ζω* and *-σσω* are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in *-ζω*, it is not strange that in some verbs there should be an intermingling of forms. Thus,

*ἀεράζω*, to snatch, F. *ἀεράσω*, A. *ἡερασα*, Pf. *ἡερασα*, Pf. P. *ἡερασμαι*, A. P. *ἡεράσθην*. Non-Att. F. *ἀεράζω*, X. 310, A. P. *ἡεράχθην*, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. *ἀερα-*, § 227) *ἀεράμινος*, Anth.

*ἰναρίζω*, to sting, stir up, poet., F. *ἰναρίζω*, A. 191, A. *ἰνάριζα* P. 187, and *ἰνάρισα*, Anacr., Pf. P. *ἰνάρισμαι*, Soph. Aj. 26, *ἰναρίσθην*, Æsch. Cho. 347. Primitive, *ἰναίρω* Θ. 296, 2 A. *ἰναρον*, Soph. Ant. 871, 1 A. M. *ἰναρέμην*, E. 43.

*ἔδω* (or *ἰδω*) and *μίջω* (r. *ἔργ-*, *ἰνγ-* § 262, *ἔδ-*), to do, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. *ἔζω* i. 360, and *μίջω*, Eur. Alc. 262, A. *ἔζα* Æsch. Sept. 924, and *ἰμίζα* or *ἰεζα*, I. 536, Soph. Œd. C. 539 (observe the augment), 2 Pf. *ἔργα*, B. 272, 2 Plup. *ἔργων* (§ 189. 5), δ. 693, *ἔργα*, Hdt. i. 127, A. P. Pt. *μίχθεις*, I. 250.

*μερμερίζω*, to ponder, poet., F. *μερμερίζω* π. 261, A. *μερμερίζα*, A. 189, and *μερμερίσα*, Ar. Vesp. 5.

*παίζω*, to play, F. *παίζομαι*, *παίζομαι* (§ 200. 3), A. *ἴπαισα*, Pf. *πίπαισα*, Pf. P. *πίπαισμαι*. Later, *παίζω*, *ἴπαιζα*, *πίπαιχα*, *πίπαιγομαι*, *ἴπαιχθην*.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, *ἰλυνίχθης* (for *-ισθης*) Theoc. i. 98, *τίδλωμαι* (3λάν) Id. 22. 45, *ἀρμάχθην* (§ 275. η).

### § 277. 3. ADDITION OF ν.

✕ In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

*ἄλλομαι* (r. *ἄλ-*, *ἄλ-*, *ἄλλ-*), to leap, F. *ἄλομαι*, A. *ἡλάμην*, Subj. *ἄλωμαι* (§ 56. α), &c., 2 A. *ἡλόμην*, Subj. *ἄλωμαι*, &c. Ep. nude 2 A. S. 2 *ἄλσο* π. 754, 3 *ἄλσο* 755, Pt. *ἄλμινος* X. 421 (§§ 13. 4, 185. δ).

*βάλλω* (r. *βαλ-*, *βλα-* § 262, *βλι-* §§ 28, 288), F. *βαλῶ*, &c., see § 223. Ep., F. *βλήσομαι*, T. 335, 2 A. *ἔβλην* (§ 227. β), φ. 15, *ἔβλήμην*, H. 39, commonly pass. A. 675, Opt. S. 2 *βλῆο* or (r. *βλι-* § 259, cf. *χερίν*, *παιμν*, § 284) *βλιῶ* N. 288, Inf. *βλῆσθαι* Δ. 115, &c.; Pf. P. *βιβόλημαι*, I. 9.

*κλάζω* (r. *κλαγ-*, *κλαγγ-*, *κλαζ-* § 274. ε), to clang, to scream, F. *κλάγξω*, 1 A. *ἔκλαγξα*, 2 A. *ἔκλαγον*, Pf., as Pres., *κίεκλαγγα* or *κίεκλαγχα*, Ar. Vesp. 929 (*κίεκλαγγα*, B. 222, see § 246. 2), F. Pf. *κίεκλάγχομαι* (§ 239. c). Extended forms, *κλαγγίω*, Theoc. Ep. 6. 5, *κλαγγαίω*, Æsch. Eum. 131, *κίεκλαγγίω* Soph. Fr. 782.

*εφάλλω* (r. *εφαλ-*), to deceive, F. *εφαλῶ*, A. *ἔφηνλα*, Pf. P. *ἔφηνλαμαι*, 2 A. P. *ἔφάλην*.

*σειάλλω* (r. *σεαλ-*, *σειλ-* § 259), to send, F. *σειλῶ*, A. *ἔσειλα*, Pf. *ἔσειλα*, Pf. P. *ἔσειλμαι*, 2 A. P. *ἔσάλην*, rarely 1 A. P. *ἔσάλην*. For *ἔσάλαδάτε*, see § 248. f.

#### β. Affixed to a Consonant.

*δάκνω* (r. *δακ-*, *δην-* § 266), to bite, F. *δάξομαι*, 2 A. *ἰδανον*, Pf. P. *ἰδάνομαι*, A. P. *ἰδήχην*. Poet. Mid. *δακνάξομαι*, Æsch. Pers. 571.



τίμω (τ. τιμ-, τιμ- § 259), to cut, F. τιμῶ, 2 A. ἵτμω and ἵτμαι, Pf. τίτμην (§ 261), Pf. P. τίτμημαι, 3 F. τιτμήσμαι, A. P. ἱτμήσθην. Ion. τάμω, Γ. 105. For τιτμήσθην, see § 234. β. Kindred Ep. τμάγω, Π. 390 (τμάσσω, Mosch. 2. 81), F. τμάξω, 1 A. ἱτμάγω, 2 A. ἱτμάγω, 2 A. ἱτμάγω, later ἱτμάγω. Some read τίμω, as Pres., N. 707.

See, also, πάμω (§ 223).

### § 278. γ. Affixed to a Vowel.

βαίω, and poet. βάσω (§ 279; τ. βα-), to go, F. βήσωμαι, 2 A. ἴβω (¶ 57; see § 227, 242. b, 251. 4), Pf. βίβηκα (see § 238. α). Poet. and Ion., F. βήσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἴβω, Hdt. i. 46. In composition, Pf. P. βίβημαι and βίβησμαι (§ 221. α), A. P. ἰβήσθην. For βήσι, &c., see § 185. s. Kindred forms, βῶ in Dor. ἰβῶντας; Th. v. 77. Ep. βιῶω, Γ. 22, βίβημι, H. 213, βιῶσθην N. 809; Ion. βιῶσμαι, Hipp.; the common causative βιῶσσω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βίωμαι, I shall walk, live, O. 194, Σ. 431. Pl. βιῶμεθα (or βήμεθα) Hom. Ap. 528.

δύνω (τ. δυ-,), to enter, F. δύσσωμαι, 2 A. ἰδύω (¶ 57; see §§ 227, 226. 4), Pf. διδύκα. For δυνίωμι, see § 243. 4. The primitive δύνω is commonly causative, to make to enter (yet = δύνω, s. 272), F. δύσω, A. ἰδύω, Pf. ἐποδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἰδύσθην. Chiefly Ep. and Ion., Pres. M. δύμαι, E. 140, A. M. ἰδυσάμην, B. 578, 2 A. P. ἰδύσθην, Hipp. For δύσιτω, &c., see § 185. s. Later Ep. form, δύστω, Ap. Rh. i. 1008, A. Pl. δύψαι; 1326.

ἰλάω, commonly ἰλύνω, to drive, F. ἰλῶω, ἰλῶ (§ 200. 2), A. ἡλάω, Pf. ἰλάκα (§ 191), Pf. P. ἰλῆλαμαι, A. P. ἡλῶσθην. Ion. Pf. P. ἰλέλασμαι Hipp., A. P. ἡλῶσθην, Hdt. iii. 54. For ἰηλάδαντο, see § 248. f. Ion. and Poet. ἰλαστέω, Σ. 543.

μάωμι and μαίωμαι (τ. μα-, μαί- § 267, μιν- § 259), to seek after, poet. Soph. Oed. C. 836, v. 367, Ep. F. μάσσωμαι (§ 71) Δ. 190, A. ἱμασάμην, v. 429, 2 Pf. μίμωσα (§ 238. α). Pres. Imp. μῶω (§ 242. b) Mem. ii. l. 20 (Epich.), Inf. (as from τ. μαο-) μῶσθαι Theog. 769. Extended, μαίμωω, Soph. Aj. 50.

πίω (τ. πο-, πι- § 259), to drink, F. πίομαι (§ 200. b), later πιῶμαι (§ 200. 3), 2 A. ἵπιον (§ 227. α), Imp. πίε, commonly πιδι, Pf. πίωκα, Pf. P. πίωμαι, A. P. ἵπισθην.

τίω (τ. τι-,), to pay, to expiate, F. τίω, A. ἵτω, Pf. τίτινα, Pf. P. τίτιμαι, A. P. ἵτῶσθην. Mid. τίωμαι, and τίνωμαι or τινύωμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίω, to pay honor to, F. τίω I. 142, ἵτω, Soph. Ant. 22, Pf. P. Πι. τιτιμῶς, T. 426.

φθάνω (τ. φθα-), to anticipate, F. φθῶω, commonly φθῆσωμαι (§ 219), 1 A. ἰφθῶω, 2 A. ἰφθῶν (§ 227), Pf. ἰφθῆκα. Ep. 2 A. M. Πι. φθῆμιος E. 119.

φθίω (τ. φθι-,), to perish, to destroy, F. trans. φθίσω, φθίῶ. Soph. Aj. 1027, intrans. φθίσωμαι, A. trans. ἰφθίσω, Pf. P. ἰφθίμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἰφθίμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἰφθίσθην, ψ. 331, 2 A. Act. ἰφθίδον (cf. § 299) E. 110. Extended poet. form, φθινύω, A. 491, α. 250.

### δ. Prefixed to α.

See δάμωμαι (§ 298), κίρνωμι, κέρνωμαι, σίρνωμι, σκίρνωμι (§ 293), σίρνωμι (§ 285), πιλῶω, πιλῶμαι (§ 282).

§ 279. 4. ADDITION OF *eu*.

X The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss* of a consonant.

a. Without further Change.

*ἔριον* (r. *ἐρι-*), to please, F. *ἔριον*, A. *ἔριον*, A. P. *ἔρίστην*. See *ἑρεῖον* (§ 285).

*γῆρῶν* and *γῆρῶμαι*, to grow old, F. *γῆρῶν* and *γῆρῶμαι*, 1 A. *ιγῆρῶν*, 2 A. *ιγῆρῶν* (§ 227), Pf. *ιγῆρῶμαι*.

*ἰλάσσομαι* (r. *ἰλα-*), to propitiate, F. *ἰλάσσομαι*, A. *ἰλάσσομαι*, A. P. *ἰλάσστην*. Kindred Att. forms, *ἰλίσκομαι* Esch. Sup. 117, *ἰλίσκομαι*, Pl. Leg. 804 b. Ep., *ἰλάσσομαι*, B. 650, Pf. *Subj. ἰλάσκω*, φ. 365, *Opt. ἰλάσσομαι*, Hom. Ap. 165; forms as from *ἰλαμι*, Imp. *ἰλᾶθι* Ap. Rh. 4. 1014, *ἰλᾶθι* (§ 251. 4), Mid. *ἰλᾶμαι* Hom. Hym. 20. 5; later Ep., F. *ἰλάσσομαι* Ap. Rh. 2. 808, A. *ἰλαῖσσομαι*, 1. 1093.

*μεθύσκω* (r. *μεθυ-*), to intoxicate, F. *μεθύσκω*, A. *ιμιθύσκω*, A. P. *ιμιθύστην*. The intrans. *μεθύω*, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

*ἄμειβον*, commonly *ἄμειβισκω* (r. *ἄμειβο-*, *ἄμειβισκω* - § 259), to miscarry, F. *ἄμειβισκω*, A. *ἄμειβισκω*, Pf. *ἄμειβισκωμαι*, 2 A. *ἄμειβισκω* in Suid. Ion. *ἔμειβισται* Hipp.

*ἀνάλω*, commonly *ἀνάλισκω* (r. *ἄλω-*, *ἄλισκω*), to expend, F. *ἀνάλωσκω*, A. *ἀνάλωσκω*, Pf. *ἀνάλωσκω*, Pf. P. *ἀνάλωσκωμαι*, A. P. *ἀνάλωσθην*. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. *ἀνάλωσκω*, Soph. Aj. 1049, *καταπάλωσκω*, Isoc. 201 b.

γ. Vowel Lengthened.

*βιόσκομαι* (r. *βιο-*, *βιοσκω*), chiefly in the comp. *ἐνα-βιόσκομαι*, to rear, both trans. and intrans., F. *βιόσκομαι*, 1 A. trans. *ἑβιόσσομαι*, 2 A. intrans. *ἑβίων* (§ 227), *βιῶν*, *βιῶν* (§ 226. 2), *βιῶντι*, *βιῶναι*, *βιούς*. Primitive, *βίω*, to live, Fut. *βιώσω*, commonly *βιόσκομαι*, 1 A. *ἑβίωσα*, commonly 2 A. *ἑβίων*, Pf. *βεβίωκα*, Pf. P. *βεβίωκαμαι*. Shorter Ep. forms, *βιόμιεθα* (*βιόμιεθα* Wolf, § 278) Hom. Ap. 528, F. *βιόμιεθα* Ap. Rh. 1. 685. For *βίω*, we commonly find, in the Pres. and Impf., *ζῶν*, which again in the other tenses (F. *ζήσω* or *ζήσκειμαι*, A. *ἑζήσω*, &c.) is rare or late. For the contraction of *ζῶν*, see § 33. a. From the contr. forms of the Impf. (*ἑζῶν*) *ἑζῶν*, *ἑζῶν*, appears to have arisen a 1st Pers. *ἑζῶν* Eur. Alc. 295, and a late Imp. *ζῶν* Anth. The prolonged *ζῶν* and *ζῶν* (§ 242. b) have given rise to A. *ἑζῶν* Hdt. l. 120, Inf. *ζῶν* Simon. Fr. 231. 17.

## § 281. γ. Metathesis.

*βλάσκω* (r. *μελ-*, *μελο-*, *βλο-* § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, π. 466), F. *μελούμαι*, 2 A. *ἰμελον*, Pf. *μέμελωνα* (§ 223).

*θάσσω* (r. *θαν-*, *θαν-*), to die, F. *θανῶμαι*, 2 A. *ἰθανον*, Pf. *τίθηκα* (§ 237), F. Pf. *τιθήσκω* and *τιθήσκωμαι* (§ 239. a). See *πυθῶν* (§ 295).

Σέρωμαι (r. Σερ-, Σερ-), to leap, F. Σερῶμαι, 2 A. Ἰσμεν. Collat. Σέρωμαι, Hdt. iii. 109.

#### α. Consonant Dropped.

χάσσω (r. χαν-, § 55), to gape, F. χανῶμαι, 2 A. Ἰχανω, 2 Pl. αἰχνα. Late χαῖνω. Extended χασπαῖζω, Ar. Vesp. 695.

πάσχω (r. παθ-, πινθ- §§ 259, 277, παθεν-, πασχ-, the aspiration of the S, which is dropped before σ, being transferred to the π, which thus becomes χ), to suffer, F. πείσσωμαι (§ 58), 2 A. ἴσαντο, 2 Pl. πίνοντο. Poet. 1 A. Pl. πείσας (but πταίσας Dind.) Æsch. Ag. 1624, Ep. Pf. Pl. πινάδωις (§ 253. 2) ε. 555, Dor. Pf. πίνωσχα, Epich. 7(2). For πίνωσθε, see § 238. β.

### § 282. 5. ADDITION OF λ, ζ, Σ, AND χ.

ἀμίσω and ἀμίσδω (r. ἀμισε-,) to deprive, poet. Pind. P. 6. 27, σ. 18, F. ἀμίσσω, A. ἤμισσα, 3. 64, A. P. ἡμίσθη, X. 58.

δίδω and δίδω (r. δι-, διδ- § 269. 6) both Ep. I. 433, A. 470, commonly δίδω or δίδωκα (§ 58, § 237), to fear, F. Ep. δίσσωμαι, O. 299, A. ὄδισα, Cyt. i. 4. 22; Mid. δίσσωμαι, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. διδίσσωμαι or διδίσσωμαι, to frighten, δίσσω (§ 299), and Ep. δίσσω, to chase.

νέω (r. νε-, νηθ- § 266), to spin, F. νήσω, A. P. ἡνέθη. Ep. νίω, Hes. Op. 775, A. ἴνησα, T. 128, ἰνησάμην, η. 198. Late Pf. P. νίησωμαι.

ὀντάω (r. ὀντα-,) to wound, F. ὀντάσω, &c. Ep. ὀντάω, χ. 356, F. ὀντάσω, 1 A. ὀντήσα, 2 A. S. 3 ὀντή (§ 224. E.), Inf. ὀντάμεν, ἀμυνται, E. 132, 2 A. M. Pl., as Pass., ὀντάμενος, A. 659.

πιλᾶζω, and poet. πιλᾶδω, Eur. Rh. 555, or πλᾶδω, Soph. El. 220 (r. πιλᾶ-, πιλᾶζ-, πιλᾶδ-, πιλᾶδ-, §§ 260, 262), to approach, F. πιλᾶσω, πιλᾶω (§ 200. 2), A. ἰπλάσσα, A. P. ἰπλάσθη and poet. ἰπλάδην (§ 261. N.), Æsch. Pr. 896. Ep., πιλᾶω, Hom. Bac. 44, Pf. P. πίπλημαι μ. 108, 2 A. M. ἰπλήμην, Δ. 449; πιλᾶδω, to bring near, Hes. Op. 508, πιλᾶνμαι, to approach, T. 93.

πρίω and πρίζω, to saw, F. πρίσω, A. ἴπρισα, Pf. P. πίπρισμα, A. P. ἰπρίσθη.

σώζω (r. σω-, σω- § 261), to save, F. σώσω, A. ἴσωσα, Pf. σώσωκα, Pf. P. σώσωμαι and σώσωμαι, A. P. ἰσώθη. Ep., σώω, Call. Del. 22, σώσω, A. 33, &c.; Pres. Imp. (σῶσι, σῶου, σῶ, § 242. b) σῶω σ. 230, Impf. S. 3 (ἰσῶσι) ἰσῶω or σῶω II. 363, Φ. 238; contr. σώω, Ap. Rh. 4. 197; εἶω, in the Subj. σῶη I. 681, σῶη 424.

τεύω, to afflict, F. τεύσω, Pf. P. τίτηνμαι and τεύχω (r. τευ-, τευχ-, τευχω- § 298), F. τεύχω, Pf. P. τίτηνμαι, Th. iv. 60. So τίω (§ 220), to swim, poet. νήχω, ι. 375; ψάω and ψήχω, to rub.

### × § 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

#### 1. REDUPLICATION.

× Reduplication in the root is most frequent in verbs in -μι and -σκω. It is of three kinds:

( a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδομι*, *νίχτημι* (§ 284); *βιβράσκω*, *μυμήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *απαίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

( c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

### § 284. a. Verbs in -μι.

*δῖω*, to bind, rarely *δίδημι* (r. *δι-*, *διδι-*), v. 8. 24 (Impf. *δίδω* Δ. 105), F. *δίδω*. See §§ 219, 216. β.

*δίδωμι* (r. *δο-*, *διδο-*), to give, F. *δίδωμι*, Ep. *διδώμι*, v. 358. See ¶ 51.

*ἵημι* (r. *ι-*, *ιι-*), to send, F. *ἵημι*. See ¶ 54, § 229.

*ἵστημι* (r. *στα-*, *ιστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἵσταναι*, M. 56. Late Pf. trans. *ἵσταναι* Anth., Dor. 1 A. P. *ἵσταναι* Call. Lav. 83. Kindred forms, *ἵσταναι* in composition only, Dem. 807. 6; rare *ἵσταναι* (§ 246. N.) Att. 412 e; late *ἵσταναι*, Rom. 14. 4; *σιτῶμαι* (§ 246. a).

*νίχτημι* (r. *χεα-*, *νίχεα-* § 62), to lend, F. *χέσω*, A. *ἵχνησα*, Pf. P. *νίχτημαι*. Mid. *νίχτημαι*, to borrow. The primitive sense of the root *χεα-* appears to be to supply need. Hence we have,

1. *νίχτημι*, to supply the need of another, by lending him what he requires. Mid. *νίχτημαι*, to supply one's own need by borrowing.

2. *χεῖω* (§ 218. a), to supply the need of one who consults an oracle, by answering his inquiries, F. *χέσω*, A. *ἵχνησα*, Pf. P. *νίχτημαι* and *νίχτημαι*, A. P. *ἵχνησθαι*. Mid. *χεῖσθαι*, to consult an oracle. Poet. *χεῖζω* or *χεῖζω*, Eur. Hel. 516.

3. *χεῖσθαι*, to supply one's own need by making use of a thing, F. *χέσωμαι*, Pf. *νίχτημαι*, A. P. *ἵχνησθαι*, A. M. *ἵχνησθαι*. In the Att. contract forms of *χεῖω* and *χεῖσθαι*, *η* takes the place of *α* (§ 23. a), which, on the other hand, is commonly retained by the Ion.; as *χεῖ* Hdt. i. 55.

4. *χεῖν* (3 Pers. sing., for *χεῖσι* or *χεῖνι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χεῖν*, Opt. (*χεα-*, *χεῖ-* § 259) *χεῖν*, Inf. *χεῖναι*, and poet. (*χεῖν*) *χεῖν*, Part. Neut. (*χεῖν*, *ι* inserted after contraction, § 35) *χεῖν*. Impf. *ἵχνη* (with *ι* paragogic, for *ἵχνη*, or *ἵχνη*, cf. § 211. N.) or unaugm. (§ 194. 1) *χεῖν*. Fut. *χέσω*. The participle *χεῖν* is sometimes used as an indeclinable noun; thus, τοῦ *χεῖν*. Personally, S. 2 *χεῖσθαι* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *νίχτημαι*, to need, want, Eur. Iph. A. 382, a. 13, F. Pf. *νίχτησθαι*, Theoc. 16. 73. Kindred, *χεῖζω*, to want, desire, Ion. *χεῖζω* Hdt. i. 41, Dor. *χεῖσθαι* Theoc. 8. 12, and *χεῖσθαι*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χεῖσθαι*, Hdt. iii. 117.

5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; *Inf.* ἀπο-χρήν. *Impf.* ἀπέχρη, *F.* ἀπέχρηται, *A.* ἀπέχρηται. *Ion.* ἀποχρήν, -χρήν. *See* 3 above), *Hdt.* ix. 79. So ἀπέχρηται (§ 242. a) *Id.* viii. 14, κατὰ-χρήν i. 164, κα-χρήναι iii. 137. These verbs are also used personally.

ὠνίμην (τ. ὠν-, ὠναι-), to benefit, *F.* ὠνίσαι, *A.* ὠνήσαι, *A. P.* ὠνίσθην, 2 *A. M.* ὠνίσθην and ὠνίσθην (§ 224. 3), *Opt.* ὠνίσθην, *Inf.* ὠνίσθην, *Ep.* and *Ion.* *Imp.* ὠνήσο. 68, *Inf.* ὠνίσθην *Hipp.*, *Pt.* ὠνίσθην β. 33. Doubtful 2 *A.* *Act.* *Inf.* ὠνίσθην *Pl.* *Rep.* 600 d; late 1 *A. M.* ὠνίσθην, *Anth.*

πρώτλημι (τ. πλ-, πρ-πλ- § 263. 6), to fill, *F.* πλῆσαι, *A.* ἰπλῆσαι, *Pf.* πῖπληκα, *Pf. P.* πῖπληκαμι (*Plup.* ἰπ-πῖπληκα *Lys.* 180. 4), *A. P.* ἰπλῆσθην, 2 *A. M.* ἰπλῆσθην (§ 224. 3), *Opt.* (πλη-ί-μην) πλῆμην σκ. (πλ-, πλ- § 259) πλῆμην (cf. χρεῖν, 4 above, βλῆν, § 277. a), *Imp.* πλῆ-σε. *Purt.* πλῆμηνος. *Imp.* ἰμ-πῖπλησι (§ 251. 4) *Φ.* 311, *Pt.* (τ. πλ-) ἰμ-πλῆσι, *Hipp.* *Collat.* *Ion.* forma, σμπλῆν, -ίω, *Hes.* Th. 880, πῖπλω, *Hes.* Sc. 291 *Gaisf.*, σμπλῆνομαι I. 679. Kindred, πλῆν, and the intrans. πλῆθω (2 *Pf.* πῖπληκα, *Theoc.* 22. 38), whence πλῆν and πλῆθιν.

πύπρημι (τ. πρ-, πύπρη-), to burn, *F.* πύρην, *A.* ἰπύρην, *Pf. P.* πύρην-μαι or πύρηνται, *A. P.* ἰπύρηνται. *Pf.* ἰπύρηνται, *Hipp.*, *P. Pf.* πύρηνται, *Hdt.* vi. 9, *A.* ἰπύρην *Hes.* Th. 856, *Ep.* *Subj.* (as from πύπρη) πύπρη-σι (§ 181. β) *Ar.* *Lys.* 248. Rare *Ep.* form, πύρην, I. 589.

NOTE. The epenthetic *μ* of πύπλημι and πύπρημι is commonly omitted, when these verbs, in composition, are preceded by *μ*; thus, ἰμπῖπλημι, but ἰμπύπλην.

τίθημι (τ. τί-, τίθη-, § 62), to put, *F.* θήσω. *See* ¶ 50.

REMARK. Φημί (§ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

## § 285. β. Verbs in -στω.

ἀρερίστω (τ. ἀρ-, ἀρε-, ἀρερίστω- § 296), to fit, *Ep.* ξ. 23, 1 *A.* ἤρεσα, *El.* 167, a. 280, 2 *A.* ἤρεσεν Δ. 110, *Soph.* *El.* 147 (§ 194. 3), 2 *Pf.* intrans., as *Pres.*, ἤρεσα, *N.* 800, also *Att.* ἤρεσα, *Aesch.* *Prom.* 60, *H. Gr.* iv. 7. 6, *A. P.* ἤρεσεν *Il.* 211. *Pf. P.* ἀρερίσται, *Hes.* *Op.* 429, *Ap.* *Rh.* 1. 787. For ἀρερίσται, see § 253. 2. *Deriv.*, ἀρίστω (§ 279), ἀρετώ and ἀρετών, &c.

βίβρωστω (τ. βρο-, βίβρωστω-, § 280. γ), to eat (the *Pres.* rare), *Pf.* βίβρωκα (see § 238. a), *Pf. P.* βίβρωκαμι. *Ep.*, 2 *A.* ἔβρων, *Hom.* *Ap.* 127, 2 *Pf.* *Opt.* (τ. βρω-; or from new *Pres.* βίβρω) βίβρωται Δ. 35, *F. Pf.* βίβρωσμαι, β. 203; *Ion.* *A. P.* ἔβρωθην *Hdt.* iii. 16; late *Ep.* 1 *A.* ἔβρωξα, *Ap.* *Rh.* 2. 271; late *F.* βρωξομαι. The deficiencies of this verb are supplied by ἰσθίω (§ 298) and τρώγω (§ 267. 3).

γινώσκω (τ. γιν-, γινώσκω-), to know, *F.* γινώσκω, 2 *A.* ἔγνων (¶ 57), *Pf.* ἔγνωνκα, *Pf. P.* ἔγνωνκαμι, *A. P.* ἔγνωσθην. 2 *A. M.* *Opt.* συγ-γινώσκω *Aesch.* *Sup.* 216, *Ion.* 1 *A.* ἀν-ἔγνωνκα, persuaded, *Hdt.* i. 68.

NOTE. The *Ion.* (not *Hom.*) and the later Greek softened γ γινώσκω and γίγνομαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (τ. δα-, δίδαχ-, δίδασκω-), to teach, *F.* δίδάσκω, *A.* ἰδιδάσκω, *Pf.* διδίδαχα, *Pf. P.* διδίδακαμι, *A. P.* ἰδιδάσθην. *Ep.*, 1 *A.* ἰδιδάσκω, *Hom.* *Cer.* 144, 2 *A.* ἰδασ, *Ap.* *Rh.* 3. 529, δίδασκω (§ 194. 3). From the τ. δα- are also formed, with the sense to learn, the poet. *F.* δάσσομαι (§ 222), γ. 187. *Pf.* διδάσκα, β. 61, διδάσκαμι, *Theoc.* 8. 4, δίδα, γ. 519 (hence διδάσκατος. τ. δα-)

§ 246. 2), 2 A. P. *ιδέην*, Soph. El. 169. Hence, likewise, the Ep. F. contr. (*δαίτω*, *δαίω*, § 200. 2) *δῶν*, l. 418.

*διδράσκω* (r. *δρα-*), to *run*, used only in composition with *ἀντί*, *διδ*, or *ἔξ*, F. *δράσσομαι*, 1 A. *ἰδρᾶν*, 2 A. *ἰδρᾶν* (§ 57), Pf. *ἰδιδρᾶνα*. Kindred, *δρασσάδω*, Lys. 117. 35, *δρανοτύω*, Hdt. iv. 79.

*μιμνήσκω* (r. *μνη-*), to *remind*, F. *μνήσκω*, A. *ἰμνησκα*, Pf. P. *μimνήσκαι* (see § 234. β), 3 F. *μimνήσσομαι*, Cyr. iii. 1. 27, A. P. *ἰμimνήσθην*. As from *μimνῶμαι* and *μimνῶμαι*, Imp. *μimνω* Hdt. v. 105, Pl. *μimνόμενος* Archil. Fr. 1, Orph. Pl. 3 *μimναίετο* Pind. Fr. 277. Prim. Mid. *μimνῶμαι*, to *remember* (Ep. 2. 106), to *woo*, vii. 3. 18. Collat. form *μimνῶμαι*, Orph. Hym. 77. 6, *μimνῶμαι*, Anacr. Fr. 69.

*πιπράσκω*, and poet. *πίπρημι* (r. *πια-*, *πῆ-* § 261, *πια-* § 278. δ), to *sell*, Pf. *πίπρᾶκα*, Pf. P. *πίπρᾶμαι*, 3 F. *πιπράσσομαι*, vii. 1. 36, commonly used for the rare *πιαρήσσομαι* (Ath. 160 f), A. P. *ἰπράσθην*. Ep., Fut. Inf. (*πιαρά-* *σιν*) *πιαράν* (§ 245. 3) Φ. 454, A. *ἰπράσσω* O. 428, Pf. P. Pl. *πιπρημῖνος* Φ. 58. The Fut. and Aor. of this verb are supplied by *ἀποδόσσομαι* and *ἀπιδίμην*, mid. tenses of *ἀποδίδωμι*.

*τιτρώσκω* (r. *τετ-*), to *wound*, F. *τρώσκω*, A. *ἰτρωσκα*, Pf. P. *τίτρωμαι*, A. P. *ἰτρώσθην*. Kindred, *τρώω*, Ep. φ. 293, *τερίω*, to *pierce*, Ep. Hom. Merc. 283, F. *τερήσκω*, lb. 178, 1 A. *ἰτρήσσω*, E. 337, 2 A. *ἰτρεον*, A. 236 (for *τίτρεον* and *τιτρήσκω*, see §§ 194. 3, 239. b), *τερίω*, Ar. Theam. 986, *τετρίω* (§ 286).

*τιτυύσκομαι* (r. *τυκ-*, §§ 263. N, 273. α), to *prepare*, Ep. Φ. 342, 2 A. *τιτυκίω* (§ 194. 3) α. 77, *τιτυκίμην*, A. 467.

### § 286. γ. Other Verbs.

*ἀπαχίζω* (r. *ἀχ-*, *ἀπαχ-*, *ἀπαχιζ-* § 297), to *afflict*, Ep. π. 432, F. *ἀπαχέ-* *σσω*. 1 A. *ἀπάχισσα*, commonly 2 A. *ἡπαχον*, Pf. P. *ἀπαχῆμαι* and *ἀπάχῃμαι* (P. 3 *ἀπαχιδάται* § 248. f). Collat., *ἄχωμαι* r. 129, and *ἄχωμαι*, Soph. Ant. 627, to *sorrow*; Pres. Pl. *ἄχιων* B. 694, *ἄχιών* E. 869.

*γίγνομαι* (r. *γα-*, *γιν-* §§ 259, 277, *γινι-*, *γιν-* § 261), to *become*, F. *γιγνέσσομαι* (§ 222), 2 A. *ἰγινόμεν*, Pf. *γίγινμαι*, 2 Pf. *γίγινα* (see § 218. α), F. P. *γινιθήσσομαι*, 1 A. trans. *ἰγινάμην*, I *begat* or *bore*. Ion. and late A. P. *ἰγινάθην*, Hipp. For *γίγινα*, see § 185. δ; for 1 Pf. Dor. *γίγναι*, § 246. 2; for *ἰγινάσσομαι*, § 245. 3; for *γίγινα*, § 285. N. Kindred, *γίνομαι*, Ep. X. 477, *γινιμάω*, *-ήσω*, to *beget*.

*λilαίνομαι* (r. *λα-*, *λilα-*, § 267), to *desire earnestly*, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) *λilήνομαι*, Δ. 465. The prim. *λάω* is used by the Dorics; Theoc. 1. 12.

*μimνω*, and poet. *μimνω*, *Æsch.* Ag. 74, F. *μimνω*. See § 222. 2. Ep. deriv. *μimνάδω*, B. 392.

*πίπτω* (r. *πι-*, *πι-* § 273. β, *πιπ-*), to *fall*, F. *πιπῶμαι* (§ 200. 3), 1 A. *ἰπιπτα*, commonly 2 A. *ἰπιπτα*, Pf. (*πιπ-*, *πιπ-* § 262, *πιπ-* § 236. α) *πίπτωκα* (see § 218. α). Dor. 2 A. *ἰπιπτα*, Pind. O. 7. 126; late Pf. *πίπτηκα*, Anth. Poet. forms, *πίπτω*, Soph. CEd. C. 1754, and perhaps *πιπτις* (Eur. Ph. 293) and *πιπτιώ* (Pind. I. 2. 39), with which some connect *ἰπιπτιον* as 2 Aor.

*τιτταίνω* (r. *τετ-*, *τιτταίν-* § 277), to *bore*, F. *τερήσσω*, A. *ἰτρησκα*, Pf. P. *τίτταμαι*, A. P. *ἰτρησθην*, A. M. *ἰτρησθῆμαι*. F. *τιτταίνω*, Hdt. iii. 12, A. *ἰτρησκα* i. 247, A. P. *ἰτρησθῆναι*, Anth. Late or doubtful, *τιτταίω*, *τιτταίνω*, *τιττηνῶ*.

## 2. SYLLABIC AFFIXES.

X § 287. The syllables which are most frequently affixed to protract the root are α, ε, ἄν, νε, νν, ισχ, and ιζ.

## a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ε in the preceding syllable usually becomes ω; but, when ι is affixed, See στενφάω and στεροφίω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## α. Addition of α.

βρυχάμαι (r. βρυχ-), to roar, F. βρυχάσμαι, A. βρυχασάμην, A. P. βρυχάην, 2 Pf., as Pres., βίβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάμαι and μυκάμαι, to bleat, and μυκάμαι, to low, F. -ήσμαι, Ep. 2 Pf. μίμνηκα, K. 362, μίμνυκα, Σ. 580, 2 A. ἱμῶν, Π. 469, ἱμῶν, E. 749.

γνάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσμαι, 2 A. ἱγών, Z. 500. Mid. γνάμαι also Att., Soph. Ed. T. 1249.

νομῶ, F. νομήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νομίδοντο A. 635.

πίτομαι, poet. πιάμαι, Pind. P. 8. 128, and ποτάμαι, B. 462, Aesch. Sept. 84, later ἰσάμαι, Eur. Iph. A. 1608 (r. πιτ-, πιτα-, ποτα-, πτα- § 261, ἴστα- § 283. c), to fly, F. πιτήσμαι, commonly πτήσμαι, 2 A. ἴσται, 2 A. M. ἰσάμην, commonly ἰσάμην (§ 261), Pf. P. πιαστήμαι, A. P. ἰσοστήτην, F. ποστήσμαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, πατάμαι, M. 287, πιατάμαι, Hdt. iii. 111.

## § 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Aesch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίσμαι, A. M. ἡδισάμην, Pf. ἡδίσμαι (P. 3 προ-ἡδίατο, § 248. f, Hdt. I. 61), A. P. ἡδισέην.

ἄω, s. 478, and ἄημι, I. 5 (r. ἄ-, ἄι-), to breathe, blow, Ep.; Imp. ἄήτω, Inf. ἄηναι, Pt. ἄις. Pass. ἄημαι, ζ. 131. Deriv., αἶω, O. 252, and αἰετώ, Π. 468, to breathe out, expire. Kindred, A. αἶσα, to breathe in sleep, to sleep, γ. 151, contr. αἶσα, π. 367.

γαμίω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἱγνημα, Pf. γιγάμικα, Pf. P. γιγάμηναι. Mid. γαμίομαι, to marry, said of the woman, F. γαμούμαι, A. ἱγνημάμην. Late F. γαμήσω, A. ἱγάμνησα, A. P. ἱγαμήσθην (γαμίδισα Theoc. 8. 91). Ep. F. M. γαμίσσεσμαι, will provide a wife for, I. 394.

διζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζη-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσμαι, A. ιδιζήσμαι.

δοκίω (r. δοκ-), to seem, to think, F. διζω, A. ἰδοξα, Pf. P. ἰδογμαι, A. P. ἰδοχθην. Poet. and Ion., F. δοκήσω, A. ἰδοκναι, Pf. διδοκνηκα, Pf. P. διδοκνημαι, A. P. ἰδοκῆσθην. Impers. δοκί, it seems, F. δόξαι, &c.

ἱταμίλομαι and ἱταμιλόμαι (r. μιλ-, μιλι-), to take care of, F. ἱταμιλήσομαι, Pf. P. ἱταμιμήλομαι, A. P. ἱταμιλήσθην.

*κτυπέω*, to sound, to crash, poet., F. *κτυπέω*, 1 A. *ἐκτύπησα*, 2 A. *ἔκτυπον*.

*κυλίω* and *κυλίσσω*, to roll, F. (*κυλίδ-σω*, § 58) *κυλίω*, A. *ἐκύλισα* Pf. P. *ἐκύλισμαι*, A. P. *ἐκυλίσθην*. Late F. *κυλιδέω*. Rare Pres. *κυλίω*, A. Vesp. 202. Kindred, *καλονδίσσω*, to be basied in, Cyt. i. 4. 5, *ἀλλυδίσω* or *ἀλλυδω*, A. *ἄλλισα*, Ar. Nub. 32, Pf. *ἄλλισα*, Ib. 33.

*κῦρω* and *κῦρίω*, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. *κῦρω* (§ 56. β), Soph. Ed. C. 225, and *κυρίσω*, Eur. Heracl. 252, A. *ἔκυρσα*, Γ. 23, and *ἐκῦρσα*, Hdt. i. 31, Pf. *ἐκῦρηναι*, Pf. P. *ἐκῦρηναι*.

*κασίωμαι* (r. *κασ-*), to taste, Ion. and Poet. Hdt. ii. 37, F. *κᾶσμαι*, A. *ἐκᾶσμαι*, A. 464, Soph. Ant. 202, Plup. *κισάσμεν* Ω. 642.

*κατέω* (r. *καθ-*, *καθ-* § 259, *καθ-*), to lay waste, F. *κατέω*, Pf. *κατέβηναι*, &c. Poet. *πίβω*, F. *πίβω*, Soph. Ph. 114, 1 A. *ἔπιβω*, α. 2, Ep. 2 A. *ἔπιβην* (§ 262), A. 367. For *πίβω*, see § 246. β.

*ρίτω* and *ρίτιω* (r. *ριφ-*, *ριπ-* § 272), to throw, F. *ρίψω*, A. *ἔριψα*, Pf. *ἔριψα*, Pf. P. *ἔριψμαι*, 1 A. P. *ἔριψθην*, 2 A. P. *ἔριψθην*. For *ρίπτασθαι*, see § 249. d. Deriv. *ρίπτω*.

*καίωμαι*, commonly *καοτίω* or *καοτίωμαι* (r. *και-*), F. *καίωμαι*, A. *ἐκαίωμαι*, Pf. *ἐκαίωμαι*, F. Pf. *ἐκαίωμαι*, Pl. Rep. 392 c.

*αἴω* (r. *αἰ-*), to push, F. *ἄω*, and poet. *αἰήω*, A. *ἰωσα* (§ 189. 2), Pf. P. *ἰωμαι*, A. P. *ἰώσθην*. Late Pf. *ἰωσα*, Plut.; Ep. and Ion., A. *ἄω*, A. 220 (*αἰώσω*, for *αἰώσω*, Anth.), Pf. P. *ἄωμαι*, Hdt. v. 69; *αἰώσθην* Hipp. Deriv. *αἰώζωμαι*, to justify, Ar. Ach. 42.

### § 289. b. ADDITION OF *αι*.

REMARKS. (1.) Roots which receive *αι* without further change are mostly double consonant. (2.) Mute roots receiving *αι* commonly insert *ν* before the characteristic. (3.) Roots which do not insert *ν* sometimes prolong *αι* to *αιν* or *αιν*.

#### a. Without further Change.

*αἰσθάνομαι*, and rarely *αἰσθεμαι* (r. *αισθ-*, *αισθαν-*), to perceive, F. *αἰσθήσομαι* (§ 222. 1), 2 A. *ᾤσθημι*, Pf. P. *ᾤσθημι*.

*αἰλάνω* (r. *αἰλ-*), to find, poet. Eur. Med. 298, 2 A. *ἔλφον* Φ. 79.

*ἁμαρτάνω* (r. *ἁμαρτ-*), to err, to miss, F. *ἁμαρτήσομαι*, 2 A. *ἁμαρτον*, Pf. *ἁμαρτήσμαι*, Pf. P. *ἁμαρτήσθην*. F. *ἁμαρτήσω*, Hipp., 1 A. *ἁμαρτήσω*, Orph. Arg. 646, Ep. 2 A. (*ἁμαρτ-*, *ἁμαρτ-* § 262, *ἁμαρτ-*, § 13. 4, 28, 64. 2) *ἁμαρτον*, E. 287 (*ἁμαρτ* Δ. 491). Hence (*μ* dropped, cf. *ἀελακός*, § 296) *ἁμαρτάζω*, only in A. Subj. *ἁμαρτάξωμι* K. 65.

*ἀτιχθάνομαι*, and sometimes *ἀτιχθεμαι* (r. *ιχθ-*), to be hated, F. *ἀτιχθήσομαι*, 2 A. *ἀτιχθήμην*, Pf. *ἀτιχθήσμαι*.

*αἰῶω* and *αἰῶάνω*, poet. and Ion. *αἰῶω* (r. *αἰωγ-*, *αἰγ-*, *αἰγ-* § 22. δ, *αἰῶ-*, *αἰῶ-* § 273), Z. 261, to increase, F. *αἰῶήσω*, &c. See ¶ 43, and cf. Lat. *augere*.

*βλαστάνω*, and poet. *βλαστίνω* (r. *βλαστ-*), to sprout, to bud, F. *βλαστήσω*, 2 A. *ἔβλαστον*, Pf. *ἔβλαστήσμαι* (§ 190; Plup. *ἔβλαστήσμεν* Th. iii. 26). 1 A. *ἔβλαστήσω*, Ar. Rh. i. 1131.



*διδάσκω* (r. *διδ-*), to *teach*, usually in composition with *ματ*, 2 A. *διδάσκω*, Pf. *διδάσκηκα*, 2 A. P. poet. *ιδάσκη*. Ep. 2 A. *ιδάσκω* 9. 296, 2 A. P. *ιδάσκη*. θη., i. 471 (§ 262).

*ἰφίλεισκέω* (r. *ἰφλ-*, *ἰφλιε-* § 296), to *incense*, F. *ἰφλήσω*, 1 A. *ἰφλήσω* commonly 2 A. *ἰφλήσω*, Pf. *ἰφλήσω*. Ion. Impf. or 2 A. *ἰφλεις* (§ 243. 4) Hdt. viii. 26. See *ἰφίλω* (§ 268).

### § 290. β. With the Insertion of *ν* (see § 54).

*ἀνδάνω* (r. *ἀνδ*, *ἀνδαν-*), to *please*, poet. and Ion. B. 114, Soph. Ant. 504 F. *ἀνδάνω*, Hdt. v. 39, 2 A. *ἰνδαν*, Id. i. 151, *Subj.* *ἰνδω*, &c., 2 Pf. *ἰνδω*, L. 173 (*ἰνδω*, Theoc. 27. 22; 1 Pf. *ἰνδω*, Hipp.). For the augm., see § 189. 2. Kindred, *ἡδω*, to *please*, commonly *ἡδμαι*, to *be pleased*, F. *ἡδόνμαι*, A. *ἡδον* (A. M. ἡσαστο i. 553).

*ἰεργάνω* (r. *ἰεργ-*), to *disgorge*, 2 A. *ἰεργον*. Ion. *ἰεργόμεαι*, O. 621, F. *ἰεργόμεαι*, Pf. *ἰεργόμεαι*, Hipp.

*ἰγγάνω* (r. *ἰγγ-*), to *touch*, F. *ἰγγόμεαι*, 2 A. *ἰγγον*. Lat. *tango*.

*εἰχάνω* or *εἰγγάνω* (r. *εἰχ-*), to *find*, poet. Eur. Alc. 477, F. *εἰχόμεαι*, Soph. Oed. C. 1487, 2 A. *εἰχον*, Eur. Alc. 22. Ep. *εἰχάνω*, P. 672, and *εἰχίω* ω. 284 (Mid. Pt. *εἰχίμινω*, E. 187), F. *εἰχίω*, Ap. Rh. 4. 1482, 2 A. (from r. *εἰχι-*, or Pass. with sense of Act.) *εἰχον*, π. 379, *Subj.* (*εἰχῶ*) *εἰχίω* (§ 243. b), A. 26, &c. 1 A. M. *εἰχηνάμην*, Δ. 385.

*λαγχάνω* (r. *λαγχ*, *ληχ-* § 266, *ληγχ-* §§ 259, 277, *ληγχαν-*), to *obtain* by lot, F. *λάξομαι*, 2 A. *ἴλαχον*, Pf. *ἴληχα* (§ 191. 1) and *ἰλόγχα*, Pf. P. *ἰλήνημαι*, A. P. *ἰλήχην*. Ion. F. *λάξομαι*, Hdt. vii. 144. For 2 Aor. *Subj.* *λilάχω*, causative, see § 194. 3.

*λαμβάνω* (r. *λαβ-*, *λαμβ-*), to *take*, F. *λάβομαι*, 2 A. *ἴλαβον*, Pf. *ἴληβον* (§ 191. 1), Pf. P. *ἴλημμαι*, and poet. *λilήμμαι*, Eur. Iph. A. 363, A. P. *ἴλῃβην*. Ion., F. *λάβομαι*, Hdt. i. 199, Pf. P. *ἰλilάμμαι*, iii. 117, A. P. *ἰλilάμβην*, ii. 89, Pf. A. *ἰλilάβηκα* (§ 222), iv. 79. For *λilαβίνθαι*, see § 194. 3. Poet. forms, *λilάζομαι* and *λilάζομαι*, Δ. 357, Ar. Lys. 209.

*λανθάνω*, and sometimes *λήθω* (r. *λαθ-*, *ληθ-*), to *lie hid*, to *escape notice*, F. *λήσω*, 1 A. *ἴλησα*, commonly 2 A. *ἴλαθον*, 2 Pf. *λilήθη*. Mid. *λανθάνομαι* and *λήθομαι*, to *forget*, F. *λήσομαι*, 2 A. *ἴλαθόμην*, Pf. *λilήσομαι*, F. Pf. *λilήσομαι*, Eur. Alc. 198. Ep. Pf. P. *ἰλilασμαι*, E. 834, late 1 A. M. *ἰλησάμην*, Quint. 3. 99, Dor. A. P. *ἴλασθην*, Theoc. 2. 46. For *ἰλilαθον*, &c., see § 194. 3 Collat. *ἰλilαθάνω*, η. 221.

*λείπω* (r. *λειπ-*, *λειπ-*), to *leave*, and sometimes in composition *λειπώνω*, Th. viii. 17, F. *λείψω*, &c. (§ 37). Late 1 A. *ἴλειψα*.

*μανθάνω* (r. *μαθ-*), to *learn*, F. *μαθήσομαι* (§ 222), 2 A. *ἴμαθον*, Pf. *μεμάθηκα*. For *μαθίμμαι*, see § 200. γ.

*πυνθάνομαι*, and poet. *πύνθομαι* Æsch. Ag. 988 (r. *πυνθ*, *πυνθ* § 270), to *inquire*, F. *πύνθομαι* (*πυνθίσθαι* Æsch. Pr. 988, § 200. 3), 2 A. *ἰπυνθόμην*, Pf. *ἰπυνθόμεαι*. Ep. 2 A. *Opt.* *πυνθίσεις* (§ 194. 3), Z. 50.

*τυγχάνω* (r. *τυχ-*, *τυγχ-*), to *happen*, to *obtain*, to *hit*, F. *τύξομαι*, 2 A. *ἴτυχον*, Pf. *τύτuxηκα* (§ 222), rarely *τίτυχα*, Ath. 581 a. Ep. 1 A. *ἰτύχησα*, Δ. 106. See *τύχω* (§ 270).

*χανθάνω* (r. *χαθ-*, *χαθ-*, *χινθ-* § 259), to *contain*, poet. Ar. Ran. 260, F. *χινθόμεαι*, § 58) *χίσις*, ο. 17, 2 A. *ἴχαθον*, Δ. 24, 2 Pf. *εἰχάθηκα*, Ψ. 268.

§ 291. γ. With *αι* prolonged.

*ἀλλοδαίω* (r. ἀλλ-), to pourish, poet. *Æsch.* Pr. 540, 2 A. *ἄλλανον*, c. 70. Also *ἀλλήσκω*, to pourish, to grow, *Ψ.* 399, late A. iter. *ἀλλήσκωκεν* Orph. Lith. 364.

*ἀλλοταίω* or *ἀλλοτραίω* (r. ἀλλοτ-), to sin, poet., *Hes.* Op. 249, 328, 1 A. *ἄλλοτρεα*, Orph. Arg. 647, 2 A. *ἄλλοτον*, I. 375, Pf. P. *Pl.* *ἀλλοτήμενοι* *Δ.* 807.

*οἰδω* and *οἰδαίω* (r. οἰδ-, οἰδ- § 288), to swell, F. *οἰδήσω*, A. *οἰδήσα*, Pf. *οἰδήκα*. Also *οἰδάω*, trans., I. 554.

*ἐλισθάνω* and *ἐλισθαίω* (r. ἐπισθ-), to slide, to slip, F. *ἐλισθήσω*, 2 A. *ἐλίσθον*. 1 A. *ἐλίσθησα* and Pf. *ἐλίσθηκα*, *Hipp.* Also *ἐλιστάζω*, *Ath.* 246 a.

*ὀσφραίνομαι*, rarely *ὀσφράμαι*, *Ath.* 299 e (r. *ὀσφρ-*, *ὀσφρα-* § 287), to smell, F. *ὀσφραίνωμαι*, 2 A. *ὀσφρέμην*, A. P. *ὀσφράνθη*. *Ion.* 2 A. *ὀσφρέμην*, *Hdt.* i. 80, late 1 A. *ὀσφρεσάμην*.

See, also, *ινάνω* (§ 292), *κινάνω* (§ 290).

§ 292. α. ADDITION OF *ν*.

*βύνω* (or *βύίω*), to stop up (r. βυ-), F. *βύσω*, A. *ἔβυσα*, Pf. P. *βίζυμαι*. Also Pass. *βύνομαι*, *Hdt.* ii. 96.

*ινύομαι*, and poet. *ἱνάνω* (r. *ιν-*, *ινάν-* § 291), to come, F. *ἱξάμαι*, 2 A. *ἱνέμα*, Pf. *ἱγμαι*. *Ep.* *ἱνω*, K. 142. For *ἱνω* and *ἱξω*, see § 185. *δ.* i.

*κυνίω* (r. κυ-), to kiss, F. *κυνήσωμαι*, A. *ἱκύνω*. The comp. *προσκυνίω*, to worship, is regular: F. *προσκυνήσω*, A. *προσκυνήσα*, and poet. *προσκύνω*, *Ar.* *Eq.* 156.

*ὕπεισχίμαι* (r. σχ-, *ισχ-*), to promise, F. *ὑπεισχέσωμαι* (§ 222), 2 A. *ὑπεισχόμεν*, Pf. *ὑπείσχημαι*, rare A. P. *ὑπείσχημι*, Pl. *Phaedr.* 235 d. *Poet.* and *Ion.* *ὑπείσχημαι* *Æsch.* *Eum.* 804, *Hdt.* vii. 104. See *ἴχω* (§ 300).

§ 293. d. ADDITION OF *ν*.

- (1.) If *α*, *ε*, or *ο* precede, the *ν* is doubled, *ο* becoming *ω*.  
 (2.) If *λ* precede, the *ν* becomes *λ*. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before *ν*.

## α. To Pure Roots.

*ἵννω* (r. *Fs-*, i. § 22. *δ*), to clothe, poet., chiefly *Ep.*, F. *ἵσω* (§ 71), c. 337, A. *ἵσα*, *E.* 905, Pf. P. *ἵμαι* and *ἵσμαι*, τ. 72, *Hdt.* i. 47. *Prose* form, *ἡμφίνωμι*, F. *ἡμφίσω*, *ἡμφίω* (§ 200. 2), *ἡμφίσα* (§ 192. 3), Pf. P. *ἡμφίσωμαι*, *Ion.*, *παταίνω* *Ψ.* 135, *ἱπ-ίνωσθαι* *Hdt.* iv. 64.

*ζώννω* (r. *ζο-*), to gird, F. *ζώσω*, A. *ἱζώσα*, Pf. P. *ἱζωμαι*. Late Pf. *ἱζωκα*, *Anth.*

*κινάννω* (r. *κινω-*, *κινω-* § 261, *κινω-* §§ 259, 278. *δ*), to mix, F. *κινάσω*, *κινω*, A. *κινάσα* (*κινῶσα* η. 164), Pf. P. *κινίρωμαι*, *Ath.* 576 a, commonly *κινεῖμαι*, A. P. *κινεσθῆναι* and *κινέσθην*. *Ep.* *κινάω*, *Il.* 363 (*κίραι*, § 212. b), *Subj.* *κινωνται* *Δ.* 250, as from *κίρωμαι*. *Poet.* and *Ion.*, *κινῆμι*, *Ar.* *Ecl.* 641, and *κινάω*, *Hdt.* iv. 52.

*κοριννύμι* (r. *κορι-*), to satiate, F. *κορίσω*, A. *κορίσα*, Pf. P. *κοιρίρωμαι*, A. P. *κοιρίσθην*. *Ep.*, F. *κορίω* (§ 245. 3), *Θ.* 379, 2 Pf. intrans. *κοιρήσθαι* (§ 253. 1), c. 372; *Ion.* Pf. P. *κοιρήμαι* *Σ.* 287. The verb *κορίω*, to sweep, is regular.

*κρημνίζω* (r. *κρημα-*), to entrap, F. *κρημάσω*, *κρημάω* (§ 200. 2), *Δ.* *λαξι-*

*μήσα*, A. P. *ἰαριμάσθην*, Mid. *κρήμαμαι* (Act. Pt. *κρημάσσει* Ath. 25 d), and poet. *κρήμαμαι* (§ 278, δ), Ar. Nub. 377, to hang, F. *κρημάσσει*. Also *κρημάσσει*, Hom. Bac. 39, Pt. *κρημάς*, Pind. P. 4. 43, late *κρημάς*.

*πιδάνυμι* (r. *πιτα-*), to spread, to expand, F. *πιδάσω*, *πιδῶ*, A. *πιδάσθην* Pf. P. *πίπταμαι* (§ 261), A. P. *πιδάσθην*. Ion. Pf. P. *πιπίσασμαι*, Hdt. i. 62. Ep., *πίπταμι*, λ. 392, *πίπτα*, Hes. Sc. 291 Güttl.; late *πιδάω*.

*βένυμι* (r. *βη-*), to strengthen, F. *βένω*, A. *βήνω*, Pf. P. *βήνωμαι*, A. P. *βήνω* (§ 221. α).

*σένυμι* (r. *σβη-*), to extinguish, F. *σένω* 1 A. *σβίσω*, A. P. *σβίσθην*. Mfd. *σένωμαι*, to be extinguished, to go out, F. *σβίσσει*, 2 A. Act. *σβίση* († 227), Pf. Act. *σβήκη*.

*σινδάνυμι* (r. *σινδα-*), to scatter, F. *σινδάσω*, *σινδῶ*, A. *σινδάσθην*, Pf. P. *σινδάσμαι*, A. P. *σινδάσθην*. Collat. forms, chiefly poet., *σινδάω*, Ap. Rh. 4. 500, *σινδαίωμαι*, Id. 2. 626, *σινδάνυμι*, Anth., A. *σινδάσσει*, E. 88; *σινδάνυμι* (§ § 259, 278, δ), Hes. Th. 875, Th. vi. 98, *σινδάνυμι*, Hdt. vii. 140, Eur. Hec. 916.

## § 294. β. To Palatal Roots.

*ἀγνύμι* (r. *-αγ-*), to break, F. *ἄξω*, A. *ἄξα* (§ 189. 2), 2 Pf. intrans. *ἄξω*, to be broken, 2 A. P. *ἰάγην* (Att. *ᾶ*, Ep. comm. *ᾶ*). Ion., A. *ἄξα*, Ψ. 392, 2 Pf. *ἰάγην*, Hdt. vii. 224, *ἄγην*, Hipp.; Ep. A. Opt. (*κατα-ἄξαις*, κατ' *ἄξαις*, § § 22. δ, 48. 2) *κατάξαις* Hes. Op. 664. In the comp. *καταγνύμι* the *σ* of the augm. is sometimes found out of the Ind.; as, A. Part. *κατάξας* Lys. 100. 5.

*ἀνοίγω* and *ἀνοίγνυμι* (r. *οίγ-*), to open, Impf. *ἀνίγω* (§ 189. 2), Π. 221, v. 5. 20, and later *ἡνίγω*, H. Gr. i. 1. 2 (Ion. *ἀνίγω*, Ξ. 168), F. *ἀνοίω*, A. *ἀνοίξα*, and later *ἡνοίξα*, Pf. *ἀνίγω*, Pf. P. *ἀνίγωμαι*, A. P. *ἀνιόχθην*, and later *ἡνιόχθην*, Acts, 12. 10. 2 Pf. *ἀνίγω*, to stand open, Hipp. The simple *οίγω* and *οίγνυμι* are poet., *Æsch.* Pr. 611, F. *οίξω*, A. *οίξα* Ω. 457, *οίξω*, Ω. 446.

*δείκνυμι* (r. *δεικ-*), to show, F. *δείξω*. See ¶ 52. Ion. (r. *δεικ-*) *δείξω*, *δειξα*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. to greet, I. 196, Pf. *δειδύμαι* (§ 47. N.), η. 72. The primary sense of *δεικνύμι* is to stretch out the hand, and kindred verbs are *δίχομαι* (Ion. *δίκομαι*, Hdt. vii. 177, § 69. I.), to receive F. *δέξωμαι*, A. *ιδιέδμεν*, Pf. *διδύμαι*, F. Pf. *διδίχομαι* (for *ιδιγμεν*, &c., see § 185. δ), and the poet. *διδίκομαι*, *διδίκομαι*, *δικανάω*, *δίχυνται*.

*ἰεργνύμι* (r. *ιεργ-*, *ιεργ-* § 268), to shut in, to confine, F. *ιέρξω* and *ιέρξω*, A. *ιέρξα*, Part. *ιέρξας* and *ιέρξας*, Pf. P. *ιέρξωμαι*, A. P. *ιέρχθην*. This verb appears to have been originally the same with *ιέργω*, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *ιέρξα*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *ιέργω*, B. 617), and *ιέργνυμι* or *ιέρχυνται*, Hdt. i. 86, iv. 69.

*ζύνυμι* (r. *ζυγ-*, *ζυγ-* § 270), to yoke, F. *ζυόξω*, A. *ζυόξα*, Pf. P. *ζύωμαι*, 1 A. P. *ζυόχθην*, 2 A. P. *ζύω*.

*μίγνυμι* (r. *μιγ-*), to mingle, to mix, F. *μίξω*, A. *μίξα*, Pf. P. *μίμωμαι*, 3 F. *μιμίσκομαι*, *Æsch.* Pers. 1052, 1 A. P. *μιμίσθην*, 2 A. P. *μίμω*. The older form *μίσγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *μίσσω*, &c., see § 185. δ.

*σφύγνυμι* (r. *σφυγ-*, *σφυγ-* § 266), to fasten, to fix, F. *σφύξω*, &c. *σφύξω*, 2 Pf.

intrans, as Pres., *τίσσω*, 1 A. P. *ισάχθην*, commonly 2 A. P. *ισάγθθ*. Ep. 2 A. M. S. 3 *ισήατο* (§ 185. 3) A. 378. For *σάγνυτο*, see § 226. 4. Late *σάσσω*, Pf. P. *τίσσωμαι*.

*ῥήγνυμι* (r. *ῥηγ-, ῥηγ-*), to break, F. *ῥήξω*, A. *ῥήξω*, 2 Pf. intrans. *ῥήγω* (§ 236. 6), 2 A. P. *ῥήγνυμι*. Ep., *ῥήσσω*, Σ. 571, Pf. P. *ῥήγνυμαι*, S. 137; Ion. 1 A. P. *ῥήγνυμι*, Hipp. Kindred, *ῥάσσω* and *ῥέσσω*, *-ξω*, to smite.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-, φρασ-* § 274), to fence, F. *φράξω*, A. *ῥραξω*, Pf. P. *τίφραγμαι*, A. P. *ῥφράχθην*. Late 2 A. P. *ῥφράγνυμι*.

### § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιν-, δαιν-*), to entertain, to feast, poet. Y. 29, F. *δαίω*, *Æsch.* *Συμ.* 305, A. *ἰδαίω*, A. P. *ἰδαίνωμι*. For Opt. *δαίνυτο*, see § 226. 4.

*καίνυμι* (r. *καδ-, καδ-* § 267), to excel, poet. γ. 282, Pf. *κίκαμαι*, *Æsch.* *El.* 616, *Pt.* *κικασμένοι* Δ. 339, and *κικαδμένοι*, *Pind.* O. 1. 42.

*κτείνω*, and later *κτείνωμι* or *κτείνωμι* (r. *κτα-, κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀπό* or *παρά*, F. *κτενῶ*, 1 A. *ἰκτενω*, poet. 2 A. *ἰκταίνω* *Soph.* *Ant.* 1340 (also in *Xen.*, who was partial to poet. forms, iv. 8, 25), and poet. *ἰκτάνω* (§ 224. E.), *Soph.* *Tr.* 38, 2 Pf. *ἰκτενω*, 1 Pf., less classic, *ἰκτανω* (or *ἰκταγω*) and *ἰκτινω*, 2 A. M. poet. *ἰκτάμην*, *Æsch.* *Pers.* 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἰκτάθην*, Σ. 537; late *ἰκτάνωμι*, *Anth.* For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*ἔλλωμι* (r. *ἐλ-, ἐλ-υ-*), to destroy, F. *ἐλίω* (§ 222. a), commonly *ἐλῶ*, A. *ῶλιω*, 1 Pf. *ἐλώλιω*, 2 Pf. intrans. *ἔλωλα*, 2 A. M. *ῶλίμην*. Poet. *ἐλί-νω*, A. 10, *Soph.* *Ant.* 1286; Impf. iter. *ἐλίσκεν* (or *ἐλίσκεαι*, as from *ἐλίω*) T. 135.

*ῥμνύμι* (r. *ῥμ-*), to swear, F. *ῥμύμαι*, A. *ῥμω* (§ 222. β), Pf. *ῥμώμεκα* (§ 191. 2), Pf. P. *ῥμώμεσμαι* and *ῥμώμμαι* (§ 221. α), A. P. *ῥμώσθην* and *ῥμώθην*. Pres. *Pt.* *ῥμύντης* *Hdt.* i. 153; late F. *ῥμώω*, *Anth.*

*ῥμύργνυμι* (*ῥμωγ-*), to wipe off, poet. E. 416, F. *ῥμύξω*, A. *ῥμύξω*, *Eur.* *Or.* 219, A. P. *ῥμύρχθην*, *Ar.* *Vesp.* 560, A. M. *ῥμύρξάμην*, Σ. 124. Collat. *ῥμωράζω*, *Hom.* *Merc.* 361, late *ῥμύργνυμι*.

*ῥείγω*, to stretch out, and Ep. *ῥείγνυμι*, A. 351, F. *ῥείξω*, A. *ῥείξω*, A. P. *ῥείχθην*, Pf. P. *ῥείγμαι*, Hipp., *ῥεῖργμαι*, *Il.* 834.

*ῥευνύμι* (r. *ῥε-, ῥε-*), to rouse, F. *ῥεω* (§ 56. β), A. *ῥεω*, 2 Pf. intrans, as Pres., *ῥεω*. Ep., F. M. *ῥευνάμι*, Y. 140, 2 A. *ῥεω* (§ 194. 3), 2 A. M. *ῥεῖμην*, M. 279 (see § 185. δ, ε); from r. *ῥει-*, Impf. *ῥεῖμην*, B. 398, Pf. P. *ῥεῖνμαι* (§ 191. 2), r. 377, *Subj.* *ῥεῖσθαι* M. 271. Kindred, chiefly poet., *ῥεομαι*, *ῥεῖω*, *ῥεῖνυμι*, *ῥεῖω*. Lat. *orior*.

*πταρύνμαι* (r. *πταρ-*), to sneeze, 2 A. P. *ἰπταρον*. 2 A. P. *Pt.* *πταρείς*, Hipp. *στέονυμι*, *στορίνυμι*, and *στράνυμι* (r. *στορ-, στορι-* § 288, *στρα-* § 262), to strew, F. *στορέω* and *στρώω*, A. *ιστέριω* and *ἰστρώω*, Pf. P. *ἰστρωμαι*, A. P. *ιστρέθην* (*ιστορίσθην*, Hipp.).

### § 296. ε. ADDITION OF *ισα*.

*ἄμπλασις* (r. *ἄμπλα-*), to err, poet. 2 A. *ἄμπλας* *Soph.* *Ant.* 910 *Pt.* *ἄμπλακός* and, to shorten the initial *α* (§ 263. 6), *ἄπλακός* *Eur.* *Alc.* 241.

*δωφίσκειν* (r. *δωφ-*, *δωφ-*), to deceive, Ep. λ. 217, F. *δωφίσκειν*, A. *δωφίσκειν*, Hom. Ap. 376, commonly 2 A. *δωφίσκειν*, ζ. 379.

*γίγναι* and *γίγναισκα* (r. *γιν-*, *γιν-* § 281, *γίγναι* § 288, *γίγναισκα*) to call aloud, F. *γίγναισκα*, A. *γίγναισκα*, 2 Pf., as Pres., *γίγναισκα*, Subj. *γίγναισκα*, Imp. *γίγναι* (§ 235), &c. Ep. Imp. or 2 A. *γίγναισκα* (or Pf. *γίγναισκα*) ζ. 469. See § 246. N.

*ἵκναισκα* (r. *ἵκ-*, to get), to get at, to reach, to enjoy, poet. and Ion N. 731, F. *ἵκναισκα*, 2 A. *ἵκναισκα*, A. 572, 2 A. M. *ἵκναισκα* Eur. Hel. 465, 1 A. M. *ἵκναισκα*, Hipp. Also *ἵκναισκα*, Theog. 111, and *ἵκναισκα*, Hes. Op. 417. From the same root, *ἀπαισκα* (§ 247. a), to get from, to take away, poet. A. 430, 1 A. M. *ἀπαισκα*, Æsch. Pr. 28; and from the kindred *ἵκ-* (§ 28), Ep. Aor. Pl. *ἵκναισκα* A. 356, *ἵκναισκα*, Hes. Sc. 173.

*ἵσκειν* (r. *ἵκ-*), to find, F. *ἵσκειν* (§ 222. 2), 2 A. *ἵσκειν* or *ἵσκειν* (§ 188. N.), Pf. *ἵσκειν*, Pf. P. *ἵσκειν*, A. P. *ἵσκειν* (§ 219), 2 A. M. *ἵσκειν*, and less Att. 1 A. M. *ἵσκειν*.

*στειναι* and *στειναισκα* (r. *στι-*), to deprive, F. *στειναισκα*, A. *στειναισκα*, Pf. *στειναισκα*, Pf. P. *στειναισκα*, 1 A. P. *στειναισκα*, poet. 2 A. P. Pl. *στειναισκα* Eur. Hel. 95. Mid. *στειναισκα*, to want, F., often as Pass., *στειναισκα* (*ἀπο-στειναισκα* Andoc. 19. 25). Ep. 1 A. *στειναισκα*, v. 262.

### § 297. f. ADDITION OF *ι*.

*ἰδίζω* (r. *ιδ-*), to accustom, F. *ἰδίζω*, -ῶ (§ 200. β), Pf. *ἰδίζω* (§ 189. 3) &c.; 2 Pf., as Pres. intrans., *ἰδίζω* (§ 236. c). Ep. Pres. Pl. intrans. *ἰδίζω* I. 540.

*ἰλίζω* (r. *ιλ-*), to hope, F. *ἰλίζω*, -ῶ, &c.; Ep. *ἰλίζω*, to give hope, β. 91, *ἰλίζω* or *ἰλίζω*, and 2 Pf. *ἰλίζω* (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. *ἰλίζω* (§ 189. 5), T. 328.

*κοιλάζω* (r. *κοιλά-*), to ring, Ep. B. 466, A. *κοιλάζω*, B. 354.

*ποιέζω* (r. *ποι-*), to furnish, F. *ποιέζω*, -ῶ, Pf. *ποιέζω*, &c. Poet., 2 A. *ποιέζω*, Soph. Ed. T. 921 (see § 194. 3), Pf. P. *ποιέζω* (§ 229), it is fated, ζ. 329, Pl. *ποιέζω*, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

*ἄω* (r. *ἀ-*, *ἀδ-*), to be sated, to satiate, Ep., F. *ἄω*, A. 818, A. *ἄω*, E. 289, and *ἄδω* (Opt. *ἄδω* or *ἄδω* A. 134), Pf. *ἄδω*, K. 98, F. M. *ἄω*, Ω. 717, A. M. *ἄω* T. 307. The F. *ἄω* and commonly the A. *ἄω* are trans., the other forms intrans. For Pres. Subj. (*ἄωμι*, *ἄωμι*) *ἄωμι* (also written *ἄωμι*, as if from *ἄω*) T. 402, see § 242. a; for Inf. *ἄωμι*, see § 250. c; for Pres. Mid. *ἄωμι*, see § 242. 1. Deriv. *ἄωμι*, Theoc. 25. 240, A. P. *ἄωμι* Hdt. iii. 41.

*δαμάζω* (r. *δαμ-*), to subdue, F. *δαμάζω*, A. *δαμάζω*, 1 A. P. *δαμάζω*, and poet. *δαμάζω* (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. *δαμάζω*, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 240. a) *δαμάζω*, A. 61, Z. 368, Pf. P. *δαμάζω*, E. 878, F. Pf. *δαμάζω* Hom. Ap. 543. Collat. poet. forms, *δαμάζω*, λ. 221, *δαμάζω* E. 893, Æsch. Pr. 164, *δαμάζω*, Pind. P. 5. 163. Lat. *domo*.

*ἵλω* (r. *ιλ-*, *ιλ-*), to draw, F. *ἵλω* (*ἵλω*, Hipp.), A. *ἵλω* (§ 189. 3; *ἵλω*, Orph. Arg. 260), Pf. *ἵλω*, Pf. P. *ἵλω*, A. P. *ἵλω*. Ep. *ἵλω*, P. 395, *ἵλω*, ἵλω, λ. 580.

*ἱστιάω* (r. *ι-*), to ask, F. *ἱστιάω* and *ἱστιάω* (§ 222), A. *ἱστιάω*,

Pf. ἤρωταμαι, Pf. P. ἤρωτήμαι, A. P. ἤρωτήην, 2 A. M. ἤρώμην. Ep. and Ion., ἱρώμαι A. 553, Hdt. iii. 64 (ἱρώμηνος Ib., § 243. 4), F. ἱρήσσομαι δ. 61; ἱρωτάω, -ίω, δ. 347, Hdt. iv. 145; ἱρίω, H. 128; ἱρίωω Z. 145.

ἰσθίω, and poet. ἰσθω, Ω. 415, Æsch. Ag. 1597, or ἰδω, ι. 341, Eur. Cycl. 245 (r. ἰδ-, ἰσθ- §§ 282, 52, ἰσθι-), to eat, F. ἰδομαι (§ 200. b), Pf. ἰδῶκα (§ 236. c). Pf. P. ἰδῶσσομαι (§ 222. α), Pl. Phædo, 110 e, A. P. ἰδίσθην. 2 A. ἱραγον (r. φαγ-, § 301). Late F. φάγομαι (§ 247. d). Ep. 2 Pf. ἰδῶδα, P. 542, Pf. P. ἰδῶδομαι (§ 236. c).

ἱχθω, Soph. Aj. 459, ἱχθαίρω Eur. Alc. 179, and ἱχθραίω, Ages. 11. 5 (r. ἱχθ-, to hate, chiefly poet., F. ἱχθραῶ, A. ἱχθραα).

ὄνομαι (όν-, όν-), to scorn, Ion. and poet., όνομαι, &c. (see ¶ 51), r. 378 F. όνομαι, A. όνοάμην P. 173, and όνάμην, P. 25, A. P. όνόσθην, Hdt. ii. 136. Deriv., ἰνιδίζω, and poet. όνοτάζω, Æsch. Sup. 11.

πιετίω, Ep. πτίω (r. πιτ-), to comb, hear, poet., Ar. Av. 714, σ. 316, F. πτίξω (§ 245. 2) Theoc. 5. 98, A. πτίξα, πτίξάμην, Ξ. 176, A. P. πτίχθην, Ar. Nub. 1356.

φρίγω, and poet. φλεγίθω, Soph. Tr. 99, to burn, F. φρίξω, A. φρίξα, A. P. φρίχθην. Late 2 A. P. φρίγην, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, διώκω, to pursue, ἰδιώκεσθον, Ar. Vesp. 1203, Pl. Gorg. 483 a; τίκω, to yield, τίκεσθον, Soph. Cld. T. 651; ἔργω, to exclude, ἔργεσθον, Soph. Cld. C. 862 (ἔργασθον, A. 437, ἱεργάσθον, E. 147), ἱεργάδμην, Æsch. Eum. 566; ἀμύνω, to ward off, ἡμύνεσθον, Ar. Nub. 1323, ἡμύνετόμην, Æsch. Eum. 438; πίοω, to go, μιτ-επίσθον A. 52; ἡλασθον (§ 273. β), ἱσχίον (§ 303). Cf. ἱφθίον (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

◀ In the two following verbs, σ passes into ε aspirated (§ 50).

ἵτω (r. στ-, ἱτ-), to be occupied with, Impf. ἵπτον (§ 189. 3), F. ἵψω, 2 A. ἵπων, Subj. στω, &c. Mid. ἵτομαι, to follow, Impf. ἵπμην, F. ἵψμαι, 2 A. ἱσάμην, Subj. στώμαι, &c. Poet. ἵσσομαι, δ. 826, Impf. (considered by some 2 A.) ἱσάομην, Γ. 239. A. P. περι-ἵφθην, Hdt. vi. 15. The act. ἵτω scarcely occurs except in composition.

ἵχω and ἵχω (r. σχ-, ἱχ-, ἱχ- § 263, ἱσχ- §§ 283. c, 263), to have, to hold (in the sense to have, the forms ἵχω and ἵχω are preferred; in the sense to hold, ἵχωω and σχήσω), Impf. ἵχον and ἵχων, F. ἵξω and σχήσω (§ 222); 2 A. ἵχων, Subj. σχῶ (comp. διάσχω or διασχω, r. σχ- or σχι-), Opt. σχοίην (§ 205. α), Imp. σχίς (σχι- § 288; compare ἴς, ἱς, § 210. 2), and rarely, in composition, σχί, Inf. σχοίην. Pl. σχών. 2 A. poet. ἵχισθον (§ 299), Æsch. Pr. 16; Pf. ἵσχουα, Pf. P. ἵσχημαι, A. P. ἵχισθην, 2 A. M. ἵχισμην. Ep. Pf. Pl. συν-σχούκισι (§§ 236. 1, 191. 2, 62) B. 218. For ἱσάχατο, see § 236. d; for ἱσ-ίχην, see § 243. 4. Ep. deriv. forms, ἵχάνα, Ξ. 387, ἵχάνω, E. 89. For the compound διασχήναι, see § 292, for ἀνίχουμαι, § 301. 2. For the σ in ἀμπίχω (ἀμπί, ἵχω), see § 61; and for the various forms of the augm. (Impf. ἡμπ-ιχόμην, 2 A. ἡμπ-ιχόμην, ἡμπ-ιχόμην, &c.) § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. αἰρῖν (r. αἰρ-), to take, F. αἰρήσω, Pf. ἔρηκα, Pf. P. ἔρημαι, A. P. ἔρειθην (§ 219); 2 A. εἶλον (r. ἰλ-, § 189. 3), 2 A. M. εἰλόμην. Poet. 1 A. M. ἐψησάμενος Ar. Thesm. 761. Doubtful or late F. ἰλῶ, ἰλούμαι - Ion. Pf. ἀραιήκα, Hdt. v. 102, ἀραιήσεται, iv. 66; Ep. 2 A. M. S. 3 γίντο for φίλο (§§ 69. III., 185. 3) Θ. 43. In the sense to capture, the Pass. is commonly supplied by αἰσκόμαι (r. αἰλ-, whence ἰλ- § 259, αἰλο-, αἰσκο- § 280), ἰμπερὶ αἰσκόμην, F. αἰλώσομαι, 2 A. ἰάλων (§ 189. 2) and ἔλων, Subj. 'αἰλῶ, &c., Pf. ἰάλωκα and ἔλωκα.

2. ἀνίχομαι, to endure, a compound of ἔχω (§ 300), F. ἀνίσχομαι and ἀνασχέσομαι, 2 A. ἠνισχόμην (§ 192. 3); F. τλήσομαι (r. ταλα-, τλα- § 261), 2 A. ἱτλην (§ 227), Pf. τίτληκα (see § 238. α). Ep. 1 A. ἰτάλασσα, P. 166. Later Ep., ἰτλίω, Ap. Rh. 3. 769, ἰτλίω, 2. 1008.

3. ἔρχομαι (r. ἔρχ-), to go, to come, Imp. ἔρχομένη - F. ἐλεύσομαι (r. ἰλυθ-, ἰλυθ- § 270), 2 A. ἦλυθον, commonly ἦλθεν (§ 251), 2 Pf. ἐλέλυθα (§ 191. 2). Ep. 2 Pf. ἦλυθα, Hes. Th. 660, ἐλέλυθα (§ 47. N.), Dor. 2 A. ἦθεν (§ 69. III.), Theoc. 1. 77, Lacon. ἦλεν (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb εἶμι (§ 231).

4. ἰράν (r. ἰρα-), to see, Impf. ἰώρων (§ 189. 2), Pf. ἰώρεκα (ἰόρεκα Ar. Pl. 98), Pf. P. ἰώρεμαι - F. ἴφωμαι (r. ἴφ-), Pf. P. ἴφμαι, A. P. ἴφθην (ἱραβήναι Pl. Def. 411 a), 2 Pf. poet. and Ion. ἴπωσα Soph. Ant. 6, Hdt. iii. 63; 2 A. ἴδον (r. ἴδ-, the augm. uniting with the ι to form υ), Subj. ἴδω, &c., 2 A. M. ἰδόμεν, Subj. ἰδωμαι, &c.; 2 Pf. εἶδα, (I have seen) I know (§ 233); Mid., poet., εἰδομαι (r. εἰδ- § 268), to seem, to resemble, Æsch. Cho. 178, 1 A. εἰσάμην, β. 791.

NOTE. In the preteritive εἶδα (§ 58, § 237), the root has four forms, (1.) ἴδ-; ἴσμεν (Ion. ἴδμεν A. 124), ἴσσι, ἴσθι, ἴστω (Bæot. ἴστω Ar. Ach. 911), &c.; and Ep., Inf. ἴδμεν A. 719, ἴδμεναι N. 273, Pt. ἴδναι, A. 608, Plup. Pl. 3 (ἴδ-σαν) ἴσαν Σ. 405: (2.) εἰδ-; εἰδναι, εἰδώς, ἔδην, εἴσομαι - and the Ep. Subj. εἴδομεν, εἴδῃσι (§ 246. 3): (3.) εἰδ- (§ 236. 1); εἶδα, εἶσθα, &c.: (4.) εἰδ- (§ 288); (εἰδῶ) εἶδω, εἰδείην, εἰδήσω (rare, A. 546, Isoc. 5 b), εἰδήσα (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. ἠίδιμι or ἠίδης X. 280, ἠίδιμι or ἠίδη ι. 206, Ion. ἠίδι Hdt. i. 45 (for ἠίδιμι, one ι dropped, cf. § 243. 2). In the Dor., we find the verb ἴσάμην, perhaps suggested by ἴσσαι (§ 237, εἶδα), Pind. P. 4. 441, ἴσσι Theoc. 13. 34, ἴσᾶσι 15. 146, ἴσμεν Pind. N. 7. 21, Pt. ἴσαι, Pind. P. 3. 52. The deficiencies of εἶδα are supplied by γινώσκω (§ 285).

5. τρέχω (r. τρεχ-, τρεχ- § 263), to run, F. τρεξάμαι, commonly δαμάωμαι (r. δαμ-), 1 A. ἴθοιξα, commonly 2 A. ἴθραμον, Pf. διδράμην (§ 222), Pf. P. διδράμηναι. Ep. 2 Pf. διδραμα, ι. 412. Late and rare F. δαμάω Ath. 416 f, δαράμομαι (§ 200. b), Anth. Deriv., τρεχάω, vii. 3. 46, Ep. τρεχάω, α. 451, τρεχάω, X. 163, δαμάω, Hes. Fr. 2. 2.

6. φέρω (r. φερ-), to bear, F. ὀσσω (r. ὀι-), F. M. ὀσσομαι, F. P. εἰσθήσομαι - 1 A. ἦνιχα (r. ἰνι-, ἰνιχ- § 277), 2 A. ἦνιχον, A. M. ἠνιχάμην, Pf. ἰήνοχα (§§ 191. 2, 236. a), Pf. P. ἰνῆνιγμαι, A. P. ἠνίχθη, F. P. ἰνιχθήσομαι. Ion. (r. ἰνιχ- § 268; συν-ινικίται Hes. Sc. 440) 1 A. ἦνικα, E. 885 Hdt. iii. 30, 2 A. Opt. ἰνίκοι Σ. 147, Inf. ἰνικίμεν T. 194, Pf. P. ἰνῆνιγμα, Hdt. ii. 12, A. P. ἠνίχθη, i. 66; 1 A. Inf. (ἀνα-αἶσαι) ἀνῆσαι Ib. 157 Late Pf. P. ἀπο-αἶσαι Luc. Paras. 2. For αἶσι, &c., see § 185. ι; for φέρω,

§ 246. β; for φέρω, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρω § 251. 2), δια-, σι-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφρω, -ίφρην. Lat. *fero*. — The Aorists ἤνεκα and ἤνεκεν are both common in the 1st Pers. sing. of the Ind., and in the Opt.; but in the 2d Pers. sing. of the Imp., in the Inf., and in the Part., the forms of ἤνεκεν are preferred; and, elsewhere, those of ἤνεκα.

7. φημί and φάσκω (§ 53, § 228; γ. φη-, φασκ- § 279), to say, to affirm, F. ἰσῶ (γ. ἰσ-, ἰσ- § 262), Pf. ἔφηκα (§ 191. 1), Pf. P. ἔφημαι, F. Pf. ἔειπεναι, Cyr. vii. l. 9, A. P. ἔειπεν or ἔειπενον (Ion. εἰπέν or εἰσέν, Hdt. iv. 77); 1 A. ἴσα (γ. ἰσ-, ἴσ- § 268), 2 A. ἴσαν. Non-Att., Pres. ἴσῃ β. 162, ἴσιω, Hes. Th. 38; Ion. 1 A. M. ἀπ-ισάμην, refused, Hdt. i. 205; Poet. 1 Aor. ἔ-ισατο ἴισα Pind. N. 9. 78, 2 A. ἴισας K. 445; Ep. 2 A. (γ. ἰσ-, ἴσ- § 273, cf. ἴισα) ἴισας, B. 484. Redupl. forms, πεισάμενος Æsch. Eum. 620, πεισάμενος, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. φήσω, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. ἴσας and part. ἴσας are not used by the Attics.

8. ἀνίσταμαι (γ. ἀνι-), to busy, Impf. ἠνέστημι (§ 189. 2), F. ἀνίσταμαι, Pf. ἠνέστημι, A. P. ἠνέστημι. 2 A. M. ἠνέστημι (§ 49; γ. ἀνι-). Ion. and late 1 A. M. ἠνέστημι, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs, or primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns or verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun, adjective, verb, &c.*, as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. a. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,



commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -*σις* (Gen. -*σιως*, fem.), or -*σιᾶς* (G. -*σιᾶς*, f.); as, μιμῖ-*σμαι*, to imitate, μίμν-*σις*, imitation; πράσσω (r. πράγ-), to act, (πράγ-*σις*) πράξις, action; θύω, to sacrifice, θυῖα, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -*η*, -*α* (G. -*ης*, -*ᾶς*, f.); as, φύγω (r. φυγ-), to flee, φυγ-*ή*, flight; τρέφω, to nourish, τροφή, nourishment; χαίρω (r. χαρ-), to rejoice, χαρ-*ᾶ*, joy; φθείρω, to corrupt, φθορά, corruption. Some verbs in -ύω have abstracts in -*σιᾶς* (§ 92. β. α); as, παιδύω, to instruct, παιδισιᾶ, instruction.

c. -*ος* (G. -*ου*, m.); as, λέγω, to speak, λόγ-*ος*, speech; σπείρω, to sow, σπείρος, sowing.

d. -*τος* (G. -*του*, m.); as, κηρύ-ω, to wail, κηρῦ-*τός*, wailing.

e. -*ος* (G. -*ιος*, n.); as, κηδ-*σμαι*, to care, κηδ-*ος*, care.

f. -*μῆς* (G. -*μῆν*, m.), or -*μη* (G. -*μης*, f.); as, ἰδύρ-*σμαι*, to lament, ἰδυρ-*μῆς*, lamentation; μί-μνη-*σμαι*, to remember, μνή-*μη*, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class I often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γραμμῆ, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

α. -*μα* (G. -*ματος*, n.); as, ποι-*ω*, to make, compose, ποιή-*μα*, thing made,

*poem*; *σπείρω*, to sow, *σπείραμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράφημα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. -της (G. -του, m.); as, *βιά-ομαι*, to behold, *βιά-τής*, beholder; *ποιώ*, to compose, *ποιητής*, poet; *πνίξω*, to found, *πνίστης*, founder.

b. -της (G. -της, m.), or -τωρ (G. -τορος, m.); as, *δίδωμι* (r. δέ-), to give, *δο-τήρ*, giver; *σώζω*, to save, *σωτήρ*, saviour; *ῥ. βί-*, to speak, *ῥή-τωρ*, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in -τρια or -τρια (proparoxytone, G. -ῆς), or in -τρια or -τρια (G. -ιδος); as, *παῖντρα*, poetess, *σώτρια*, female deliverer; *αὐλητής*; and -τής, flute-player, *αὐλητής* and -τρια, flute-girl; *προφήτης*, prophet, *προφῆτις*, prophetess.

c. -τής (G. -ῆς, m.); as, *γράφ-ω*, to paint, *γραφ-τής*, painter; *φθείρω*, to corrupt, *φθερέω*, corrupter; *κτείνω*, to slay, *κτενέω*, slayer.

d. -τής (G. -ου, m. f.); *τρέφ-ω*, to nourish, *τροφ-τής*, nurse; *αἰδω*, to sing, *αἰδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βάζω*, to beat, *βαστήρ*, beater, hammer, *ζωντίζω*, girdle, *ζώντης*, wind (blower), *μυζαλίζω*, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. -τήριον (G. -ου, n.), more frequently expressing place; as, *ἀκροά-ομαι*, to hear, *ἀκροα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποτήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. a.

b. -τρον (G. -ου, n.), or -τρα (G. -ῆς, f.), more frequently expressing means; as, *ξύω*, to curry, *ξύστρον* and *ξύστρα*, currycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρα* (*ὀρχίζομαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection: i. e. those beginning with *σ* follow the analogy of -σω of the Fut. or -σαι of the Perf. pass.; those beginning with *μ* and *τ*, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

ποι-ποίη-μαι,      ποι-ποίη-σαι,      ποι-ποίη-ται,  
ποίη-μα, poem,      ποιη-σις, poesy,      ποιη-τής, poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. -ία (G. -ίας, f.), or, if the root ends in *ε* or *ο*, -ία forming, with the final vowel of the root, -ια or -ια; as, *σοφ-ός*, wise, *σοφ-ία*, wisdom; *εὐδαίμων*, -ον-σι, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, -ί-ος, true, *ἀλήθεια*, truth; *εὐνοία*, contr. *εὐνοία*, kind, *εὐνοία*, kindness. See §§ 92. β, γ, 315. a.

b. *-της* (G. *-σητος*, f.), from adjectives in *-ος* and *-υς*; as, *ἴσος*, equal, *ἰσότης* equality; *ταχύς*, swift, *ταχυτής*, swiftness.

c. *-σύνη* (G. *-ης*, f.), from adjectives in *-ος* and *-ων*; as, *δίκαιος*, just, *δικαία σύνη*, justice; *σώφρων*, discreet, *σωφροσύνη*, discretion.

d. *-ος* (G. *-ιος*, n.), chiefly from adjectives in *-υς*: as, *βαθύς*, deep, *βάθος*, depth; *εὐρύς*, broad, *εὐρος*, breadth.

e. *-άς* (G. *-άδος*, f.), from numerals; as, *δύο*, two, *δυάς*, duad. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, native land), and similar words denoting persons related to some object. These end in,

a. *-της* (G. *-του*) masc., and *-τις* (§ 134. a; G. *-τιδος*) fem. (with the preceding vowel long in patrials; thus, *-ίτης*, *-ήτης*, *-ᾠτης*, *-ιώτης*; and also in other nouns in *-ιτης*); as, *Σύβαρις*, Sybaris, *Συβαρίτης*, a man of Sybaris, a Sybarite, *Συβαρίτις*, a woman of Sybaris; *Αἰγινήτης*, *Πισάτης*, *Σταγυριάτης*, *Σικελιώτης*, a man of *Ægina*, &c.; *πόλις*, city, *πολίτης*, citizen, *πολίτις*, female citizen; *τόξον*, bow, *τοξότης*, archer, *τοξότης*, archeress.

b. *-εύς* (G. *-ίως*) masc., and *-ις* (G. *-ιδος*) fem. (§ 118. 3); as, *Μιγυρα*, Megara, *Μιγαρεύς*, Megarian man, *Μιγαρίς*, M. woman; *φάρμακον*, drug, *φαρμακεύς*, dealer in drugs, sorcerer, *φαρμακίς*, sorceress; *ἵππος*, horse, *ἵππιεύς*, horseman, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, *πατρὸς ὄνομα*). These end in,

a. *-ίδης* (G. *-ου*) masc. (uniting with *ι* or *ο* preceding), and *-ίς* (G. *-ίδος*) fem.; *-ᾶδης* (G. *-ου*) masc., and *-ᾶς* (G. *-ᾶδος*) fem., from names of Dec. I.; and *-ῶδης* (G. *-ου*) masc., and *-ῶς* (G. *-ῶδος*) fem., from names in *-ιος*, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, *Πρίαμος*, Priam, *Πριαμίδης*, son of P., *Πριαμίς*, daughter of P.; *Κικρόψ*, *Κικροπίδης*, *Κικροπίς*; *Πηλεΐς*, *-ίως*, *Πηλεΐδης*; *Πρακλῆς*, *-ίως*, *Ἡρακλείδης*; *Λητώ*, *-όως*, *Λητοΐδης*; *Βορέας*, *Βορεΐδης*, son of B., *Βορεΐς*, *-δος*, daughter of B.; *Θισσιος*, *Θισσιᾶδης*, *Θισσιᾶς*; *Φίρες*, *-ητος*, *Φιερεΐδης*; *Πηλείς*, Ep. G. *-οίς*, Ep. *Πηληϊάδης*, A. 1.

b. *-ίων* (G. *-ίονος*, rarely *-ιονος*) masc., and *-ιώνη* or *-ίνη* (G. *-ης*) fem., only poetic; as, *Κρόνιος*, Saturn, *Κροῖων*, *-ίωνος* or *-ιονος*, son of S., A. 397; *Πηλείς*, *Πηλείων*, A. 186; *Ἀκρίσιος*, *Ἀκροϊώνη*, daughter of A., E. 319; *Ἀδρηστος*, *Ἀδρηστίνη* E. 412.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, *Πριαμίδης*, little Priam. See § 312. Akin to the above are a few words in *-ίδιος*, contr. *-ιδεύς*, — son, *-ιδίᾶ*, contr. *-ιδῆ*, — daughter; as, *Συγπατερίδευς*, *-ιδῆ*, daughter's son, — daughter, *ἀδελφιδεύς*, *-ιδῆ*, nephew, niece.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. *-ις* (G. *-ιδος*), chiefly from masculines of Dec. I., and from those in *-εύς* as, *δισπότης*, master, *δισπότης*, mistress (also *δισποινα*, cf. b). See § 134. a.

b. -αινά (G. -ης), chiefly from masculines in -ων; as, λίων, -ον υς, lion, λίσαινα, lioness; τέκτων, -ονος, artisan, τέκταινα · Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ες; as, θεός, god, θείαινα, goddess (§ 74. e), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιᾶς), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλισσα, queen, ἱερίσα, priestess.

d. -εεζ (G. -εεζ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κιλίξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἑναξ, -κτος, sovereign, ἑνασσα, θῆς, -τής, hireling, θῆσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ῶριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίτην (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρεύλλιον, παιδαρίσκος, παιδισκάριον · μισράξ, youth, μισράκιον, μισρακίδιον, μισρακύλλιον, μισρακίσκος, μισρακίσκη · κόρη, girl, κόριον, κορίσκη, κορίσκιον, κωρίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον · νῆσος, island, νησούριον · ζῷον, animal, (ζωίδιον) ζωδιον, ζωδάριον, ζωῶφιον. ὦ Σωκράτης, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ίδος, f.); as, κρήνη, fountain, κρηνίς, -ῖδος · πίναξ, table, πινάκίς, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτιεύς, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγυιδεύς.

a. -ίχνη, -άκνη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · φίλος, wine-jar, φιδάκνη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτος, love, ἐρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force · thus, θῆς, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος, μωγας (great), Ἀμαρυλλίς (ἀμάρεα, channel), Διοῦς, Μηνῆς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπέλως, vine, ἀμπελών, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρών, γυναικῶν (ἀνὴρ, γυνή), apartments for men, women, οἰνών (οἶνος), wine-cellar; χιλι-λος, lip, χιλιών, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, βο-λυνία (βόλον), rose-bed.

b. -αξ (G. -ᾶκος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλούτος, wealth, πλούταξ, a rich churl. So λάβρος, greedily, λάβροαξ, seu-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

## B. ADJECTIVES.

## § 314. I. FROM VERBS. These end in,

a. -ικός, -ή, -όν, *active*; as, ἀρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic. This ending is more frequently preceded by τ (cf. § 306. a, b); as, ποιητικός (ποίη), poetic. But see § 315. b.

b. -τήριος, -α, -ον, *active*; as, σώζω, to save, σωτήριος, saving (cf. § 306. b).

c. -ιμος, -ον (and -ίς, -η, -ον), implying *fitness*, both *active* and *passive*, and annexed after the analogy of different verbal nouns; as, τρέφω, τρεφή (§ 305. b), τρέφιμος, fitted to impart or to receive nourishment, nutritious, vigorous, χρήσιμος (χράσμαι, χρεῖσις), fit for use.

d. -μων, -μον (G. -μνος), *active*; as, λιλώ, to pity, λιλήμων, compassionate, μνήμων (μύμνημαι), mindful.

e. -τός, -ή, -όν, *passive*, signifying *that which is done*, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, ἰδέναι, to see, ἰδέντος, seen, visible.

f. -τός, -α, -ον, *passive*, expressing *necessity* or *obligation* (like the Lat. Part. in -ndus); as, ποίω, to make, ποιήτος, that which is to be made.

NOTE. Verbals in -τός and -τός commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, θέλω, to take, Pf. P. ἔημαι, A. P. ἡείην, αἰετός, αἰετός, ταύω, to stop, Pf. P. στήταμαι, A. P. ἱσταίην, παυστός, παυστός.

g. -νός, -ή, -όν, *passive* (compare the Part. in -μνος); as, εἶβω, to revere, (εἰς-νός) εἰμνός, revered, ποθινός (ποθίω), longed for.

h. -αρός, -ή, -όν, -ᾶς (G. -ᾶδος), &c.; as, χαλάν, to slacken, χαλᾶρός, slack; φέω, to bear, φορέας, fruitful; λίγω, to choose, λογάς, chosen; λείπω, to remain.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -ιος, belonging to; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ιμος, -οιος, -ωος, -υιος), and often, without respect to this, assuming the form -ιμος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνος (φόνος), of murder, murderous; ἀγγραῖος (ἀγορά), pertaining to the forum, Ἀθηναῖος (Ἀθηναί), Athenian, θεῖος (θεός), divine, Ἀργεῖος (Ἀργεῖος), Argive, ἰώος (Ἰώ), Ion. ἡῖος (ἡώς, -ῆος), of the morning, πῆχυος (πῆχυς), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμηρείος (Ὀμηρος), Homeric, θῆρειος (θήρ), of wild beasts.

NOTES. a. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, Ἀθήναιον (Ἀθηνᾶ), Θεσπιον, Μουσῖον, temple of Minerva, of Theseus, of the Muses, κουριδον (κουρεύς), barber's shop, γραμματιδον (γραμματεῖς), writing-tablet, cf. § 307.

Α. Before -ιος and -ια (§ 308. a), τ often passes into σ; as, ἱσταντός, year, ἱσταντός, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανάσιος (ἀθάνατος), immortality.

b. *-υῆς, -ή, -όν* (if *υ* precede, *-ῆς*: if simple *ι* or *υ*, *-ῆς*; while *-αιος* commonly makes *-αῖος*), *relating to*. These adjectives in *ῆς* are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality, or fit for*, and are mostly derived from personal appellations. Thus, *τίχην, art, τέχνηος, relating to art, artistic*; *δούλος, slave, δουλῆος, servile*; *Λιβύς, Libyan, Λιβυῆος, pertaining to the Libyans or Libya*; *Κορινθίον, Κορινθιακός, spondæe, σπονδιακός, spondæic*; *Ἀχαιοί, Achæan, Ἀχαιῆος*, and less Att. *Ἀχαιῖος, ποιητής, poet, ποιητικῆς, poetic, ῥητορικῆς, (ῥήτωρ), rhetorical, στρατηγῆος (στρατηγός), fit for a general*. See § 314. a.

c. *-ιος, -ᾶ, -ον, and -ῖος, -η, -ον* (proparoxytone), denoting *material*, *-εν*; as, *χρυσῆος, gold, χρυσεῖος (¶ 18), golden, ξύλινος (ξύλον), wooden*.

d. *-ῖος*, seldom *-ῖος*, expressing *time or prevalence*; as, *ἡμερῆος (ἡμέρα), by day, πιδῖος (πίδον), level, θινῆος (θῆος, -ι-ος), mountainous*.

e. *-ῖος, -ηνῆς, -ᾶνῆς, patrials*, from names of cities and countries out of Greece; as, *Ταυραντῖος (Τάρας, -αντος), Tarentine, Κυζικηνῆος (Κυζίκος), Cyzicene, Σαρδιανῆος (Σάρδιος), Sardian*.

f. *-εῖς, -ερός, -ηρός, -αλῆς, -ηλῆς, -ωλῆς, -ιος* (*-ισσᾶ, -ιν, G. -ιστος*), *-ᾶτος* (*-ας, G. -ας*); contr. from *-ο-ιδής*, from *εἶδος, form*, expressing *fulness or quality*; as, *αἰσχρῆς (αἰσχος), shameful, φοβρῆς (φόβος), fearful, πανηρῆς πῖνος, ruinful, Παρκαλῆς (Θάρσος), courageous, ἀπατηλῆς (ἀπάτη), deceitful, φιδωλῆς (φιδώ), parsimonious, ὕληος (ὕλη), woody, πυρρῆς (πῦρ, -υρός), fiery, χαρίεις (χάρις), graceful, σφηκώδης (σφήξ), wasp-like, ψαμμάδης (ψάμμος), sandy*.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, *καθαρός, clean, καθήμιος, cleanly, ἐλευθέριος (ἐλευθέρως), liberal, θιληκός (θίλως), feminine, χθιενός (χθίς), of yesterday*.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* *πόσσος*; *whether of the two?* *ποσσός, ὅστις* (formed from the 3d Pers. pron. as the positive, ¶ 23, § 141, or, as some think, from the numeral *ἑῖς*), *one of the two, οὐδέντις, ὁσόντις, ἑκάστις, ἀμφότερος* (see ¶ 63, and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*); (b) the following implying a consideration of *two objects or properties*; *δεξιτερῆς* (poet.), Lat. *dexter, right* (rather than left), *ἀριστερῆς, sinister, left, διούτις, second, ἡμίτις, noster, our* (rather than yours, or any one's else), *ὀμίτις, vester, your, σφίτις, their, &c.* (¶ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* *πόσσος*; *which in order?* or, *one of how many?* *πόσσος, ἑκαστος* (¶ 63); (d) all *ordinals* except *διούτις* (see ¶ 25).

### C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see § 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πῶσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσούτος and τοσούδε (§ 150. α), *so much*, ὅσος, *as much*, ὁπόσος, *how much soever*; ποίτε; *when?* ποτέ, *at some time*, τότε, *then*, ὅτε, *when*, ὁπότε, *whensoever*.

### D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -ίσω, and (mostly from nouns of Dec. I.) -έω, *to be or do that* which is pointed out by the primitive; as, φίλος, *friend*, φιλῶ, *to be a friend*, *to love*, ὑδαίμων (υδαίμων, -ονος), *to be prosperous*, ἀτυχῶ (ἀτυχής), *to be unfortunate*, πολέμιος (πόλεμος), *to wage war*; δουλεύω (δούλος), *to be a slave*, *to serve*, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold*, *to dare*, τιμῶ (τιμή), *to honor*.

b. -ῶν (mostly from words of Dec. II.), -αίνω and -ύνω (mostly from adjectives), *to make that* which is pointed out by the primitive; as, δηλός, *evident*, δηλῶ, *to make evident*, δουλῶ (δούλος), *to make one a slave*, *to enslave*, χρυσῶν (χρυσός), *to make golden*, *to gild*, πτερόν (πτερόν), *to make winged*, *to furnish with wings*, σφαιρῶν (σφίφανος), *to crown*; λιουκῶ (λιουκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. a, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μῆδης), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριζέω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλώπεικίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούσιος), *to make rich*, ὑδαίμωνίζω, *to esteem highly*, θειζέω (Θεός), *to honor*, λειζέω (λεῖς), *to contend*, ἰορτάζω (ἰορτή), *to make a feast*, διακίζω (διακ), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθίζω, *purify*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλακώνω (μαλακός), *to soften*.

### § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -εῖω, from the Fut.; as, γιλάω, *to laugh*, γιλασέω, *to wish to laugh*, Pl. Phædo, 64 b, πολιμνησέω (πολιμίω), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάω (rarely -άω), chiefly from verbal nouns; as, μαθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θάνατάω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) *Various prolonged forms* in -ζω, -σκω, &c. (see §§ 265 – 300), *ωσκω*

times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ριπτάζω*, to throw to and fro, *σείω*, to sigh, *σειάζω*, to sigh deeply; sometimes *inceptive*, as, *ἰσάω*, to be at the age of puberty, *ἰσάσκω*, to come to the age of puberty; sometimes *causative*, as, *μεθύω*, to be intoxicated, *μεθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔσκαπτάω*, to cheat, *ἔσκαπτύλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq.* 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. **OBLIQUE CASES OF NOUNS AND ADJECTIVES**, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. **GENITIVES**, (a) in *-θι*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [*sc. τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἡμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἑξῆς*, in order: (d) *πρὸς* (*πρὸς*), of a gift, gratis, &c.

2. **DATIVES**, (a) in *-αι*, *-οι* of Dec. II. sing., and in *-ησι(ν)*, *-ασι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-αι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where, there, &c.*, in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), and in *-ι* of Dec. III., denoting *way, place where, or time when*; as, *ταύτῃ*, [*sc. ὁδῷ*] in this way, thus, [*sc. χώρῃ*] in this place, here, *πανταχῇ*, every way, everywhere, *πυλῇ*, on foot, *ἰδίῃ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἑκταί*, by the will of, *ἤδη* (§ 99. β. d), *ἔγχε*, near, *ἤδη*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *an* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. **ACCUSATIVES**; as, *ἐκμὴν*, at the moment, *χάριν*, on account of, *δίκην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. **DERIVATIVES SIGNIFYING, (1.) MANNER**, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ο* of the Gen. pl. into *ι*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίως*, swift, *ταχίως*, swiftly, *σαφής* (*σαφῆς*), *ἰσως*, *ἰσως*, Ion. *σαφίως*, evidently.

b. *-ῶς* or *-ῶ* (perhaps kindred with *ἰδῶς*, form), chiefly from nouns; *-ῶ* or *-ῶ*, chiefly from verbs (those in *-ῶ* commonly conforming to other verbals); and *-ῶ*; as, *πλινθῶν* (*πλίνθος*), in the form of bricks, *Hdt.* ii. 96, *βαστῶν* (*βότρυς*), in clusters, *B.* 89, *ἀναφανῶν*, or *-ῶ* (*ἀναφαίνω*), openly, *κρύβῶν*, or *-ῶ* (*κρύπτω*), secretly, *σκορῶν* (*σπείρω*), scattering. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-ῶν*, neut. *-ῶν*, Pl. neut. *-ῶν*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ισί*), and in compounds of *ἄ-* privative, *αὐτός*, and *πᾶς*: as, *Μηδισί*, like the Medes, *Ἑλληνισί*, in the Greek language, *ἀμυθί* (*μυθός*), without ray, *ἀμαχί* and



*ἀμαχησί*, or *-ί*, without battle, *αὐτοχειρί* (*χίρι*), with one's own hand, *πανδημί* (*δημί*), with the whole people. These appear to be Dat. forms (cf. § 320. 2).

d. *-ς* added to a palatal; as, *ἀνα-μίγνυμι* (r. *μιγ-*, § 294), to mix up, *ἀναμιξ*, confusedly, pellmell, *παρελλαῖξ* (*παρ-ελλάσσω*, § 274. γ), alternately.

(2.) TIME WHEN, in *-τε* (Dor. *-κα*), or, for more specific expression, in *-ικά*; as, *ἀλλότε* (*ἄλλος*), at another time, *αὐτίκα* (*αὐτός*), at the very moment. See ¶ 63.

(3.) PLACE WHITHER, in *-ος* (which appears to be a softened form of *-δε*, § 322. III., or at least kindred with it); as, *οὐρανότε*, to heaven, *ἐκτε*, thither, *ἐτέρωτε*, to the other side. See ¶ 63.

(4.) NUMBER, in *-ύκισ*. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (*προ* *ἔργου*) *πρῶτον*, before the work, to the purpose, *παρὰ* *τῆς* *ἐκείνης*, upon the affair, immediately, (*δι' ὅ*) *διό*, on account of which, wherefore, (*ἐν* *ποδῶν ὁδῷ*) *ἐμποδῶν*, in the way of the feet, *Ἀθήνας* (from *Ἀθήνας*, and *-δε*, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), to Athens.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, *ἔξω* (*ἐξ*), without, *εἰς* (*εἰς*), within, *πρός*, besides.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, *νομο-θέτης* (*νόμος*, *τίθημι*) law-maker.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are *φιλέω*, to love, and *μισέω*, to hate; thus, *φιλ-ἄνθρωπος*, man-loving, *μισο-πίστους*, Persian-hater.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantive or adjective, is commonly *-ο-*, but sometimes *-η-*, *-α-*, or *-ι-*; and, after a verb, *-ι-*, *-η-*, *-ο-*, *-αι-*, or *-α-*; as, *παιδ-ο-τρίτης* (*παῖς*, *-δός*, *τρίτω*), instructor, *δικ-ο-λόγος* (*δίκη*, *λόγος*), advocate, *δημι-ο-εργός* (Ion. *δημι-ο-εργός*, from *δήμιος* and *ἔργον*), artisan, (*γῆ-ο-μετρία*, from *γῆ*, contr. *γῆ*, and *μετρίω*, §§ 35, 98. α) *γῆ-ο-μετρία*, geometry, (*να-ο-κόρος* *ναός*, *νείω*, and *κορίω*) *ναο-κόρος*, keeper of a temple, *θανατο-φóρος* and *νηφóρος* (*θάνατος*, *φίρω*), death-bringing, *Æsch. Ag. 1176*, Cho. 369, *ἐφ-νηφóρος* and *-ο-φóρος* (*ἐφός*, *-ιός*, *φίρω*), sword-bearing, *ἀγορ-ᾶ-νόμος* (*ἀγορά*, *νόμος*), clerk of the market, *ποδ-ᾶ-νιπτή* (*πούς*, *νίχω*), foot-bath, *Hdt. II. 172*, *πυρ-ι-γενής* (*πῦρ*, *γίγνομαι*, fire-born, *ιδ-οι-πóρος* (*ἰδός*, *πóρος*), *καυ-πóρος*, *μισο-μι-πóλιος* (*μίσος*, *πολίς*), half-gray, *N. 361*; *ἀρχ-ι-χóρος* (*ἀρχή*, *χóρος*),

*χαρός*), chorus-leading, *τιρπ-ι-κίρηνος* (*τίρπω, κίρηνος*), *delighting in thunder*, Δ. 419, *λιτ-σ-ταξία* (*λίττω, τάξις*), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both: as, (*βίτ-σ-ασσις*) *βίψασσις* (*βίπτω, άσσις*), coward, *τιλι-σ-φόρος* (*τίλος, -ισ, φέρω*), fulfilling, *κίρμασφόρος*, horned, *φωσφόρος*, light-bringing; *λύ-σ-τιλής* (*λύω, τίλος*), income-paying, *πυρίσθλος*, *καυ-σ-ί-στος* (*καύς, τίτος*) *naughty*, (*μυγ-σ-σ-ζ*) *μυζοζάρσαρος* (*μυγνύμι, ζάρσαρος*), mixed with barbarians; *δι-σ-ιχθρία* (*δίσι, ιχθός*), impiety, *φι-σ-σ-ζιος* (*φίρω, β-σς*), life-giving; *ταμ-σ-σ-ι-χρως* (*τίμνω, χρώς*), wounding, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a shorter form from the theme, or an early root: as, *αιμ-σ-ζαφής* (*αίμα, -στος, βάπτω*), blood-bathed, *φιλ-σ-σ-σος* (*φιλι-ω* from *φίλος, σίνος*), labor-loving.

NOTES. *α.* The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

*β.* In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change: as, *νυκτι-σίλος*, *rouming by night*, Eur. Ion, 718, *κυχισι-πλάτης*, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like *περί*, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. *Ιλέ* sometimes unites with a vowel following by crasis; as, *πρό-στος* *πρῶτος*, *πρ-ί-χω* *πρῶχω*, *π. 90*; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

*α.)* *ἀ-*, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, *ἀ-παις*, *without children*, *ἀ-σοφς*, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, *ἀ-δελφής* (*δελφός*), *brother*, *ἀ-τινός* (*τινός*), *strained*. 'Α- *privative* (commonly *ἀ-* before a vowel) is akin to *ένω*, *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*; *ἀ-* *copulative* appears to be akin to *ἄμα*, *together*. Akin to *ἀ priv.* is *νη-* (Lat. *ne*); thus, *ηλπίς* (*ἐλπίς*), *merciless*.

*β.)* *δυσ-*, *ill, mis, un-*; as, *δύσ-φημος*, *ill-omened*, *δυσ-τυχία*, *mis-fortune*, *δυσ-δαίμων*, *un-happy*.

*γ.)* The *intensive* *ἀγρ-* (kindred with *ἄγος*, § 161. B.), *τε-*, *ζα-*, and *δα-*; as, *ἀγρ-δάκρυς*, *very tearful*, *ζα-πλουτος*, *very rich*.

§ 326. B. The form of the LAST WORD depends upon the part of speech to which the compound belongs.

1. If the compound is a NOUN or ADJECTIVE, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, *ὁμό-δουλος*, *fel-low-slave*, *ἄ-παις*, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. *-ος*. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, *λιθο-βόλος* (*λίθος*, *βάλλω*), *throwing stones*, *λιθο-βόμενος*, *thrown at with stones*.

b. *-ης* (*-ις*, G. *-ιος*); as, *ἐν-πρεσβής*, *becoming*, *αὐτάρκης*, *self-sufficing*.

c. *-ης* or *-ας* (G. *-ου*), and *-ης* or *-ωρ*, denoting the *agent* (§ 306. a, b); as, *νομο-θίτης*, *legislator*, *μυρο-πώλης* (§ 92. 2), *ὀρνιθο-θήρας*, *bird-catcher*, *μηλο-βότης*, *shepherd*, Σ. 529, *παῖδ-επίτωρ*, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with *ζ*, *ς*, or *σ*, followed by a single consonant, this vowel is commonly lengthened to *η* or *ω*; as, *στρατηγός* (*στράτος*, *ἄγω*), *general*, *δυσήλατος* (*δυσ-*, *ἐλαύνω*), *hard to drive over*, *ἀνώνομος* (*ἄ-*, *νομμα*, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, *λαμβάνω*, *to take*, unites directly with the prep. *ἀνά*, *up*, to form *ἀναλαμβάνω*, *to take up*; but it cannot so unite with the noun *ἔργον*, *work*, and hence the idea *to take work*, *to contract*, is expressed by *ἐργο-λαβίω*, derived from the compound verbal *ἐργο-λάβω*, *contractor*. So the verb compounded of *ἵππος*, *horse*, and *τρέφω*, *to feed*, is *ἵπποτροφίω* from *ἵπποτρέφος*, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from *εἶτος* and *ποιῶ*, is formed *εἶτο-ποιός*, *bread-maker*, and from this again *εἶτο-ποιῶ*, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tnesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* *τις* • as, *ἴσθης*, *whoever*, *ἕστις*, *no one*, *εἴτις*, *if any one*.

b. The *PARTICLES*,

*ἄν* (Ep. *νί* or *νίς*, Dor. *νᾶ*), *contingent* or *indefinite*; as, *ἄν τις*, *whoever*, *ἴνα* or *ἔτι' ἄν*, *whenever*.

*γί* (Dor. *γῆ*), *at least*, emphatic as, *ἡγγί*, *I at least*, *εὐγί*, *you surely*, *τεὐτί γί*, *this certainly*, *ἐπει γί*, *since at least*.

*δή*, *now* (shorter form of *ἤδη*) ; as, *ἔπει δή*, *whoever now*, *νῦν δή*, *just now*.

*δή ποτε* (*δή ποτὶ*), *ever now* ; as, *ἑπειδή ποτε*, *whosoever now*, *τί δή ποτε* ; *what in the world?*

*οὐ*, (contr. from *ὅς*, *it being so*, § 55), *then*, *therefore*, *yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness ; as, *ἑπιοὐ*, *whoever then*, *ἑπειδὴ ποτε οὐ*, *howsoever now then*.

*εἰς* (shorter form of *εἰς*), *very*, *particularly*, *just* ; as, *ἔπεις*, *who in particular*, *ἔπεις*, *just as*.

*ποτὶ*, *at any time*, *ever*, often added to interrogatives to strengthen the expression ; as, *τί ποτὶ ἔστι τοῦτο* ; [what at any time is this?] *what in the world is this?* or, *what can this be?*

*εἰ*, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent ; but in the Att. scarce occurs, except in *εἴτε*, and *ἔπει*, as, *εἴτε* *τε*, *able*, *possible*, and *ἐφ' ᾧτε*, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (*εἰμῆσις*, *cutting*) ; as, *ἐν δὲ πηδείοις*, *and leaping forth*, Bar. Hec. 1172.

# BOOK III.

## SYNTAX.

*Mίδους ὁρίσιν.*

Homer.

§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether *exponential* or *nude* (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *EXALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision*, *change of number*; *HYPERBATON* (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of VARIETY in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *voidness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

X § 331. RULE I. An appositive agrees in case with its subject; as,

Παρύσσει . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρος ποταμὸς, *the river Meander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν σκελετοὶ γυναικῶν Ib. 10. Ὁ ποταμὸς λίγιστος Μαρσύας Ib. 8. Ὅνομα αὐτῶν εἶναι Ἀγάθωνα Pl. Prot. 315 c. Ἡς αὐτὸν σκετράσθη ἰσοίησι i. 1. 2. Λαζῶν Τισσαφέρνην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender and number*, as well as in *case*; as, Ἐπύαξα, ἡ Συννίσις γυνὴ τοῦ Κιλίκου βασιλέως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνοντες δὲ τὸν Στυμφάλιον, καὶ Σακερᾶτην τὸν Ἀχαιὸν, ξίεντες ἔντας καὶ ταύτους i. 1. 11.

X 2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 20. Θιμιστοκλῆς ἦκεν παρὰ εἰ [sc. ἰσώ], I, *Themistocles, have come to thee*, Th. i. 137.

X 3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθίρας, ἃς ἔχον ἐκτεσμάματα, *the skins which they had as coverings*, i. 5. 10. Κλισαρχῶν δὲ καὶ εἰσω παρικάλειε σύμβουλον i. 6. 5.

X 4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὁ μέγιστος τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here μέγιστος agrees with Ἀθῆναι, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπῶν ἀποίκους, εἰκνύτας v. 5. 3 (here ἀποίκους refers to πολέους, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὺν τοῦ περίσσεως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφραίνετα δὲ τὰ περίθρεα αὐτῶν, φοίνικες μὲν αἱ θύραι πτενημέναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλα τρίτον ἄρεμα ἐξήγαγε, φοινικίσι κατασπασταμένοι οἱ Ἴππιοι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ ὕψος δύο πλίθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ ὕψος ἑστίον ἰσίοσι καὶ σίντι ποδῶν, and the breadth of the Mursyas is twenty-five feet, Ib. 8. Πτοταμὸς . . ὕψος δύο πλίθρων Ib. 23; but, Τάφρος . . τὸ μὲν ὕψος ἐργυριαὶ σίντι i. 7. 14. Δίκα μυαὶ ἐισφρά; but, Δυνὸν μυαῖν ἀπὸ ποδῶν, Vect. iii. 9, 10. Ἐπτι δὲ ἡ χώρα . . ὡς ἰσίοσι σταδίῳ v. 3. 11. Πασῶν Ἀθῆναι σιμωπᾶντος πόλιν Soph. Oed. C. 108; but, Ἐστ' ἄρ' Ἀθῆναι ἴσ' ἀπὸ φθόγος πόλιν Aesch. Pers. 348.

7 ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction; as, Μητέρι τ', Ἐρίβωνι λίγην, and to my mother, *Eribon I mean* (for Μητέρι τ' Ἐρίβωι, and to my mother Eribon), Soph. Aj. 569. See also § 344.

X § 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίστην ἀνάτωμι, Μινύλιον λύωντι κτελέω, let us destroy

*Helen*, [which would be] a bitter grief to Menelæus, Eur. Or. 1105. Στίφη μαινίσται πόλιι τ' ἐνείδης καὶ Διὸς ἀτιμία, our girlrunds are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν εὖν χώραν αὐξανομένην ἐρεῖ, but the greatest thing of all, you see your own territory increasing, Cyt. v. 5. 24. Τὸ λαίθελον δὲ, Στρίγκος ἀδελῶν πακῶν, δούλη γυνὴ γράυς Ἑλλάδ' ἐσαφ' ἔξομαι Eur. Tro. 489. Ἡμῶν δὲ γυναικῶν, τὸ τοῦ καμφοδοποιεῖν, οὐδ' οἱ γυνίους σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply divided into its parts, or the parts united to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχῆμα κατ' ὅλον καὶ μέρος*, construction by the whole and the part.

## II. USE OF THE NUMBERS.

Χ § 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, τὸν Ἑλληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπεὶ δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πιμπλημ' ἐνθῦς ὄμμα δακρῶν Ib. 906.

REMARK. A chorus, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ εὖν σπινδύου' ἄμα, καὶ τοῦ μὲν αὐτῆς, ἦλθον· οἱ δὲ μὴ καλῶς λίγω, σὺ νῖκα· σοὶ γὰρ ἰψόμισθ' ἄμα Soph. El. 251. Ὡ ξύνου, μὴ δῆτ' ἀδικητῶ σοὶ πιστεύσας Id. CEd. C. 174. Ἡμῖν μὲν ἥδη πᾶν τιτιζέταις βίλος· μῖνον δὲ Æsch. Eum. 676. Ὅργας ξυνίσω σοι . . . Τμεῖς δὲ Ib. 848.

Χ § 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλασση καὶ πόνοισι φέριν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, the right of the wing, i. 8. 4. Πάτερκελος, ὅς σε πατὴρ ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συνινίους βασιλείαι, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ξὺν ταῖσδε τέξοις, with this bow, Soph. Ph. 1335; cf. Τέξον τάδε 288. Τῶν Διός τ' ἰχθρῶν ὕπερ στίνας, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τεκνύσιν ἐκόντας θυμουμένους, 'parents' (a mother), Eur. Hec. 403.

REMARKS. α. An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδομένη γὰρ τὰ λελεχέναι με, for I am ashamed of what I have said, Eur. Hlpp. 244. Σὺ



γὰρ φερίμης οὐκίτ' ἔν εἴην· ἐν τοῖ δ' ἱερὸν καὶ ζῆν καὶ μὴ ἰδ Alc. 277  
 'ΑΛΚ. Ἀρκούμιν ἡμῖς εἰ προσήκοντες εἶδεν Ib. 383. ΜΗΔ. Ἡμῖς κτινοῦ-  
 μιν. οὔτις ἐξερύσασιν Id. Med. 1241. ἭΛ. Πιστεύμην, εἰ χρὴ, πατρὶ τιμῶ  
 εὔμηναι Soph. El. 499. So a chorus of women (v. 335. R.) uses the masc.  
 sing. (if the text is correct), Κιῶν λίσσεται, . . λίσσεται Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-  
 dressed is associated with others; as, '17', ἴφην, ἡμῖς, δ' Ἠλειπίδα. καὶ διδάσκει-  
 τι αὐτὸν βουληθῆναι ἄτις ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδιδασκῶν H. Gr. iv. 1.  
 11. Ὡ τίκων, ἡ πάριςτον; Soph. Oed. C. 1102. Ἠροσίλλισ', ὦ παῖ, πατρὶ  
 Ib. 1104.

- ✕ § 337. III. In speaking of *two*, both the *PLURAL* and the  
*DUAL* are used, the one as the *more generic*, and the other as  
the *more specific* form (§ 330. 1); thus, *Παῖδες δύο, two children*;  
but, *τῶ παιδε, the two children*, i. 1. 1. Compare *τῶν ἀνδρῶν*  
vi. 6. 29, *τῶ ἀνδρε 30, τοὺς ἀνδρας* . . *τούτωρ*, . . *τῶ ἀνδρε 31.*  
*τούτωρ 32, τοῖ τε αἰδρε 34.*

Σφῆν δ' ἐνδοῖν Ζεύς, τὰδ' εἰ τελεῖται μοι  
 Θανόντ', ἐπὶ οὐ μοι ζῶντί γ' αὖτις ἔξιστον.  
 Μήισθι δ' ἦδη, χαιρείτόν τ'· οὐ γὰρ μ' ἔτι  
 βλίσσωντ' ἐσέψισθ' αὖτις. Soph. Oed. C. 1435.

- ✕ REMARKS. a. Hence, the union of the *Plur.* and *Du.* is not regarded as a  
violation of the laws of agreement; e. g. *Ἠροσίτριχον δύο νανίσκων, there ran*  
*up two young men*, iv. 3. 10. *Δυνάμεις δι' ἀμφότεραις ἰσὺν, δῖχα τε καὶ πιστή-  
 αη Pl. Rep. 478 b. Ἐγίλασάτην οὐν ἄμφω βλίψαντες εἰς ἀλλήλων Pl. Euthyd.*  
273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is  
used of more than two (v. 85, 172); as, *Ξάνθε τε καὶ οὐ, Πύδαργι, καὶ*  
*Ἀῖων Λάμπει τε δι, νῦν μοι τὴν κομῆν ἀποτίμιστον* . . . ἄλλ' ἰφομαρετί-  
 τον καὶ σπειύδιστον Θ. 185. *Πήισθι . . κἀβιστον, λύσαντι βοῖας*  
Hom. Ap. 486. Some think that the *Dual* is never thus used, except when  
*two pairs or sets* are spoken of.

### III. USE OF THE CASES.

- ✕ § 338. Cases serve to distinguish the relations  
of substantives. These relations are regarded, in  
Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as  
either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the  
*directness* with which the substantive is related to the *verb* of  
the sentence. The principal *DIRECT RELATIONS* are those of  
the *subject* and *direct object* of the verb, and that of *direct ad-*  
*dress*. Other relations are, for the most part, regarded as  
*INDIRECT*.

II. The second distinction is founded upon the *kind or char-*  
*acter of the relation*. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion*, *action*, or *influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus*, *remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

#### B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83-88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., *DATIVE* and *ABLATIVE* cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. *ABLATIVE*. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minutest shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*vinti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The *NOMINATIVE*, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 342).

§ 341. There are no dividing lines either between *DIRECT* and *INDIRECT*, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

× § 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ ἐπιλύτης Δαρίους, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, L. I. 3.

× § 343. RULE III. SUBSTANTIVES INDEPEND-

## ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent* or *absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

κ To this rule may be referred the use of the Nom.,

χ 1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀράβαςις, *The EXPEDITION of Cyrus*; Βιβλίον Πρώτον, *Book First*.

κ 2.) In *exclamations*; as, ὦ δυστύχαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

χ 3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλοι, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλός τι καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκέται, . . . ἰπιδισθί, *but the servants, . . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . . οὗτος Ἀπολλώδωρος, οὐ πιερμινίς, *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise exclamatory or descriptive, the Voc. and Nom. may be associated; as, ὦ φίλος ὦ φίλε Βάκχῃ Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, καὶ σὺ πᾶσι αἰεὶ, *δύσποτα* Eur. Hel. 1627. Ἀγαῖε, καὶ οἱ ἄλλοι ἱ. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὑμεῖς δὲ, . . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ ἵναί, *You then, . . . does it now seem to you to be just the time?* vii. 6. 37. Ἐνθὺμὸν δὲ Κύρος . . . ἰδοὺν αὐτῷ, *Cyrus desiring . . . it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἰνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἄμφ' αὐτοὺς ὕπαι κατέρων, ἵπσοι μὲν τῶν ἀμφὶ βασιλῖα ἀπίθησκον i. 8. 27. Ὅστις δὲ ἡ φάλαγξ ἱφιστομένη, . . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἱπμῖ λοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ὁ μίγας . . . Νῆλος ἱπμῖν. Σουσισκάνης, Πηγασσᾶγών, κ. τ. λ., *and others the vast Nile hath sent*; Susiskānes, P. &c., Esch. Pers. 33. Τὰ πλεῖστα Πύλον ὄπ' ἀμφοτέρων κατὰ κράτος ἱπμῖν. Αἰθναῖοι μὲν . . . πειρῶντες . . . Πηλαποννήσιοι δὲ . . . στρατοειδόμενοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱπμῖν κακοί, φύλαξ ἱλίων φάλακα Soph. Ant. 259. Θωγάτῃ μιγαλῇ τοῖς Ἡσιόνοισι, Ἡσιόν, ὅς ἴπμιν Z. 395.

- X 3.) In speaking of *names* or *words* as *such*; thus, Περσὶ ληφὲ τὴν τῶν ποτῶν ῥῶν κοινὴν ἰσωνυμίαν συκοφαντή, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin.* 41. 15. Παριγγία ἰ Κύρως σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγισμός, *Cyrus gave out as the pass-word, JOIN OUR ALLY AND LEADER, Cyr.* iii. 3. 58.

## B. THE GENITIVE.

- X § 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (I.) GENITIVE OF DEPARTURE.

- X § 346. Departure may be either in *place* or in *character*. Hence,

### RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

#### 1. Genitive of Separation.

- X § 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 192 a. Χωρεῖς τῶν ἄλλων, *emit from the rest*, i. 4. 13. Σώματος δίχα Cyr. viii. 7. 20. Ὑπαχωρῆ τοῦ πιδίου Ib. ii. 4. 24. Δίσχω ἀλλήλων, *were distant from each other*, i. 10. 4. Πόρρω . . αὐτοῦ, *far from him*, i. 3. 12. Κωλύσει τοῦ καίου, *he would prevent them from burning*, i. 6. 2. Εἰ θάλαττης ἐργασίτο H. Gr. vii. 1. 8. Τοῦ πρὸς ἑμὲ πάλιν παύεσθαι, *to*

cease from the war against me, l. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyr. viii. 6. 3. Βίον τιλινύθσω lb. 7. 17. Οὐτος μὲν αὐτοῦ ἤμαρτιν, *this man miserit him*, l. 5. 12. Ἐψεύσθη τῆς ἰατρῆς ll. Gr. vii. 5. 24. Γενναῖος ἰατρῆς ἡμῶν Eur. Alc. 418. Ἐπισχομεν τοῦ θανάτου, *we refrained from weeping*, Pl. Phædo, 117 e. Κακῶν . . λυθήσιν Soph. El. 1449. Σῶσαι κακοῦ Id. Ph. 919. Νόσον σφισυγίναι, lb. 1044. Ἀλύξιστον μένον Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταδύνασθαι, *will keep two men from sinking*, iii. 5. 11. Ἐλύθεις πόνον, ἰλύθεις . . Εὐνοσίχων Eur. Heracl. 873. Ἄνισ αἰσχύνῃς καὶ βλάζῃς ll. G. 6. 6. Γέμων τι ἄγροϊ ζῶσιν Pl. Leg. 840 d. Καταρῆς ἀδινίας, Pl. Rep. 495 d. Ἐως ἂν καθάρῃ σωφροσύνης lb. 573 b. Νοσφίσις με τοῦδε θυσιῶν νεκροῦ; Eur. Alc. 43.

† § 348. REMARKS. α. Words of SPARING imply *refraining from*, and those of CONCEDING, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τὸν μὲν ὑμίστην ἰδοῦ μὲν φιλιδεσθαι, *it is my pleasure to spare your property*, Cyr. iii. 2. 28. Κάκιστος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ἡγῆς ἀνίσταται, *but resigning your anger*, lb. 700. Τῆς τῶν Ἑλλήνων ἰλιυθρίας . . παραχωρῆσαι Φιλίστῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς περισυτρίψας . . καὶ ἰδὼν καὶ θάψας καὶ λόγων ὑπεκίπτεν Cyr. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δάμων . . φέρουσα, *bringing from the house*, Soph. El. 324. Τυῶδι παῖδας γῆς ἱλῶν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσεις πόρον βόων Soph. Ed. T. 23. Ὑμῖς μὲν βάλετε Ἰσάσαβι lb. 142. Τό τ' οὐρανοῦ σίσσημα Eur. Iph. T. 1384. For *ulcerbs* in *-διν*, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes *the time from which*, without a preposition; as, Μία' ἔλιγον δι' τούτων, *and [after a little from these things] a little after these things*, ll. Gr. i. 1. 2. Τρίτη . . ἰταῖ τούτων, *in the third year [from] before these things*, Ildt. vi. 40. Διευτερῶ δι' ἰταῖ τούτων, *[from] after*, lb. 46.

## 2. Genitive of Distinction.

✕ § 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διόρισται σίχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἠλίπτερον οὐδὲν διέφριεν, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλῆτου, *all except Miletus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλιων, *superior to the other states*, Mem. iv. 4. 15. Ἠλίχι . . ἡμῶν λειψθίντις, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων; Mem. iv. 4. 25. Ἐστέρων δι' τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Ἠστέρον ἰστιν ἰσιστήμη ἢ ἀρετῇ, ἢ ἄλλοιον ἰσιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλότριον παῖδων οὐτ' αὐτῆς ἑαυτοῦ πατρίδος οὐτ' τοῦ τέσπου (cf. § 405) Dem. Cor. 289. 14. Οὐτὼν πλούτου ἀρετῇ δίσσεται Pl. Rep. 550 e. Τῶν ἀρκούντων περιττά Cyr. viii. 2. 21.

REMARK. The verb *λίσσεται* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λαλιμαρῖνον δορῆς, *and*

from [as by] the spear,' i. e. 'the relics of war' (§§ 347, 381), *Æsch. Ag.* 517. *Κίρποι πηλίσσω· οὐ μακρὰν λιλυμμέναι*, 'not left far behind,' i. q. 'closely pursuing,' *Id. Tr.* 857. *Γνώμη δ' ἀδελφοῦ Μισιδάγρου λιλυμμένους*, 'left behind by,' i. e. 'inferior to,' *Eur. Suppl.* 904. *Καὶ τίς βίης μοι λιλυμμένη φίλος;* 'bereft of' (§ 357), *Soph. Ant.* 548. *Γνώμης λυσιπρόβια*, 'devoid of understanding,' *Soph. El.* 474. *Ἀλilυμμαι τῶν ἐν Ἑλλήσιν νόμων*, 'am ignorant of,' *Eur. Hel.* 1246.

λ § 350. Words of SUPERIORITY include, —

λ α.) Words of *authority, power, precedence, and preëminence*  
Thus,

*Τισσαφέρνης ἀρχεῖν αὐτῶν*, that *Tissaphernes* should govern them, *I.* 1. 8. *Ἐγκρατεῖς... πάντων*, sovereign over all, *v.* 4. 15. *Ἡγέτες τοῦ στρατεύματος*, led the army, *iv.* 1. 6. *Περσεύουσιν τῶν πολλῶν πόλεων*, to take rank of most cities, *Pl. Leg.* 752 e. *Ἐκράτησαν τῶν Ἑλλήνων* *iii.* 4. 26. *Ὅς κραίνει στρατοῦ* *Soph. Aj.* 1050. *Ὅς αἰεσμενῆ χθονίς* *Eur. Med.* 19. *Βασιλεύων αὐτῶν* *v.* 6. 37. *Δισσέζουσιν δόμον* *Eur. Ion.* 1036. See also § 389.

*Οὐκ ἀνδρὶς ἔξιπαισις, ὡς αὐτοῦ κρατῶν;*  
*Πῶ οὐ στρατηγίς τοῦδε; πῶ δὲ σοὶ λιῶν*  
*Ἐξιστ' ἀνάσσειν ὧν ἰδ' ἡγήσ' ὀλοθῆν;*  
*Σπάρτης ἀνάσσειν ἦλθες, οὐχ ἡμῶν κρατῶν.* *Soph. Aj.* 1099

REMARK. The primitive sense of the verb *ἀρχω* appears to have been to *take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify to *rule*, and to *begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of precedence. Thus, *Ἀθροώων ἀρχουσιν*, to rule men, *Cyr.* i. 1. 3. *Φυγῆς ἀρχουσιν*, to begin flight, *iii.* 2. 17. *Τοῦ λόγου δὲ ἀρχεῖς ὧδε* *iii.* 2. 7. *Καινοῦ λόγου κατήρχιν* *Symp.* 8. 1.

λ § 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

λ RULE V. THE COMPARATIVE DEGREE governs the Genitive; as,

*Κρείττερος ἑαυτοῦ*, more powerful than himself, *i.* 2. 26. *Τῶν ἵππων ἱσχυρότερον*, *ἑαυτοῦ*, they ran faster than the horses, *i.* 5. 2. *Τούτου δειότερος* *Pl. Leg.* 894 d. *Ἀνωτίεω τῶν μεσῶν* *i.* 4. 17. *Ἵμῶς οὐ πολὺ ἡμῶ ὕστερος* *i.* 5. 16. *Ἀβροκόμας δὲ ὕστερος τῆς μάχης*, but *Abrocomas* came after the battle, *i.* 7. 12. *Τῇ ὕστεραιᾳ τῆς μάχης* *Pl. Menex.* 240 c. *Ἡστῶμιθα αὐτοῦ* *Cyr.* v. 3. 33. *Τιμῆς τούτων ἰσχυρότεροις* *iii.* 1. 37.

λ § 352. γ.) *Multiple and proportional words (§ 138).*  
Thus,

*Πολλὰπλάσιος ὑμῶν αὐτῶν*, many times your own number, *iii.* 2. 14. *Ἦρχετο δὲ διαίρειν ὧδε· μίαν ἀφ' ἑλίου τοσούτων καὶ πέντε μύρια· ποσὸν δ'*

καύτης, ἀφ' ἧς διαλασίαν καύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δυνάμεως, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δυνάμεως διπλασίαν· πέμπτην δὲ, τριπλασίαν τῆς τρίτης· τὴν δ' ἕκτην, τῆς αὐτῆς ὀκταπλασίαν· ἑβδόμη δὲ, ἑξαπλασίαν τῆς πρώτης ( $a. b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$ ) Pl. Tim. 95, b, c. Δις τόσω ἡμὶ κτίνας ἀδελφῆς ζῶσαν Eur. EL. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρίου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. l. l. Φοίνικος μὲν αἱ θύραι πειποιημένααι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῆνι μητρὸς . . φύνται Pl. Menex. 239 a. Ὡς δ' ἱέλασται Soph. Tr. 401. Οὐτε τῆς νεύου νόμφης τιμωμέναι ταῖτα Eur. Med. 804. Τί ἀπολαύσαις ἐκ τῆς ἀρχῆς; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διφθέκας τῶν ἡύκτων ποταμῶν ἀπολαύσεται Ib. 81. Σχεμάτων ἡνάσσεαι Eur. Hel. 286. Εἰμὶ καὶ τοῦ λόγου Pl. Rep. 352 b. Τῶν κρητῶν ἦν δὲ.



Ecd. 524. Οἷος φεινέων πολὺς ii. 3. 14 (cf. Οἷον τι π. τ. λ. i. 5. 10) Πιεριστῶ . . ἀνδρῶν Soph. El. 895. Λίμνη . . ζέουσιν ὕδατος καὶ πῦρ λούει, 'boiling with water,' Pl. Phædo, 113 a. Μιδυαῖς τοῦ εἰκταρῆος Pl. Conv. 203 b. Τῶν λόγων ὑμᾶς Δυσίας τίςτις; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πέτρα δι πυρὸς ὀπίσσω θύοντα, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μυλίσσιν H. 410. Χείρας νιφάμενος πολίτης ἄλός, having washed his hands [with water from] in the fountaining sea, β. 261. Ἀνέσθαι ὑπὸ ῥήϊος ποταμοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently both in immediate dependence upon another word, and even in the introduction of a sentence,

### X RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχου λέγειν, ὅτι, π. τ. λ., it is not well to say of the bowman, that, &c. Pl. Rep. 439 b. Διαδιδάσκοντες αὐτῶν, ὅσην μὲν χώραν καὶ οἶον ἔχουσιν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς δὲ γυναικὸς, εἰ . . κακοποιῇ, but in respect to the wife, if she manages ill, Cc. 3. 11. Τοῦ πασιγνήτου τί φής; Soph. El. 317. Κλύουσα πατρίδος, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . ἀ τοῦδ' ἐχρήσθη σώματος Id. Ccl. C. 354. Καταμαθὼν δὲ τοῦ Κύρου δοκούμεν, ὅς . . ἐτόμυζε Cyr. viii. 1. 40. Τοῦ δὲ ἀκαδὸς πλοῦ μᾶλλον διανοέσθου, ὅσην κομίσθησονται Th. i. 52. Οἶδα γὰρ σου τῶν γυναικῶν κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦδαι; Pl. Rep. 375 e. Τὸ Μεγαρίων ψήφισμα καθαιρῶν Id. i. 140 (cf. Τὸ περὶ Μεγαρίων ψήφισμα καθαιρῶσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων, ἢ ἱματίων, . . ἔρα κατὰ τὰ αὐτὰ ἔχου; But what of, &c.? Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἵν' σου δίδακται Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ κακοποιῇ, but if the wife manages ill.

### 3. Genitive of Supply.

### X § 357. Supply may be either abundant or defective. Hence,

### X RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Διφθέρας . . ἐπέπλεσσαν χέρεσσι, they filled the skins with hay, i. 5. 10. Τούτων ἄλλας, enough of these things, v. 7, 12. Κώμας πολλῶν καὶ ἀγαθῶν γεμούσας iv. 6, 27. Μιστὰ γὰρ πολλὰς ἀπορίας ἰσχύς ii. 5. 9. Τῶν δὲ ἰσχυρίων ἐλπίδος ἐπεπλήσθη i. 10. 12. Παροδίου . . ἀσπίδος παροδίου

δρον ii. 4. 14. Κορίσαι στίμα . . ἱμῶς σαρκός Soph. Ph. 1156. 'Ο δαίμων δ' ἴς με πλούσιος παῶν Eur. Or. 394. Πλουσιῖ . . φίλων vii. 7. 42. Τελέης . . σισαγμίνη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν ἰσσηθίων σπανιστ', *he will want provisions*, ii. 2. 12. Σπινδοσπῶν . . δειτ', *there is need of slingers*, iii. 3. 16. Οἷον ἂν ἱσπιδῶν ἱμαυτὸν στερήσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 3. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωσίεις δὴ πάντων Pl. Rep. 361 b. 'Ολίγου διήσαντες καταλινεθῆναι i. 5. 14. Πολλῶν ἐνίδει αὐτῷ, ὅστις vii. 1. 41. 'Υμῶν δ' ἰσημοῦς i. 3. 6. 'Αρματα . . κινὰ ἡνίχων i. 8. 20. Οἶμοι, τί δρᾶσω δῖτα σοῦ μοι νούμενοι; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνηταις Ib. 37. 'Εψιλοῦτο δ' ὁ λόφος τῶν ἰσπίων i. 10. 13.

NOTE. The Gen. which belongs to *δίωμαι* and *χερῆζω* as verbs of *want* may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*. Thus, 'Αλλου οὐτινος ἂν δινῶ, *whatever else you may desire*, i. 4. 15. Εμοὶ χεῖραις ἂν σοῦ δινῶ, *grant me what I would entreat of you* (γ 380), Cyr. v. 5. 35. Δισχερὲν γὰρ ἄνδρα τοῦ μακροῦ χερῆζιν βίου Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. THE WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

'Ημισυ τοῦ ὅλου στρατιώματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of the *Gen. of the whole*, and the *Gen. partitive*; the former from its denoting the whole, and the latter from its denoting this whole in a state of division (*partio* or *partior*, *to divide*, from *para*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity*, *degree*, *condition*, *place*, *time*, &c. considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχὼν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. 'Εν ταύτῃ . . τοῦ κινδύνου προσέοντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦδ' ὕβριος ἐπέλυθη, *to such a pitch of insolence*, Dem. 51. 1. Καὶ εἰ μὴ ἐν ταύτῃ παρασκευῇ ἦσαν, *in this state of preparation*, Th. ii. 17. Συνίσταν ἐς τοῦτο ἀνάγκης Th. i. 49. 'Επὶ μέγα ἐχώρησαν δυνάμεις Ib. 118. 'Εμβαλὺν σου πῆς ἐκείνων χώρας, *to make an incursion somewhere upon their territory, or upon some part of*, &c., Cyr. vi. 1. 42. 'Ην μίσην ἡμίρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ὅψι ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦδ' ἡμίρας, *to this day*, Eur. Alc. 9, Phœn. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Εν τοῖς ἀγαθοῖσι δὲ πάντ' ἵπστιν σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν 'Αθηναῖοι ἐν παντὶ δὴ ἀθροίας ἦσαν Th. vii. 55. 'Εν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

'Ακούομεν ὑμᾶς . . ἵνους σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὑμῶν ἵνους, κ. τ. λ. v. 5. 11. Πίλοποννήσιοι καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἰσίδωλον, for Πίλοποννήσιων καὶ τῶν ξυμμάχων, κ. τ. λ. Th. ii. 47. Διδυμα τίκτια πότιρος ἔρα πότιρον αἰμάξι Eur Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλαὶ ἐπιστάσεις, ἄλγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου ἦν τὸ κατεργητὴν Κρίων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχου; Soph. Ant. 21. 'In the following example, the second part has three subdivisions; Καὶ οἱ ξῖνοι, οἱ μὲν . . ἀπεχωρεῦσιν· οἱ δὲ, . . οἱ μὲν ἀπέρχονται, οἱ δὲ . ., ἰσίδ' ὅ' Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἴτ' οὖν Θις, εἴτε βροτῶν ἢ ὁ ταῦτα πρέσσει, 'a god, or one of mortals', Soph. El. 199. Πῶς τις Θιῶν ἢ δαίμων ἱσαριγί; Eur. Hec. 164. Οἷοι . . φαίνουσι τινὲς δαίμονες, ἢ Θιῶν τῶν εὐραίων Id. El. 1233.

✕ § 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱππικῶν, *the third part of the cavalry*. Cyr. ii. 1. 6. Τῶν πιλταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ἰπλίστας ἀνίκη στρατιῶντος i. 1. 2. Τριάκοντα μυριάδας στρατιῶν i. 4. 5. Εἴπ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμισαντο τῆς Χερρόνης ἐν Ἐλεῖσι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πίλοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θερύεις ἰσάδοντες, *the Peloponnesians invading Attica as far as Eleusis and Thuria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πίλοποννησίων πρῶτον ἐφίκειτο τῆς Ἀττικῆς ἐς Οἰνὴν πρῶτον, 'came upon Attica first at CEnoë', Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινὲς [sc. ἄνδρες]. Ἐξικύμασι τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπασι διαβαίησι. Περίμου, καὶ μάχης οὐ μετῆν [sc. μέρος] αὐτῇ (§ 364). Ἰῆς γι οὐδαμῶν, i. e. ἐν οὐδνί μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted; as, Τεῦς ἄνδρες τῶν γραιτίων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν πρῶτον τῶν στρατηγῶν, iii. 2. 37. Εἰσιφύζετε τῇ ἐχρησεῖδι τρεχέει τῶν νεαυμένων Symp. 7. 2.

§ 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

a. THE ARTICLE. Τούς μὲν αὐτῶν ἀπείκτιστοι, τοὺς δ' ἐξέβαλεν, *some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινίς, *some of the other Greeks*, i. 7. 8. Ὅσους . . τῶν παρὰ Βασιλίδος i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολέμιων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τῆς τοιοῦτοῦ τῶν ἔργων Mem. ii. 8. 3. Εἰ δὲ τι καὶ ἄλλο ἰνῆ ὕλης ἢ καλὰ μου i. 5. 1. Ἐξικύμαίνε τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ξυμφερῇ διαφάρεῖς; Soph. Ant. 1229. See § 359. a.

γ. NUMERALS. Εἰς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς πλείους . . τῶν δεκτῶν Ar. Vesp. 95. Εἰς ἑν μείρας Eur. Andr. 1172. Ὅσισοι μὲν τῶν ἀμφὶ βασιλῖα ἀσπίθησκαν i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὅλγους μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου επηπτεύχων Ib. 11. Ἐπὶ πλείστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν κατ' ἡλικίαν ἀνθρώπων ἀριστύνουσιν [= ἀριστοὶ γινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δωρ', ἃ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐδὲν διστόμων πρωτιστεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκεν δὲ τις ἢ τῶν προβάτων λιλυκωμένα φρενὶ, ἢ τῶν βοῶν κατακικρημισμένα Cyt. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν πιστοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡς τάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλακία δειλαίων κυρίως, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔστιμον τῆς γῆς τὴν πρὸ τῆς Th. ii. 56. Ὡς φίλα γυναικῶν Eur. Alc. 460. Δὲς ἡλιασγῶν Aesch. Suppl. 967. Ἀνία μεγάλη λίσσιν ἰχθεοὺς ἰχθεῶν Eur. Andr. 121. Τῶν ἄλλων σκυῶν τὰ περιεττά iii. 2. 28.

§ 363. C. ADVERBS.

a. OF PLACE and TIME (§ 359. a). Οὐδ' ὅπου γῆς ἱερὸν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γι οὐδαμῶ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phaedr. 111 a. Πού σου' εἰ φρενὶ; Soph. El. 390. Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐναυθα τοῦ ὠκεῶνος ἀναστρέφεσθαι Mem. iv. 3. 8. Ἐναυθα ἦδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Διῦρα τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἄρ' εἰς τὸ' εἰ κακοῦ; Soph. Aj. 386. Οἱ προκλήυθιν ἀσιγλαίης ἀνθρώπος Dem. 42. 24. Πού τις φροντιστὶς ἴδῃ; Soph. Ed. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὰ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance 'far into the river'*, iv. 3. 28. Ἐκάστιδον μίχρη πόρρον τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅσῃν καὶ . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνία' ἰσθὶν ἔρα τῆς ἡμέρας; Ar. Av. 1498. Πρωμικτατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.

β. Of STATE or CONDITION (§ 359. α; especially with the verbs ἔχω and ἔμω). Τῇ τύχῃ γὰρ ὡδ' ἔχω. *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμίσαι· ὡς εἶχεν φίλῳ πρὸς τι τὸν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore, II. Gr. ii. 1. 14. Διῶξενται, ὡς τ' ἑαυτοῦ; ἑκαστος εἶχεν, *having pursued, at each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἐρεγῇ; ἔχω Soph. (Ed. T. 345. Πῶς ἀγῶνος ἔκορον *how do we come on in the strife?* Eur. El. 751. Οὔτω πρὸς αὐτοῦ . . ἔχουσιν Cyt. vii. 5. 56. Γένους μὲν ἦκαυς ὡς ταῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρονῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδραί μίλλουσιν εὖ σώματος ἔχουσιν Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχῃ αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίτατα πάντων, *most unparingly of all*, i. 9. 13. Ἰερεμνηθῆναι μέλιστα τῶν Ἑλλήνων L. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πελμύνειν ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) *Of a Finite Verb.* Εἰς δ' αὐτῶν, εὖς οὐδ' ἂν παντάπασιν διακρίναι, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οὗς πάντες μακροὺς ἔλαυνον, i. 5. 7. Τῶν δὲ Σαρμίων . . ζυγνύμενοι . . διέσταν Th. i. 115. Παλίμμου, καὶ μάχης οὐ μιστῶν αὐτῇ, *of war and battle, there fell to her no share*, Cyt. vii. 2. 28. Οὐδ' ὧς ἡμῖν νῦν προσήκει οὕτοι πλεονομήσας οὕτοι μίθης Cyt. iv. 2. 20.

(2.) *Of an Infinitive.* Καὶ ἱτιμυγνύμεν σφῶν τι πρὸς ἑαυτούς, καὶ ἱκεῖν πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ὥστω προσήκειν οὐδενὶ ἄρχῃς, *he thought that no authority belonged to any one*, Cyt. vii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἄρχων μιστῆναι Rep. Ath. 1. 2.

### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὼ τούτων εἰμὶ, *I am not one of these*, Cyt. vii. 3. 45. Τῶν φιλάτων ἔμοιγ' ἀριθμοῦ τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐρύχχανι γὰρ καὶ βουλῇς ὦν Th. iii. 70. Καὶ ἱμὶ τοῖνον . . Σίς τῶν πισισμένων Pl. Rep. 424 c. Τούς δούλους . . τῶν πρὸς ἑαυτὸν δορυφόρων συήσασθαι Ib. 567 e. Τῶν φευγόντων ἀνομάζεσθαι Isocr. 380 d.

### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

I.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

*Λαβόντας τῷ βαρβαρικῷ στρατῷ, taking a part of the barbarian army, i. 5. 7. Τῶν κηρίων . . ἔφαγον, ate of the honeycombs, iv. 8. 20. Ἀρσὺς δὲ τῶν αἰχμαλώτων, and sending some of the captives, vii. 4. 5. Συγκαλί- σαντες λεχθαίους καὶ πιλασγὰς καὶ τῶν ἰσλιτῶν iv. 1. 26. Χειροφρο- σίμῳ τῶν ἐν τῇ κόμῃ σπιφόμενος iv. 5. 22. Καὶ τῆς τε γῆς ἵσμιον Th. ii. 56. Μαντικὴς ἔχον τι χυγῆς Soph. Œd. T. 709. Ξυνιλίοντες τῶν λίθων Ar. Ach. 184. Τῶν κρητῶν ἱαλισσας Ar. Eq. 420. Παραίξας τῆς θύρας, just opening the door, Ar. Pax, 30.*

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

## RULE X. Words of SHARING and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (*partaking*), *imparting*, *obtaining by distribution*, &c. Thus,

*Τῶν κινδύνων μετίχων, to share in the dangers, ii. 4. 9. Τῆδε κοινωνῶ τύχῃ, I partake of this fortune, Eur. Med. 303. Τῶν ὑφροσυνῶν μεταδίδοντας, imparting our joys, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες εἰ ξυνεραμέσιναι τοῦδ' τοῦ κινδύνου Th. iv. 10. Ξυλλήψομαι δὲ τοῦδ' οὐ κατὰ τόνου Eur. Med. 946. Μειονεκτεῖ τῶν ὑφροσυνῶν ὁ τύχῃ, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. i. 6. 25. Πᾶσι ἀφόνως βέηκεν τῶν ἑαυτοῦ Mem. i. 2. 60. Τοῦ λόγου προσδούς Eur. Suppl. 350. Ξυμβάλλεται . . τοῦδ' δῆματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ τόνων, βέλεια δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φίλιος κοινωνός Mem. ii. 1. 32.*

§ 368. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

*Ἀπτεσθαι τῇ κάρφῃ, to touch the hoy, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῇ ἵππῃ, lays hold of his shield-rim, iv. 7. 12. Φεράυλα τυγχάνει, hits Pheraulus, Cyr. viii. 3. 28. Ἐξικνίσθαι τῶν σφινδοντῶν, to reach the slingers, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παιδὸς ὑπαπτήσας, having met with the son of brave heroes, Soph. Ph. 719. Ὅταν δὲ τούτων τινὸς θίγῃς Cyr. i. 3. 5. Τοῖς τε τῆς τραγικῆς ποιήσεως ἀποτομίους Pl. Rep. 602 b. Δυσχερεῖς ψαύειν νοσούντος ἀνδρός Eur. Or. 793. Αὐτοὶ δὲ λαβόμενος τῆς διζύας τοῦ Κναζάρους Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξέμειθα αὐτοῦ, we shall keep hold of him, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχουσαι, to strive in common for our safety, vi. 3. 17. Ἐχόμενοι δὲ τούτων, and following these, i. 8. 9. Τῆς ἱλπίδος γὰρ ἔρχομαι διδραγμίνος Soph. Ant. 235. Λίγεται τῆς πεινότης τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅσοιων τινῶν ἡμῶν ἔτυχον, what kind of men they found us, v. 5. 15.*

§ 369. REMARKS. *a.* Hence, the *part taken hold of* in put in the Gen., in connection with other forms of construction; as,

Ἔλαβον τῆς ῥώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάς' ἰδὺς ἀνίκανι . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ πεχυρωμένας ἄγειναι . . πλοκάμυν Æsch. Theb. 326. Νῆς . . ψαύειν χερσὶ Eur. Hera. 968. Τὴν μὲν περιμασθὴν ἀύχινος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατῴργη, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυντρίβει τῆς κεφαλῆς Ar. Pax, 71. Ἐπιώντο τὸν Κρατίνου συντρίβει τῆς κεφαλῆς αὐτοῦ, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἶτα κατῴργει τις αὐτοῦ μέτωπον τῆς κεφαλῆς Ar. Ach. 1166 Cf. § 437.

✧ § 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἦνα τῆς προσκοιούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 9:3 e. Κληρονομῶν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ Isocr. 22 b. Κίκελιν, οὗτοι τοῦ τάφου ἀντιτάσσας, οὗτοι γίνωσσε' ἡμῶν Soph. El. 868. Οἷος ἀμοιβῆς ἔξ Ἰάκωνος κυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

✧ § 371. II. That which exerts an influence as an *EXCITEMENT, OCCASION, or CONDITION*. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

1. *Genitive of Motive, &c.*

✧ § 372. RULE XI. The *MOTIVE, REASON, and END IN VIEW* are put in the Genitive.

✧ To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τοῦτο σι . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ ὑπηρετούντες, *serving for hire*, Ib. vi. 2. 37. Μὴδὲν αὐτῶν κακῶς, *praying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἔμελειν αὐτῷ Ib. v. 4. 32. Ζηλῶ σι τοῦ τοῦ, τῆς δὲ δουλίας στυγῶ Soph. Kl. 1027. Ἡ φίλον . . ἡ χαυτοῦ Id. CEA. T. 234. Ταῦτα ἰσχυ-

καί σι, *I beseech you for 'er sake*, Eur. Or. 671. 'Ἰστυόν σι τῶνδε γονάτων καὶ σοῦ γενείου διζίῳις τ' εὐδαίμοις, 'by these knees,' &c., Eur. Hec. 752. Σπύσιον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδικα μῆτις Πασίφης For what do I [owe] Pasias twofold mine? Ar. Nub. 22. Πλεονέσται τις σπρυτικά ἡδονῆς καὶ χάριτος τὰ τῆς πόλιος πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφίῳσι, τοῦ . . μὴ λυσιτελεῖν αὐτοῖς, 'so that it may not profit,' Cyt. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρέπου Pl. Phædo, 58 e. 'Ὁ μακάριος τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. 'Ὁ τέλειος ἰγὼ σίθις, Soph. El. 1209. 'Ὁ δυστάλαινα τῆς ἰμῆς αὐθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνακα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγειν ἵνακα, *lest they should escape*, iii. 4. 35. Πίματα μ' ἰκίῃη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πινυκῶς δ' ἔχουσιν τοῦ ἀδελφοῦ σιτηνῆς Cyt. v. 2. 7. Χαλσιῶς φέρον αὐτῶν Th. ii. 62.

δ. WITH NOUNS. 'Εμὲ σιτηρὸς ὄδους αὐτοῦ στροφάλῳ, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γενείου τοῦδ' ἀνικτιῖται λιτὰς, 'by this beard,' Eur. Or. 290. Ὁλῆ, τὸ Τροίης μῖσος ἀναφίρειν πατρί Ib. 432.

ε. WITH INTERJECTIONS. Φῶ τοῦ ἀνδρός, *Alas for the noble man!* Cyt. iii. 1. 39. Αἰαί κακῶν Eur. Herc. 899. Οἶμυ δάμπερτος καὶ τίκων, ἄρμυ δ' ἱμοῦ Ib. 1374. 'Ὁ Περικλοῦ στρατιώματος τοῦδε Æsch. Pers. 116. 'Ἰατταταῖξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyt. ii. 2. 3. Τῆς μαρείας, *What folly!* Ar. Nub. 818. 'Ὁ Ζεῦ βασιλῆ, τῆς λισπότητος, τῶν φρενῶν Ib. 153. 'Απῶλλον ἀποτρέψαι, τοῦ χαρσμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

'Ανδράπων στόχάζεσθαι, *to take aim at men*, Cyt. i. 6. 29. Αὐτοῦ χειρῶν: . . ἱρρίπτειν, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πίλλης πτίτθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῶν ἔστιν ὅστις τῆ: ἀρχῆς ἀντιστοιῖται; For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]? ii. 1. 11. 'Ὡστε τοῖς αἰσίου, τοῖς αἰσίου ἀνδρός τοῦδε Soph. Ant. 1033. 'Ὡ, βίψω πύργον τάχα σου Eur. Cycl. 51. 'Ἰῖται τοῦ πείσω, *to go towards that which is further on*, i. e. to go further, to proceed, i. 3. 1. Λήγμυ δ' ἱοίς δεαμοῦσα τοῦ προσωτάτω Soph. Aj. 731. Ὅστω ἀντιστοιῶντό ἀριτῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης. *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρενῶν εὐ . . ἀμφισβηζῶ Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵμαι, and, more commonly, ἱφίμαι, *to send one's self to*, *to rush to*, *to strive for*, *to seek*, *to desire*; ἱρίγμαι, *to reach after*, *to strive for*, *to seek*, *to court*, *to desire*; as, 'ἵμηναι λελίγων Soph. Tr. 514. Τεῖς δόξης ἱφίμηνους Cyt. iii. 3. 10. 'Ὁρίξασθαι τῆς ἡμίας αὐ τοῦ Mem. i. 2. 15. Σωκράτους ὠρεχθήσθην Ib. 16. Τιμῆς ἱρίγασθαι Hæc. 7. 3.



## 2. Genitive of Price, &amp;c.

## X § 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

A. PRICE. Ἰσπαν, *Is.* . . ἀπιδότω πινυτήματα δαριεπῶν, *the horses, which he had sold for fifty darics*, vii. 8. 6. Ὀνειδῆσαι . . μικρὰ μίστρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλοις ἰσάλουσιν Mem. i. 2. 60. Τῶν δ' ἱμῶν παιδων φυγὰς ψυχῆς ἔν' ἀλλαξαίμην', οὐ χρευσθεῖς μόνον Eur. Med. 967 Δίξω δὲ χρημάτων οὐκ ὀνησέ Isocr. 21 b. Ἀμφίλοχον . . ἀπιδύτῃσι ταλάστων ἰνία Dem. 159. 13.

B. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἄνδρες ἄξις τῆς ἰλιουβερίας i. 7. 3. Τῶν παλλίστων ἱκανὸν ἄξιόναντα iii. 2. 7. Τὸ μῆμα πολλοὶ χώσανται ἄξις ὅμων Cyr. vii. 3. 11. Παιδα . . ἀνάξιον μὲν σοῦ, κατὰξιν δ' ἱμοῦ Soph. Ph. 1000. Ἐπεσσοι θίνης τῆς ἰσπῆς ἄξιας Pl. Pol. 257 b. Μειζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δὲ μὲ κατὰ τὸ δίκαιον τῆς ἄξιας τιμᾶσθαι, τοῦτος τιμῶμαι τῆς ἐν Πρωτανίῳ σιτήσεως Pl. Apol. 36 e. Πρίστου γὰρ τῶν ἡν δαίμων τοῖμοῦ ταῦτα Soph. Aj. 534. Περαιόνται τῶν τραχύντων Pl. Menex. 239 e (for the common construction of πρίστου, see § 403).

γ. CRIME. Ἀσεβείας φύνοντα, *accused of impiety*, Pl. Apol. 35 d. Διὰ πάχουσι δὲ καὶ ἰγκλήματα, . . ἀχαριστίας Cyr. i. 2. 7. Διῶξομαι σὶ δειλίᾳς Ar. Eq. 368. Καλοῦμαι Πιστινταίον ἕξρις Ar. Av. 1046. Τῷ πατρὶ φόνου ἰσχυρίζομαι Pl. Euthyph. 4 d. Ἐπαταισάμενός με φόνου Dem. 552. 1. Οὐδὲς ἰσχυρὸς ἐστὶ λειποταξίου οὐδὲ δειλίᾳς Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπὸ ὅπως εἰ τοῖς ἄλλοις Dem. 293. 28.

X NOTE. The Gen. is sometimes used to express the *punishment*; as, Θανάτου δὲ οὗτοι κρύνουσι, *and these pronounce sentences of death*, Cyr. i. 2. 14. Σουλ-λαμβάνοντες ὑπὸ ἡγῶν Θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισθέντων Θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ὡστε ἰσχυροὶ δισμοῦ γιγνέσθαι Dem. 1229. 11. — In this construction (which is rare except with Θανάτου), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

X § 375. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

X RULE XIII. Words of SENSATION, and of MEN-  
TAL STATE or ACTION govern the Genitive; as,

A. OF SENSATION. Σίτου ἡγύσαντο, *tasted of food*, iii. 1. 3. Γεύσαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τὸς παιδας . . γινύσιον αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνου . . ὁσφραίνεσθαι, *to catch the scent of wine*, v. 8. 3. Θερύζου ἥκουσι διὰ τῶν τᾶξιν ἰόντων, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἰσπαινομένης, ἀνέκοις εἰ Mem. ii. 1. 31. Οὐκ ἀκροάμενοι δὲ τοῦ ἔδοντος Cyr. i. 3. 10. Κλύων ἐλπιγγος Soph. Aj. 290. Οὐδὲς δὲ πάντως Σακκάτους οὐδὲν ἀσεβὲς οὐδὲ ἀνίστοις οὐκ ἐπείσσοις εἶδεν, οὗτοι λέγοντες ἥκουσι Mem. i. 1. 11.



2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδομεν τοὺς πολέμιους* vi. 5. 10. *Αἰσθάνονται ἱκανὰ* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *cooperating* to produce it. Hence,

RULE XIV. The *TIME* and *PLACE* *IN WHICH* are put in the Genitive (cf. §§ 420, 439); as,

1. *TIME*. *Ἦλκετο τῆς νυκτός*, he went in the night; vii. 2. 17. *Ταῦτα αὖν τῆς ἡμέρας ἴγινετο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς δι᾽ ἡμῶν*, 'in the evening,' vii. 2. 16. *Ὅστις τῆς ἡμέρας ὅλης διῶλθεν* . . , ἀλλὰ δειλῆς ἀφίκοντο iii. 3. 11. *Ἐτε νυκτὸς δίδι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχίταις δικά ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅσι οὖσα δὴ πολλοῦ χρόνου* . . *ἰατῆρας*, 'now for a long time,' i. 9. 25. *Ἐξόντις δ' ἰάσεται ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποῦ δὲ τοῦτο πολ- λάκις τοῦ μηνός* Cyr. i. 2. 9. *Τεῖα ἡμερησίᾳ τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τοῦ δ' αὐτοῦ θέρους* Th. ii. 28, 79, 80. *Τοῦ δ' ἰασηνο- μίνου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἱσθῶν ἔλυνται* Ar. Lys. 280. *Ὅστις τις ξίφος ἀφίκεται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μίτιςιν* . . *οὐ μακροῦ χρόνου* Soph. El. 477. *Οὐκίτις τοῦ λοιποῦ* [sc. χρόνου] *στάχαυμι* *ἀν κακῶς* Dem. 44. 12.

§ 379. 2. *PLACE*. *Αὐτοῦ* [sc. τόπου] *μείναντι*, remaining in that place, i. 10. 17. *Τὸνδ' εἰσιδέω τυχίων*, 'within the walls,' Eur. Ph. 451. *Ἐρεῖων* . . *ἰγκηλημένους* Soph. Aj. 1274. *Κατέκλιετο* . . *Μακεδονίας* *Ἀθηναίῳ Περδίκκῳ* Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοις πολλαχοῦ αἰσχροὺ νόμιμστα* Pl. Conv. 182 b. *Μὰτ' ἰμᾶντινὸν πατρὶδος* Soph. CEd. T. 825. *Γῆς δὲ μὴ ῥαϊνῆς θέρων* Id. CEd. C. 400. *Πεδίῳ ἰκνίσσεται* Ib. 689. *Ἐσχάτη; δ' ἱερῷ πυρᾷ νωρῇ βίστευχοι* Soph. El. 900. *Ἐστίας μισομφά- λου Ἰσσηνὴν ἦδη μῆλα* Æsch. Ag. 1056. *Λαίῳ δὲ χειρὸς οἱ σπληνιτικῶντες* *ἰκοῦσι Χάλυδι*; Id. Pr. 714. *ΚΥΚΛ. Ποτίρας τῆς χειρὸς*; *ΧΟΡ.* *Ἐν διέξῳ σου* Eur. Cycl. 681.

REMARKS. a. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (cf. § 30. 1); as, *οὗ* [sc. τόπου], in which place, where, αὐτοῦ, there, ἡμοῦ, in the same place, οὐδαμοῦ, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon* or *over which* any thing moves; as, *Ἐρχονται πιδίῳ*, they advance upon the plain, B. 801. *Ἐκαμον πολίης πιδίῳ θίουσαι* Δ. 244. *Ἐλπίμιναι νιυῖο βα- λῆις πικρὸν ἀρότρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *diurnus*, from dies, *day*); *Ἐστακκιδίκα γὰρ σταλῶν τῶν ἰγγυτάτω οὐδὲν ἴχομεν λαμ- βάμεν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἠμειρόντας . . μακρᾷς κιλίθου* Æsch. Cho. 710.

2. In the phrase *μῆς χερσί*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξ ὧν μῆς καὶ χερσὶ ἰδὶ στίχῳ τὰδε, 'at a single stroke,' 'once for all,' Eur. *Herc.* 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

*Genitive Active.*

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

α. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σοὺ εὐχόμεναι, and obtaining this of you, vi. 6. 32. Ὡς δὲ σοὺ εὐχὴν ἰδίμαι, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀκούων Κόρου ἔξω ἔστα .. βασιλῆα i. 8. 15. Τῶν καταλειμμένων ἰπυθάνοντο, ὅτι οἱ μὴν ὅρῃσι .. ἔχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἰπυθάνοντο οἱ Ἀρκάδεις τῶν περὶ Ξειφῶντα, τί τὰ πρὸς καταστίειαν, 'inquired of,' Ib. 25. Μάτι δὲ μου, ὦ παῖ, καὶ τὰδε Cyr. i. 6. 44. Διόνται δὲ σοὺ καὶ τοῦτο vi. 6. 33. Ἐμοὶ χέριται ἂν ἂν σοῦ διδῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ .. βραχύνειν αἰετὶ μύθεον Soph. *Ced.* C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπασημένη Soph. Aj. 807. Τῶν φίλων νικήμενος Ib. 1353. Πόσις μερίμνης τοῦδ' ὑπαστρα φῆς λίγῃσι; Soph. *Ced.* T. 728. Τοῦ κακοῦ πότμου φτυγνυθῆς. Id. *Ced.* C. 1323. Ἀλκίος ἡγητῆρος Ib. 1521. Γέρωι ἄλυτα Ib. 1519. Κακῶν γὰρ δυσάλωτος οἰδῆσι Ib. 1722. Φίλων ἀκλαυτος Soph. Ant. 847. Καί τινος διδακτά Id. El. 343.—This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξειροφῶντος Κόρου Ἀράς, Xenophon's Expedition of Cyrus. Οἱ μὴν νῖοι τοῖς τῶν πρεσβυτέρων ἱταῖσι χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νῖων τιμαῖς ἀγέλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἡρας ἀλαστῆρις, wanderings caused by Juno, *Æsch.* Pr. 900. Νότος δὲ Βορέα .. κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea* of a thing or prop-

erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

X RULE XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive; as,

Τὸ Μίνωνος στρατιῶμα, the army of *Meno*, i. 2. 24

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word*; as, βασιλεὺς in βασιλεύει; σατράπης in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with α- *primitive* (§ 325), have often a Gen. defining the substantive. See § 325.

X § 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390; cf. § 365. — This form of construction may be referred to *ellipsis*; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, he was [a man] of about thirty years (§ 387).

X § 385. γ. A substantive governing the Gen. is often *understood*, particularly *νῆς*, son, *οἶκος*, house, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμῶ, *Glus*, the son of *Tamos*, ii. 1. 3. Ὁ Διὸς [sc. Σύγατις] Ἀρετμῆς Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰαπείου [sc. γυναικός] Ar. Eq. 449. Θύραζι μ' ἐξινύκατο ἰς τοῦ Πιττάλου [sc. οἴκου], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάσχει φωνήσαντα Cyt. ii. 3. 9. Τῶν ἐν Ἀδμήτου πατρὶν Eur. Alc. 761 (cf. 'Εν Ἀδμήτου δέμοις 68). 'Εν Ἀίδου Soph. Ant. 654 (cf. Εἰς Ἀίδου δέμοις 1241). 'Εν Ἀσκληπιοῦ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τραφυνίου [sc. ἀντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χερῆμα*, thing, and, by the poets, with *ῥίμας*, form, body, *κάρα*, head, *ὄνομα*, name, and similar words. Thus, Δίμοις Ἀγαμέμνονες = Ἀγαμέμνονα Eur. Hec. 723. Ὁ φίλτατος γυναικὸς Ἰοκάστης *κάρα* Soph. Ed. T. 950. Ὁ ποσειδὼν ὄνομα ἰμλίαις ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective; as, Χρυσὸν . . ἱερῶν, the gold of words, for Ἐσθ' χρυσοῦ, golden words, Ar. Plut. 268. Ὁ μητρὸς ἱμῆς εἰς *Æsch.* Pr. 1091. Πολυνείκεος βίον Eur. Ph. 56.

X § 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality*, *dimension*, *age*, &c. Thus,

Ἦν ἱτῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ ὕψος πλὴθρον i. 4. 9, *a river being* [of] *a plentitude in breadth* (cf. Ποταμὸν τὸ ὕψος πλὴθροῦ i. 5. 4, and see 333. 6). [Ταῖς:] ἑρὸς εἴποι· πεδῶν, ὕψος δὲ ἱκανόν· μῆκος δ' ἐλίγιστον εἶναι εἴποι· παρασαγγῶν ii. 4. 12. Ὁ δὲ τῆς ἡσυχίας βίος, *but a life of quiet* [= *βίος ἡσυχος, a quiet life*], Eur. Bac. 388. Στολὶδα . . τρυφᾶς [= *τρυφῆς*] Eur. Ph. 1491. Τούτῳ ἔχουσιν πόλιν ἀριστάων [= οὕτω τολμηρῶν]; Soph. Oed. T. 533. Τὸ δὲ συμπαύσαι . . χρένου πολλοῦ [ιστι], καὶ παρχέλιον Pl. Leg. 708 d. Ἔστιν ὁ πόλιμος οὐχ ἔστων τοῦτο, ἀλλὰ δαπάνης Th. i. 83. Ὅσα τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τούτῳ ἔρῳ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*, (b.) those of *possession and ownership*; (c.) those of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of simple *reference, of explanation*, &c.

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation*, &c.

## § 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλῆως γυναῖκος ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλῆα vii. 3. 16. Δούλους τούτων i. 9. 15. Ἦν αὐτὸν σατράνην ἰσθίου i. 1. 2. Βασιλείῳν [= Βασιλῆος ὡς ὁ 383. a] αὐτῶν v. 6. 37. Τῇ σατραπείῳσι [= *σατράπῃ ἐστι*] τῆς χώρας iii. 4. 31. (See also § 350.) Γύτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἰχθυσὶν Ven. 13. 12. Τοὺς ἐκείνου ἐχθρούς, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς ἑαυτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the Gen. for 'he Dat., with some adjectives implying intimate connection; as, Ὁ δὲ φήσας ποτὶ συγγενῆς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus*, or *a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξυνέκτιστος πάντων Διὶ Διῶν Soph. Ant. 451. Λακιδαιμόνης δὲ γαῖα τι ξυνάνυμος; Eur. Hel. 495. Βάκχον υἱόν. Μαιᾶδων ἐμόσστολον Soph. (Ed. T. 212. Τὸν Σωκράτους μὲν ἐμάνυμον Pl. Soph. 218 b. Γῆς ἰσόμοις' ἀέρ Soph. El. 87. Ἀπόλυτα αὐτὰ πάντα ἀλλήλων Ec. 11. 12. Ὡς φίγγος ὕανου διάδοχον Soph. Ph. 867. Ὁ κυβερνήτης τὸ τῆς νῆος καὶ αὐτῶν αἰὶ ξυμφέρον παραφυλάττων

Pl. Pol. 296 a. Τὰ πρόσφορα τῆς νῦν παρόντος συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

b. GENITIVE POSSESSIVE.

✕ § 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συνηνίσσιος βασιλεία, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφίρεντος, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικούντων τὸ κατακτείνουσι, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκουσι, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κεῖνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ ἵπαι φησιν, *his horses* Κύρου [scilicet] Ἰσων ii. 5. 38. Τούτου τὸ ἔθνος δύο πλῆθρα i. 2. 5. Τῶν γὰρ νικούντων ἑστὶ καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 38. "Ἦν ὑμῶν αὐτῶν ἰδιότης γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. "Ἦσαν δὲ Κρείοντος προστάτου γιγράφονται Soph. (Ed. T. 411. 'Ἄλλ' ἑστὶ τοῦ λέγοντος, ἢ φόβου λίγη, 'at the mercy of the speaker,' Ib. 917. Μηδ' ἀ μὴ "Ἔργισ σοῦ σιαυστῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. a. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὰς ἡ χῶρος τῆς Ἀγριλίδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίαν ἑαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κινδυνεύοντες τοῖς ἐπιστηκτόντων ἴδιοι Dem. 26. 11. Τὸ οἰκτεῖον ἑκατέρου σημῖον Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πάντες κινεῖν οἷσι εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἰσχυρίων Ib. 189 b.

b. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱκανῶς Ἀγριλάου, *I commend this in Agesilius* [this characteristic of Agesilaus], Ages. 8. 4. "Ὁ μίφονται μάλιστα ἡμῶν Th. i. 84. "Ἄλλα τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐλαύματα αὐτοῦ πρῶτον μὲν πῶτο Pl. Phædo. 89 a. Τοῦτο . . ἐν τοῖς νυκτὶ κατόψῳ, δὲ καὶ ἄλλῃ θαυμάσαι τοῦ Θηρίου Pl. Rep. 376 a.

✕ γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀματά . . ὁμοία ἐκείνῳ [= τοῖς ἐκείνου ἔμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. "Ἀματά] ὁμοία τοῖς Κύρου 2. 7). "Ὅμοιαν ταῖς δοῦλαις ἵχτι τὴν ἰσθητά Cyr. v. 1. 1. "Ὀπλισμένοι . . τοῖς αὐτοῖς Κύρου ὄπλοις Cyr. vii. 1. 2. "Ἐχομεν σώματα ἰκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μηδ' ἐξέωσθης τάσδε [= τὰ τῶνδε κατὰ] τοῖς ἱπποῖς κακοῖς Soph. (Ed. T. 1507. "Ἀρχοντες μίσην ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασίλειος δὲ τότε μίσην ἔχων τῆς αὐτοῦ στρατιᾶς 23).

✕ δ. The verbs ὀσφίω, to smell, πνέω, to breathe, and προσβάλλω, to emit, may take a Gen. defining a noun implied in these verbs (§ 383. a) or understood with them; thus, "Ὀσφύει πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ὀσφύ μύρου (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ὀσφύει διξέοις, 'there will be a smell of,' Ar. Vesp. 1058. "Ὡς ἂν μοι προσβάνει χειρῶν κριῶν Ar. Ran. 338. Πλὴν βροστοῦ μοι προσβάλλει, Ar. Pax, 180.

a. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

### C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. 'Ο φρούραρχος τὰς φυλακὰς ἱξισταί, the commander of a garrison reviews his troops, Ec. 9. 15; but, Κύριος ἱξίτασι πᾶσι τῶν Ἑλλήνων, Cyrus makes a review of the Greeks, i. 7. 1; τῶν τοιούτων ἔργων ἱξισταστικόν, fitted to review such matters, Mem. i. 1. 7. τὸν ἑλθεῖν τῶν εὐστρατιωτῶν i. 2. 26. 'Ὁ γάμος . . ὁλίβοιο φίλων Ecch. Ag. 1156 (cf. Σπύργος ὁλίβιν γραφόν 1329). Τῇ ὑπερβολῇ τοῦ ἔρους iv. 4. 18 (cf. Τριέκαλλον τὰ ἔρη 20). Καρδίας δικτύηρα Eur. Hec. 235 (cf. Δάκρυ φεῖνα Id. Heracl. 483). Διδασκαλίαν . . σοφίας Pl. Euthyph. 3 c. Μαθητὰς ἱατρικῆς Pl. Rep. 599 c. Ἄλλους τοιούτων τινῶν μαθητικῶν Ib. 475 a. Ἀγριμαθὴς παπῶν Eur. Hec. 686. 'Οψιμαθῆ . . τῶν πλοισιζῶν Cyt. i. 6. 35. Τεξικῆς τι καὶ ἀκουσίως φιλομαθίστατος i. 9. 5 (cf. Σωφροσύνην παταμάτω 3). Λάβρα δὲ τῶν στρατιωτῶν, but without the knowledge of the soldiers, i. 3. 8 (cf. Λαβὴν αὐτὸν ἀπώλωκε 17). Κρύφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθῆ παπῶν vii. 7. 33. Ἀπαυδύτους μουσικῆς Cyt. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὔχεσθαι τοῖς . . θεοῖς, to pray to the gods, iv. 3. 13; but, Θεῶν εὐχάς, prayers to the gods, Pl. Phædr. 244 a. Τὰ τῆς θεοῦ θύματα Eur. Iph. T. 329 (cf. Θύειν θεῖ 1035). Τὰν τῶν κρείσσιων δουλίαν Th. i. 8 (cf. Τὰς ἡδοναῖς δουλιῶν Mem. i. 5. 5). Ἐπικουλιτοῦ στρατοῦ, of a plotter against the host, Soph. Aj. 726 (cf. Ἐπικουλίαι αὐτῇ i. 1. 3). Συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων Cyt. vi. 1. 37 (cf. Ἐγὼ σοι συγγνώσκω Ib. vii. 5. 50).

§ 393. REMARKS. a. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων ἐνοίας, from good-will to the Greeks, iv. 7. 20 (cf. Εὔνοιας δὲ σοι ὦν vii. 3. 20). Τὶς δὲσ' ἐν ἀνδρὶ ἐνύμνιος ἐκάλει τοιοῦτο Soph. Ec. C. 631 (cf. Τὸν ἐνύμῃ πόλις Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, in a descent upon the land, Th. i. 108 (cf. Ἀσίκη i; τῇ γῇ H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with *αἴτιος* and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.], iv. 1. 17. Τούτων οὐδ' οὐ αἰτία, you are not responsible for [the cause of] these things, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, the principal authors of the war, H. Gr. iv. 4. 2. Τούτου Σωκράτης ὁ κατήγορος αἰτιῶται, for this the accuser blames Socrates [makes S. the author of this], Mem. i. 2. 26. See § 374.



δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the Gen. objective. The following passages contain examples of both kinds: Τὴν Πίλοτος μὴ ἀπάσης Πελοποννήσου κατὰληψιν. *Pelopon's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκίαν ἀσπληκτικῶν τοῦ γέφυς Pl. Rep. 329 b. Τὴν ἐκείνων μιλῆσιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively and objectively*. See § 503.

#### d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

X § 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place and time*, and with words *derived* from them. Thus,

\**Άρχι γῆς*, near the land, Soph. CEd. C. 389. \**Ἀστὶον τῆς Λαμφάκας* II. Gr. ii. 1. 21. *Τούτου ἱκαντίον* vii. 6. 23. \**Ἀσιστίρας τῶν σλαγίων* Cyr. vii. 1. 7. \**Ἄνω τῶν ἰστίων* iv. 3. 3. \**Ἀχει τοῦ μὴ σινῶν* Symp. 4. 37. \**Ἐγγὺς παραδίσκου* ii. 4. 14. \**Ἐγγὺς μυρίων*, nearly ten thousand, v. 7. 9. \**Ἐξω τῶν ἰρίων* i. 2. 21. \**Ἐκτὸς τοῦ τείχους* Mag. Ep. 7. 4. \**Ἐσθὲς ὀλίγων*, except a few (§ 349), II. Gr. i. 6. 35. \**Σκηνῆς Ἰνδῶν* Soph. Aj. 218. \**Ἐστὲς γῆς* Æsch. Pers. 229. \**Ἐθιν καὶ Ἰθιν σφῶν* iv. 3. 28. \**Παραμὲν ἰστίος* ii. 1. 11. \**Τῷ Πλούτωνος* i. 7. 9. \**Ἐξω τῶν σολῶν* i. 4. 5. \**Κύβηι κάτω δὴ γῆς* Soph. CEd. T. 968. \**Κύκλῳ τοῦ στεροπείδου* Cyr. iv. 5. 5. \**Τὸ μίσην τῶν τειχῶν*, the distance between the walls, i. 4. 4. \**Ἐν μίση ἡμῶν καὶ βασιλείας* ii. 2. 3. \**Μισσοῦσι . . τῆς πορείας* Pl. Pol. 265 b. \**Μισαζὺ τοῦ ποταμοῦ καὶ τῆς τάφρου* i. 7. 15. \**Μίχρη τοῦ Μιδίας τείχους* Ib. \**Ὅστις ἐστιν ἑαυτῶν* i. 7. 9. \**Δούλην σφῶν πάροισιν* Eur. Hec. 48. \**Βωμοῦ τίλας* Æsch. Ag. 210. \**Πλησίον ἰθαί τοῦ τείχους* vii. 1. 39. \**Ἐσκλησιάζων . . τῶν ἄκρων* Cyr. iii. 2. 8. \**Πέραν τοῦ ποταμοῦ* ii. 4. 28. \**Ἠρόσθιν τῶν ὀσίων* iii. 1. 33. \**Τίτρεθι βωμοῦ* Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

#### e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

X § 395. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between two expressions for the same thing, than between two different things. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-privative, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With SUBSTANTIVES. \**Πρόφασις . . τοῦ ἀθροίζων*, pretext for assembling, i. 1. 7. \**Τριῶν μηνῶν μισθόν*, three months' pay, i. 1. 10. \**Θανάτου τίλος*, the end [sc. of life], which is found in death, or simply, death, Æsch. Sept. 906. \**Θανάτου τιλιυτάν* Eur. Med. 152 (cf. *Βίου τιλιυτῆ* Soph. CEd. C. 1473). \**Τίμας τῆς σωτηρίας* Soph. CEd. C. 725. \**Εἰ τίμας μὴδὲν ἵσται σφίσι τοῦ ἀταλλαγῆναι τοῦ κινδύνου* Th. vii. 42. \**Μίμα . . χεῖμα . . τῆς ἱμπτῆς*, a minister of a gout (385. δ), Ar. Lys. 1031. \**Συεὶς μίγιστον χεῖμα* Soph. Fr. 357 (cf. *Καταβάλλει τὴν ἔλαφον, καλόν τι χεῖμα καὶ μίμα* Cyr. i. 4. 8). \**Τὸ χεῖμα τῶν*

νοσῶν Ar. Nub. 2. Σφιδονοῦντων σάμασλό τι χεῖμα Cyr. ii. 1. 5. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κατηφορίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 313. 6.

β. With ADJECTIVES. "Ἀσαι; δι' ἐμὲ ἀρῖνον παῖδων, and I am childless as to male children, Cyr. iv. 6. 2. "Ὡ τίς τινὰ πατὴρ; ἀπάτορα Eur. Hec. 114. "Ἀφίλος φίλων Id. Hel. 524. "Ἀσιπλος φαρῖν λιπῶν Id. Ph. 324. Πληγῶν ἀλῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρότασι; Th. ii. 65. "Ἀσιπρον . . ἀσπιδων Soph. El. 36. "Ἀνέριμος ὡδὶ θρήνων Ib. 232. "Ἀφρονι τῆσδὶ τῆς ἀρεῆς Id. Ccl. C. 865. "Ἐν ἀσφαλὶ σίσι τοῦ μηδὲν παλιν Cyr. iii. 3. 31. Θρασυς ἢ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτηρ . . γάμου ἢδὲ ὀρεαία Cyr. iv. 6. 9. Τίλιον ἵσαι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δι' τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. "Ἐξίσταί ἡμῖν, ἐκείνου ἵστα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. "Ὅμοιοι τοῖς τυρλοῖς ἂν ἡμῖν, ἵστα γὰρ τῶν ἡμισίων ἰσθαλμῶν, for all the good our eyes would do us, Mem. iv. 3. 3. Καλῶς παραπλου κῆται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδοῦσι ἡ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐστὶ Θράκης; παρὶδου χερσίμω; ἔξιν Ib. (See also § 363. β.) "Ἰμᾶς αὐτοῖς ἱκανοὶ γινίσθαι τοῦ ἄρξαι αὐτοὺς τῶν Ἑλλήνων Il. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἰσουλίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προσέταται, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προσέταται and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέχομαι (§§ 357, N, 380), with πλοικισκίω (§§ 351, 367), with περιττίζω (§§ 349, 362, ζ), with πείρω and πρίω (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάστασις (§ 381. γ), ἔζω (§ 391. δ), συγχάνω and δέχομαι (§ 380. α). See § 393. δ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, I. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (I.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. *a.* The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

*β.* The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

### (1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite; *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKENESS govern the Dative.

NOTES. *a.* Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

*β.* For the Genitive after some words of *nearness* and *likeness*, see §§ 389, 394.

### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πιλάταις . . . τῇ σινώδῃ, *to approach the entrance*, iv. 2. 3. Οἷον περιέσας αὐτὴν, *having mixed it with wine*, i. 2. 13. Ἐψονται ἡμῖν, *they will follow you*, iii. 1. 36. Πίμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐκ τῆς πλησισίας τῶν διφθῶν Σιύθη καθήμιος vii. 3. 29. Σοὶ πύλας θρόνου ἔχου Æsch. Sup. 208. Ἐγγὺς ἡμῖν γινέσθαι Cyr. iii. 2. 8. Σκόσι δὲ, ἔφη, τὰ ἰξῆς ἱκίνοισι Pl. Phædo, 100 c. (Cf. § 394.) Γίττων οἰκὴ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπορεύετο . . . ἅμα Τισσαφρίει ii. 4. 9. Ἄμα τῇ ἡμερᾷ ἡμέρα ἥκουσις, *'at daybreak'*, i. 7. 2. . . Ὁμοῦ . . . τοῖς Ἑλλανο στρατοσίδουσάμιν ii. Gr. iii. 2. 5. Ἀναμειγμένοι τοῖς Ἑλλανο iv. R. 8. Εἰ ὁμιλησάμενοι ἑαυτοῖς Mem. i. 2. 15. Σωκράτι ὁμιλητὰ γινωσκόμεν Ib 12 (cf. Ib. 48, and § 389). Ἀριμίον . . . οἰκιστάτος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχίου (§ 367) Pl. Rep. 370 d. Κοινωνεῖν ἀλλήλοις Pl. Leg. 844 c. Ἐχου κοινωνίαν ἀλλήλοις ἢ τῶν γινῶν φύσις Pl. Soph. 257 a. Ἀπαντᾷ τῷ Ξινοφῶντι Εὐκλείδης vii. 8. 1. Οὕτω τότε Κύρῳ ἴσαν ἥφιλε i. 2. 26. Αὐτῷ ἀφικέσθαι Ib. 4. Ἀμεινοκλῆς Σαμίος ἄλκι Th. i. 13. Πᾶσι ἡμῖν ἀνὴρ ἀριστος Cyr. vi. 3. 15. Ἠλὶ μοι γίνεαι, *it belonged [came] to me by birth*, Soph. CEd. C. 738. Τὰ ἱμοὶ προσήκοντα Cyr. v. i. 15 (see § 364). Πίσσωνος σιδῶν Soph. El. 747. Τὰ τοῦτοις ἀπόλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀπολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ Ἀμεινῷ ἄγγελῳ τὸν νεατέρου διαδίδχεσθαι Cyr. viii. 6. 18. Διαδίδχεαι

Κλιῶν vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρώτῃ φιλῶν Cyt. I. 4. 17. Δῶκε ἄγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὴν κίβητα ἐρίξαι Ib. 29.

REMARKS. *a.* Traffic is a species of intercourse; hence, Πίσσεω πρίωμαι σοι τὰ χειρῖα; How can I trade with you for your rings? Ar. Ach. 812 (§ 374). Ἀγίσσεμαι σοι, I will buy of you, Ib. 815. Ἐγὼ πρίωμαι τῇδε; Ar. Ran. 1229.

*β.* A substantive is sometimes repeated in the Dat., with an ellipsis, to express succession; as, Ἀλλὰ φόνος φόνος Οἰδιπόδα δόμον ὤλεσιν, but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of (Edipus, Eur. Ph. 1496. Μὴ τίςτιν εἴς ταν ἄτακτον Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, like the rest, vi. 6. 16. Ἐμὶ δὲ θῆψ' μὴ οὐκ εἴπωσιν, but me he did not liken to a god, Apol. 15. Τὸ ἀληθὲς ἰσχυρὸν τὸ αὐτὸ τῷ ἄλλῳ εἶναι, he thought sincerity to be the same with folly, ii. 6. 22. Ἴσους . . τοῦτοις ἀριθμῶν, equal to these in number, Mag. Eq. ii. 3. Ὅμοιος τοῖς ἄλλοις; Mem. iv. 7. 8. Ὅμοιοι αὐτῶν ἄλλοι Pl. Rep. 393 c. Ὅμοιος τῷ θῆψ' Pl. Theat. 176 b. Τὸ τῷ καλῷ ἀνόμενον; Mem. iii. 8. 4. Ὅμοιον μοι εἶσθε καὶ οὗτοι Mem. iv. 3. 10. Ὅμοῦ δὲ μοι ἡλίω Pl. Epin. 987 b. Σάκαι γὰρ μὴν ὅμοιοι ἡμῖν Cyt. v. 2. 25. Ἀλλήλοισι ὁμοιοκνησύντες Ib. ii. 1. 25. Κλιῶν καὶ ὁμοιοτρόπος γινόμενος; iii. 2. 4. Ὅμώνυμοι Pl. Rep. 330 b (cf. § 389. R.). Ἱεραδίγμματα ὁμοιοπαθεῖ τοῖς ποτηρίοις Ib. 409 b. Περσὺ δὲ ἡ τύχη τῶν καὶ πάσι Eur. Ion, 359. Σφῆξιν ἐμφεριστάτους Ar. Vesp. 1102. Τὰ δὲ κρία . . ἦν παραπλήσια τοῖς λαφύροις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὴ ἴσικας ii. 1. 13. Ποταμοῦ βῆθ' ἀστυπάζων τὰ ὄντα Pl. Crat. 402 a. Προσίστασι εἰς αὐτὸ [= τὸ αὐτὸ § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινήσῃ τοῖς φουλοτάτοις αἰσχροῦμαι Th. vii. 77. Ὅς μοι μεῖς ἴσιν; ἐν ματρὶ Eur. Ph. 151. Οὐ καὶ οὐ τύπτει τὰς ἴσας πληγὰς μοι; Ar. Ran. 636. Τοῖς ἐκ τοῦ Ἰου ἡμῖν εἴσι, 'on an equality with us,' Hier. 8. 5. Ὁ σιδηρὸς ἀνιστοῖ τοὺς ἄσθενεις τοῖς ἰσχυροῖς Cyt. vii. 5. 65. Διὰ τὴν ψυχὴν ἰσχυροῦς τοῖς ἄσθενεσι Pl. Tim. 41 d. Ἰσάλοισι τοῖς ἀσθενέσι θιῶσι Symp. 8. 1.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

*a.* Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρῳ ἔειπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλεόρχῳ ἰβία, *called out to Clearchus*, i. 8. 12. Διαλιχθέντες ἀλλήλους, *having conversed with each other*, ii. 5. 42. Τοῖς τι ναυκλήροις ἀπέιπες μὴ δάγῃν vii. 2. 12. Λίγισι τὴν μαντίαν τῷ Σωκράτει iii. 1. 7. Τῷ Ἐσσαλίῳ ἱλαρίζουσι i. 8. 18. Τοῖς ναύεσσι ἰγχιὶν ἐκίλις iv. 3. 13. Ἡ παραπίλισσις τῶ ἱερῶσι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλους διεκίλισσόντο iv. 8. 3. Ἀφήγησαι αὐτῶν, τί σοι ἀπικρεῖά μιν vii. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Τισι χρὸς μαί σοι δικά τάλαντα i. 7. 18. Οὐ μίμφομαι, ἴφη, τούτοις Mem. iii. 5. 20. Εἰ δὲ τις αὐτῶν . . ἐνιδίξῃ lb. ii. 9. 8. Ἠπίλουν αὐτῶν v. 6. 34. Ἐπὶ εὐξῇ τοῖς Ἕλλησι συνεκινύσασθαι iii. 4. 36. Ὅστιαν πλάτανης σπιλίᾳ ψιδυρίζῃ Ar. Nub. 1008. Ἀντίλιν αὐτῶν δ' Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῶν μαντιστοῖς ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. e. *the Thracian prophet*, Eur. Hec. 1267. Ἄλλ' ἦν' ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. *β.* Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρίστασις . . ὑπέρχει τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅση ἂν τῇ στρατιᾷ συμφοίρῃ iii. 2. 27. Πρόσφορὰ θ' ὅμιν Soph. Oed. C. 1714 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέρω Cyt. viii. 5. 22. Κρείττω ταυτῶν iii. 1. 4. Χειρότερον αὐτῶν vii. 6. 4. Λυμαινόμενον τοῖς μυριακίοις Ar. Nub. 928. Οὕτως ἰσχύουσιν ἀλλήλους iv. 2. 26. Τούτοις ἱσικουεῖται v. 8. 21. Οἱ σοι ὑπεριστοίμην ii. 5. 14. Τοῖς θανούσι πλούτους οὐδὲν ὠφελίᾳ Esch. Pers. 812. Ἀνθρώποιςιν ὠφελήματα Id. Pr. 501. Τοῖς φίλοις ἀργίην Cyt. i. 5. 13. Ὅς ἡλίπλεσι τιμωρεῖν πατρὶ Eur. Or. 924. Ἐὰν αὐτῶν ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντις Κύρῳ ii. 4. 16. Διτ' ἰπιδάξαι τὸν ἵππον Πίρσῃ ἀνδρὶ iii. 4. 35. Πολλῶν μιν σοι διήμῃ (§ 357) Cyt. i. 6. 9. Ἐμοὶ μὲν ἀρεκίῃ σπερὶ τούτων τὰ εἰρημῖνα v. 7. 11. Χαρὶν ἱκανὸν μυρίοις ἀνθρώποιςιν ἔκαστοι vi. 4. 3. Ἐνοχλῶντα ἀπὶ τῇ ὁμότητι ἰθαίμονι vi. 5. 13. Ἐγὼ τιμὴν ἱμπαδῶν εἶμι v. 7. 10. Ἐμπαδῖος γὰρ σοι ὁ Ζεύς vii. 8. 4. Τῇ δὲ κῆρᾳ ἴσπερσι i. 9. 6. Εὐδ' ἀρμόττοντα αὐτῶν Cyt. i. 4. 18. Ἀλλὰ γὰρ ἢ καὶ χερὶ γι τῆσδ' ἄρχῃν χλοῖς, Soph. Ant. 736. Ἐστοίμους ἴσας αὐτῶν τοῖς ἴσπερσι i. 6. 3. Ὅδῃ . . ἀμήχανος ἰσιλθὲν στρατιώταις i. 2. 21. Ἦν' ἑρμῇ τοῖς ποσὶν ἀμαχίᾳ ἰσὺν εὐμεινίσσεν iv. 6. 12. Ἀσφ' ἀδισσέρον γὰρ σοι οὐδ' ἂν vii. 7. 51. Ἐπικινύδοντο μύλῳ lb. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δὴλον ἰγίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σὺ δὲ δὴ λῶσω ἔτι ἰγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελφον μιν παντὶ ἀνδρῶν ὄση τὸ μῖλλον ἔτι vi. 1. 21. Αἰσχυρίσθαι μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 5. 9. Τοῖς δὲ πασιὸν ἰδίσκοντες iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μελιδάτης iii. 4. 2. Λαμβάνει τοὺς πολέμιους . . φανερούς ἐν ὄντα, ἀφανὴς δὲ αὐτοῖς ἐκείνους Cyr. i. 6. 55.

δ. Words of GIVING, including those of *offering, paying distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρκεούς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῷ δ' οὖν στρατιῇ τότῃ ἀπιδώσει Κύρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανείμει τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωρεῶν Ib. 3. Τοῖς λοχαγοῖς κατεμερίσθη Ib. 4. Εἴπατε ἡμῶν ἱστίαι· τί Σιδῶνι, οὐχ αὐτῶν ἱστίαι δύνου, ὥς δὲ τι ἡμῶν δοίη στείοντα, καὶ ἄλλα ὑμῖν ἀποστείμιεν vii. 6. 16. Θάραυς αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Θεοῦ δόξαν ὑμῶν Pl. Apol. 30 d. Σὺν Ἡρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δαρκεῖς iv. 5. 34. Οὕτω ἐκείνους ἔτι ἡμῖν μεθεδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλιτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ δὲ πολλοὺ ἀξίαι γίνοντο (§ 374), 'worth much to the king,' ii. 1. 14. Ἄξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἔξιν εἰς βασιλεῖ ἀφίναί, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ὑμῖν εἰσεται χάρειν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῶν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντάς τε περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡρα Παλλὰδι τ' ἔριν Eur. Iph. A. 183. Ἀντίοι ἵκναι τοῖς πολέμοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἅσας ἰχθῆρας ἡλιουθρία καὶ νόμοις ἱκανός Dem. 72. 2. Ἡμῶν ἱκανώσεσθαι vii. 6. 5. Ἀντίπορον λόγον τῷ μακρόν iv. 2. 18. Οὕτω βασιλεῖ ἀντιπορεύμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτρίωτάτας παύθη Dem. 72. 1 (cf. § 349). Ὑποσπῆσαι αὐτοῖς Ἀθηναίοι τελευτήσαντες iii. 2. 11. Τῷ ἡμῶν ἀδελφῷ πολέμιος i. 6. 8. Τισσαφρην . . πολέμουσα i. 1. 8. Οὕτως αὐτῷ ἡμάχιστοι i. 8. 23. Φαμὶ γὰρ Μαρωνίαι μῆνοι προκινδυνεύσαι τῷ βασιλεῖ Th. i. 73. Ὤσσειονται . . ἀλλήλοισι Ar. Ach. 24. Ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. Ἐπιβουλή ἡμῶν v. 6. 29. Δικαζόμενος τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς Θεοῖς ὑποχῶ, *all things are subject to the gods*, ii. 5. 7. Ἐμὸν οὐ θέλει πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεπεισῇς, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . Θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοι ὀφείτω vi. 6. 31. Ὑποχωρεῖσθαι τῷ στρατῷ Κύρου i. 4. 18. Εἰ ὑποχωρίσεις ἵσταται Λακιδαιμόνιος vii. 6. 43.

Οἱ οὖν σοι ὑπάκουοι vii. 7. 29 (cf. § 377. 1). Κύρη καλῶς παιδευχίης i. 9. 17. Ἀπιστεῖν ἐκείνῳ ii. 6. 19. Ἔβου τῷ Δίῳ vii. 6. 44. Θυσίαν ἐσθίει τῇ θύῃ v. 3. 9. Σφαγιασσεσθαι τῷ ἀνίμῳ iv. 5. 4. Ὀρχησάμενοι θύουσιν Ar. Lys. 1277.

✕ § 406. 9. Words expressing a MENTAL ACT or FEELING which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust*, &c. Thus,

Κύρη φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίσταται τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Ἐννοῖκῶς ἔχουσιν αὐτῷ i. 1. 5. Κακίτους τοῖς Ἕλλησιν ii. 5. 27. Τούτοις ἦσθη Κῆρος i. 9. 26. Μῖνον ἀγάλλεται τῷ ἱεραρχῇ ii. 6. 26. Οὐδὲν οὕτω χαίρεις ὡς φίλους ἀγαθούς Mem. ii. 6. 36. Ἐν τῇ σφαιρῇ καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον vi. 1. 29. Ὀργίζονται ἰσχυρεῖς τῷ Κλιάρχῳ i. 5. 11. Χαλίστῳ φέρω τοῖς παρῶσι πρέγμασιν i. 3. 3. Στείργειν τοῖς παρῶσιν, 'to be content with,' Isocr. 159 c. Ἀγαπήσας τοῖς ἀπαραγμῖνους Dem. 13. 11. Φθονῶν τοῖς φανερῶς πλουτοῦσιν i. 9. 19. Ὡς ἰγὼ σοὶ οὐ φθονῶ (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἰλασέας Th. iii. 97. Ἔσταναν ἀποροῦντες τῷ πρέγματι i. 5. 13. Ἀθῦμῶν τοῖς γιγνημένοις vi. 2. 14. Ὀαυμάζω δὲ τῇ τε ἀποκαλίσει μου τῶν πυλῶν Th. iv. 85. Ὑπίστανθαι οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

✕ § 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure, displeasure, care, fear*, &c. Thus,

Ἀπειχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μελέσει, *it shall be my care*, i. 4. 16. Ὅστι αὐτῷ μέλει, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλιν ἀπ᾽ αὐτοῦ, *through the interest which all felt*, vi. 4. 20. Ζηνὶ τῶν σῶν, εἰδ' ἰγὼ, μέλου σόνον (§ 376. δ) Eur. Heracl. 717. Ὡ φίλτατον μέλημα δῶμασιν πατρὶς Aesch. Cho. 235. Μιταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μιταμέλει τί σοι ἴσθουα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἥρεσκον ii. 4. 2. Ἡδὺν συμπαθόντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μουσέας λυσιπρεεῖς ὄντας ii. 5. 13. Φοβερώτατον τοῖς πολέμοις iii. 4. 5.

✕ κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστὸν πάνσι, *wonderful to all* [to be wondered at by all], iv. 2. 13. Ἡμῖν . . εἶμαι πάντα ποιητρία, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν οἶκαδε βουλόμενον ἀπίναι, τοῖς οἰκοῖς ζηλωτὸν ποιῆσω ἀπειλή, 'an object of envy to his countrymen,' i. 7. 4. Ἴνα μοι εὐπρακτίετρον ᾖ ii. 3. 20. Οἱ ποταμοὶ . . προῖοντι πρὸς τὰς πηγὰς διαβαταὶ γίνονται, 'can be passed by those who ascend [become passable to those who ascend],' iii. 2. 22. Εὐσπίετρον ἦν ἱταῦθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἐστὶ διαβατός, 'for us to pass [to be passed by us],' ii. 4. 6.

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote possession. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐσταύθη Κύρῳ βασιλεῖα ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Ταῖς δὲ ὑποψίαις μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δείμους ἰγίνετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὡστε πάντες αἰσχύνεσθαι ἴσται, *so that all were ashamed*, ii. 3. 11. Ὑπέχεσθαι γὰρ οὐκ ἔστιν αὐτῶν ii. 3. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἔστι] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἔστι], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἡ δόγμα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγίνετο καὶ Ἕλλησι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀδελφὸς περὶ στίχους iv. 7. 2. Νῦν σοι ἔξισται . . ἀδελφὸν γινώσκειν vii. 1. 21. Οὐδὲν δὲ ἦν μετεῖν iii. 1. 20 (see § 364). Τί γὰρ ἔστι Ἐρεχθεὺς καὶ κολοῦναι; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν ἴσται σοὶ καὶ Φιλίστῳ πρῶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιλείᾳ; Id. 855. 5. Ἐσὶν βουλευμένη ταῦτ' ἔστι, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γὰρ σοὶ βουλευμένη ἔστιν ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδόμεναι ἔστιν, *if it is your pleasure*, Pl. Phædo, 78 b. Θίλοντι καὶ μοι ταῦτ' ἂν ἦν Soph. (Ed. T. 1356. 'Ἦν δὲ ἐν τῷ Ἀγησιλάῳ ἀχθόμεναι ταῦτα, 'displeasing to Agesilaus,' H. Gr. v. 3. 13. Νικίᾳ προσδοχόμεναι ἦν τὰ πρὸς τῷ Ἐγισταίῳ, 'were as Nicias had expected,' Th. vi. 46.

† § 409. μ. And, in general, words expressing any action, property, &c., which is represented as being to or for some person or thing. Thus,

Προσών σοι, *I drink to you*, vii. 3. 26. Κτιστάφιον αὐτοῖς ἰσώσειν, *they made for them a cenotaph*, vi. 4. 9. Μάλιστα κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὡς ἂν ἀπέλθῃ τοῖς πολέμοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στρατιῶτα αὐτῷ συνιλιγίτο i. 1. 9. Ὁς Χυρσίφῳ ὑπεστρατήγειν v. 6. 36. Βασιλεῖος ἔχει τῷ σατράπῃ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖται vii. 6. 39. Ἦμῶν τὸν μισθὸν ἀναπαύει lb. 40. Ἐγὼ συναπὼ τῷδε; Ar. Ran. 11. 34. Εἰργινι τικοῦσθαι μὲν πολέμοις δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μένει σχισμὸς ἀμφόθυ δαρι, 'awaits me [is waiting for me],' Id. Ag. 1149. Νόμιμον ἔχει ἡμῶν ἔστιν iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Διόν μοι ἔστιν iii. 2. 29. Ἀγαθὸν . . αἰσῶς τῇ στρατιᾷ vi. 1. 20. Ἦ . . πατέρα ἡμῶν οἰκία Pl. Charm. 157 e. Εἶναι δὲ ἰσχυρὰν αὐτῷ i. 1. 10. Ὑμῶν ἰμοὶ εἶναι καὶ παρὰ καὶ φίλους i. 3. 6. Ἑμῶν τῇ γυναίκῃ vii. 3. 27. Τρίημι . . πλοῦς vi. 4. 2. Αἱ δὲ ἰσχυροὶ τοῖς μὲν ὑπερβύτοις ἰσχυραὶ iv. 5. 25. Ἦ δὲ [sc. ὁδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἰγὼ γυναῖκας οὐκ ἐστὶν Soph. Ant. 571. Δύστη τε φρενὸν χρεῖς τε πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to place, time, sensation, thought, feeling, expression, action, &c. They are expressed in two ways; (a.) by the



Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ώς*. Thus,

'*Ἡ Θερύκη αὐτὴ ἰστέν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον ἐκπλαίνετο* [sc. *τοίῳ* sc.], *this Thrux is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). '*Ἦν δ' ἡμᾶς ἤδη διώτρειν πλείοντι μοι*, and it was now the second day of my voyage [to me sailing], Soph. Ph. 354. *Θυομίνῃ εἰ . . ὁ ἥλιος ἀμαυρώθη*, while he was surrifting the sun was eclipsed, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). *Καὶ τίς χροῖος τοῦτο* [sc. *τοῦτο*] *ἰστέν οὐκ ἐπιληλυθώς*; 'since this event,' Soph. Ed. T. 735. *Τὸ μὲν ἔξωθεν ἀπτομίνῃ σῶμα οὐκ ἄγαν θιγμὸν ἦν*, 'to the external touch,' Th. ii. 49. *Εἴ γινώσκεις, ὡς ἰδόντι* [sc. *φαίνου*], 'as you appear to one beholding,' 'in appearance,' Soph. Ed. C. 75. '*Ἐμοὶ γὰρ, ἵσταις ἄδικος ἂν σοφὸς λίγινι πύθῃαι*, *πλείοντι ζημίαν ὀφλισκάνει*, 'according to my judgment,' Eur. Med. 580. *Καίτοι δ' ἐγὼ τίσιννα τοῖς φρονοῦσιν εἶναι* Soph. Ant. 904. *Κεῖν γὰρ ἦν ζήλωτός, ὡς ἐμοὶ* [sc. *ἰδόντι*], *ποτὶ*, 'as it seemed to me,' 'in my opinion,' Ib. 1161. *Οὐ μὰ τὸν Δί, ἴφην, ὦ κουν, ὡς γ' ἐμοὶ ἀπερᾶται*. '*Ἄλλ' ὡς ἐμοὶ, ἦν δ' ἐγὼ, ῥήτορι* Pl. Rep. 536 c. *Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παρεκλιπύοντι . . τοιοῦτοι ἦν* Th. ii. 51. *Θιὸς γὰρ ἐκώζει με, τῷδ' δ' εἴχομαι*, 'so far as lay in him,' Soph. Aj. 1128. *Μακρὰν γὰρ, ὡς γίγροντι, προῦστάλης ἰδίῃ*, 'for an old man [as journeys are to an old man],' Id. Ed. C. 20. *Τῷδ' ἡ μάλιστα πάντων μίμνησθαι μοι, μηδὲ ποτε ἀναμνῖναι*, but this most of all remember [for me], *I pray you, never to defer*, Cyr. i. 6. 10. '*Ἐς τί με βλὶψάσα θάλαττα* Soph. El. 887. *Οἰμαὶ σοὶ ἐκείνους τοὺς ἀγαθούς τὰ πικρὰ ῥαδίως κηθεῖν* Cyr. i. 3. 15. *Ὁς τὰς ἐγὼ σοὶ . . τάχῃ δίκαια παντάσῃσιν ἤδη ἀνέβω* Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the pronouns of the first and second person. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

'*Ἡγύτο δ' αὐτοῖς ὁ κομάρχης*, and the bailiff led the way for them, i. e. guided them, iv. 6. 2. *Οἱ γὰρ βλῖπτοντι τοῖς τυφλοῖς ἡγούμεθα* Ar. Plut. 15. '*Ἡμῖν πᾶσιν ἐξηγούμενος* Soph. Ed. C. 1589. '*Ἀνάσσει βαρβαροὶ βάρβαροι* Θίας Eur. Iph. T. 31. '*Ὡ θήβαιον εὐίστατος ἀναξ* Id. Iph. 17. *Δακτὴ γὰρ οὐκ ἄρξει θιός* Aesch. Prom. 940. *Μάχας δὲ σοὶ καὶ πολίμους ἀραγῆ* Cyr. vii. 2. 26. '*Ἡ βίβηκεν ἡμῖν ὁ ζῆτος*, Soph. Ed. C. 81. *Πίφινυγεν λατὶ τῶνδ' μοι σωτηρίας* Eur. Heracl. 452. *Τὰ ἄλλα ἡμῖν . . προκαταλαμβάνειν* i. 3. 16. *Τυράννοις ἐκποδὼν μίσσηται* Eur. Ph. 40. Cf. §§ 347, 350, 421. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

*Οἱ . . ἵπποι αὐτοῖς δίδονται*, the horses are tied for them, = *οἱ ἵπποι αὐτῶν δίδονται*, their horses are tied, iii. 4. 35. '*Ἡ . . τοῦ παντός ἀρχὴ Χειρισόφῃ ἐνταῦθα κατελύθη* vi. 2. 12 (cf. '*Ἡ τοῦ Χειρισόφου ἀρχὴ τῶν παντός κατελύθη* vi. 3. 1). *Διὰ τὸ διωσθῆναι αὐτῶν τὸ στράτευμα* ii. 4. 3. *Τοῖς βαρβαροῖς τῶν τε πικρῶν ἀπέναντι πολλοὶ, καὶ τῶν ἰσχυρῶν . . ἐλθόντων* iii. 4. 3. *Οἱ μὲν γὰρ γινώσκουσιν τοὺς ἐν τῇ χώρῃ ἵπτας ἀνδράκους* [sc. *ἐν τῇ ἡμετέρῃ χώρῃ*]

L. 7. 4. Ἀθηναίων . . . ἰσχυρὰ ἀπὸ τοῦ οἱ βάρβαροι ἐν τῇ χώρας ἀπ᾿ ἄλλων Th. i. 99. Οὐκίτι σοι τίνα λίσσεται φάσι; Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, Ἀπείλπει . . . πρὸς τὴν νῆαν ἡμῶν πάλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βίαις . . . οὐ παρ- γίνονται Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the *Σχῆμα καθ' ὅλον καὶ μέρος* (§ 334. 9); as, Σθένος ἔμβυλ' ἐκάστην καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδ' αὖς θυμῶ A. 24. Cf. § 438. β.

#### D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: (AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.)

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved  
X into, (I.) the INSTRUMENTAL and MODAL DATIVE,  
and (II.) the TEMPORAL and LOCAL DATIVE.

(I.) INSTRUMENTAL AND MODAL DATIVE.

X RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to action or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass. Thus,

Αὐτὸν ἀκοντίζουσι τῇ παλατῇ, *one shoots him with a dart*, i. 8. 27. Ἐφίπτεται . . . ἰπασιν, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punishment with death*, Cyr. vi. 3. 27. Σχιδίαις διαβαίνοντες, i. 5. 10. Ἰσθίῳ ἐπὶ ἀλίνῃ Ib. 12. Λίθοις σφινδονῶν iii. 3. 17. Δάροισι ἱμάτιον i. 9. 14. Λέγοις ἴσους ii. 6. 4. Τιμαίεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳ δὲ ἱστὴν ἰζυγμῆν πλοῖσις ἰσά i. 2. 5. Ὀλισσμένῳ θάραξί i. 8. 6. Ὀλιπορημένον πλίνθοις ii. 4. 12. Κύρος ἀνίκη ξενικῇ ii. 5. 22. Τοῖς δὲ λειπομένοισι ἐς Πλάταιαν ἰλθόντες, τὸν γὰρ ἰδόντων Th. ii. 12. Ἐχον διωὶς τῇ ἰνδρίᾳ vi. 4. 23. Ἀποθήσκει νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἱσχομένους ii. 6. 13. Οἷ δὲ μὴ παρῆναι, τοῦτους ἡγήτο οὐκ ἀκρατεῖς ἐνὶ τῇ ἀδικίᾳ ἢ ἀμελίᾳ ἀσύναι Cyr. viii. 1. 16. Προσὶν μὲν γὰρ ἔξω πάντα τῇ ἀνδροσύνῃ γνώμῃ, ταῖς δὲ χειρὶν ὀπλοφορήσῃ, διώκομαι δὲ τῷ ἴσῳ, τὸν δ' ἱκανῶς ἀνατρέψῃ τῇ τοῦ ἴσπου ῥώμῃ Cyr. iv. 3. 18. Πάσαις κινήσεσι τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βίβλῃσι ἴσους Ib. 717 a. Τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζονται Soph. Œd. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τι καλὸν . . . ἰσώμεναι ὑμῖν vii. 6. 32. Τὰ πρὸς πικραμένην αἴη τῷ Σιύθῃ vii. 2. 18. Τοῖς δὲ Κισκυραίοις . . . οὐχ ἡμεῶν Th. i. 51. Τοῖς Ἑλλήσι μισοῖντο Id. iii. 64. Προσπίλοις φυλάσσονται Soph. Aj. 539. Ὡς σοι δύσφορ' ἔργασται κακὰ Eur. Hec. 1085. Τίς γὰρ ποτ' ἂν . . . πρόσφορον ἀκούσαιμ' ἴσως, 'through whom,' i. e. 'from whom,' Soph. El. 226. Διζατό εἰ σκηπτρον, *received from him the sceptre*, B. 186 (the Dat. following διχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμωτι . . . δίκτο δίκας O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . . προήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρίλθιν οὐκ ἦν βίβ i. 4. 4. Ὡςτις ἐργῇ ἐκίλυσι i. 5. 8. Ἐλεύων ἀπὸ πρῶτος ἰδρῶντι τῷ ἴσῳ i. 8. 1. Ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνύοντες Ib. 6. Δρέμῳ θῖν Ib. 18. Τούτῳ τῷ σέβῳ ἱσχυρίσθαι σταθμούς τιτταρας iii. 4. 23. Περιεμένον . . . τῇ ἰδῇ Ib. 30. Τὰς βίβας πρᾶξι Pl. Pol. 280 d.

REMARK. The pronoun αὐτοῖς is sometimes joined to the Dat. of an associated object to give emphasis; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἦδ' αὐτοῖς τοῖς ἴσποις κατακρημνίσθηναι Cyr. i. 4. 7. Τημέρῳ αὐτοῖς πληρώμασι διφθάρησαν Isocr. 176 b. — The preposition *ἐν*, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, "Ὅπως . . . ἔν αὐταῖσι τοῖς ἀγείοις ἐπιστημένοι Pl. Rep. 564 c. Cf. *Æ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf. § 437). Thus,

Πλήθει γὰρ ἡμῶν λιφθόντες, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πίλεις . . . Θάψαυς ἐνόμας i. 4. 11. Τῇ ἰσιμιλίῃ περιῦναι τῶν φίλων i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρήμασι καὶ τιμαῖς τούτων ἐπιοικεῖται (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἰβήμινισσιν Ib. 42. 'Ενὶ δὲ μόνῳ προέχουσιν οἱ ἰππεῖς ἡμᾶς iii. 2. 19. Τῷ βελτίστῳ τοῦ ἐπιοικεῖται βλαφθῆναι Th. iv. 73. 'Ρίζη μὲν μίλαν ἔσκι κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ ευχρῶ ὄσσειον, *and sometime after* [later by a considerable time], i. 8. 8. Πελάζῳ δὲ ὄσσειον ii. 5. 32. Νομίζων, ὅσῳ μὲν ὁρᾶται ἔλθαι, τοσούτῳ ἀπαρτακτοσσίῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαίῳσιον, τοσούτῳ πλίον συναγίεσθαι βασιλεῖ σφάττιμον, *thinking that* [by how much] the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c., i. 5. 9. 'Ενιαυτῷ πρεσβύτερος, *a year older*, Ar. Ran. 18. Προβάλλει πολλὰ Th. vii. 80. Χρόνῳ μάλιστα πολλὰ Hdt. ii. 110.

5.) The Dative with *χράσμαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρώμενος, *using divination*, Mem. i. 1. 2. 'Εχεῖτο τοῖς ξίνοις, 'employed,' i. 3. 18. Τοῖς ἰπποῖς ἀρίστα χρῆσθαι, 'manage,' i. 9. 5. Χιμῶνι χρηνάμενος, 'having met with,' Dem. 293. 3. Τοὺς χρωμένους ἑαυτῷ, 'associating with,' Mem. iv. 8. 11. 'Ἡ Κύρος πολέμιός ἐχεῖτο, *which was hostile to Cyrus*, ii. 5. 11. Σφόδρα σιδηρομένοις ἐχεῖτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χράσμαι*. πᾶ, Θουσίαις διττησίαις νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβείῃ μὲν οὐδὲ τινος ἐνόμουν Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The *TIME* and *PLACE* AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. *TIME*. Τῇ δ' ὄσσειαί [sc. ἡμέρᾳ] ἦν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. Ὡςτο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχίσθαι βασιλῆα i. 7. 14. Τῇ ὄσσειαί οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ . . . τῇ δὲ τετάρτῃ, *untill they passed them in the night* (§ 378), iii. 4. 37. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἰππὶ ὄσσειον ἦν, ἰσμήνην H. Gr. ii. 1. 22. Τρίτῃ μὲν ἀνέχθη ἰσ' Ἀνδρον Ib. i. 4. 21. Τῷ δ' ἐπιδόκει ἴσσι, ὅ ἦν Ὀλυμπίας, ὅ τὸ σπᾶνδον ἰνίκα Κροῖνας Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. 'Ὁ δὲ Ἀγασίλαος χρόνῳ ποτὶ ἴσιν, 'at length,' Ib. iv. 1. 34. 'Ὡς δὲ κασπὸν χρόνῳ ἀλόχους τι καὶ τίς ἐσθλὸς Eur. Tro. 20. Cf. §§ 378, 439.

2. *PLACE*. Τὰ τρέπται τά τε Μαρεβῶνι καὶ Σαλαμῖνι καὶ Πλαται-

*αἱς*, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶν, μαχησάμενον καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάμενον Ib. 241 b. Τὴν παλαιὰν φηγὴν αὐθιγαῖ ποτὶ Δαδῶν, Soph. Tr. 171. Θύραζε καίμενον Id. (Ed. C. 401. Σοῖς ὅταν σπῶσιν τάφους Ib. 411. 'Οδοῖς πυλῶν ἱμαυτῶν Id. Ant. 226. Κίριμεν πιδῶ Αἰγιόθεν Eur. El. 763.

§ 421. REMARKS. *a.* To the LOCAL DATIVE may be referred the use of the Dat. to denote *persons among whom, or in whom any thing occurs*; as, Δύναμιν ἀνθρώποις ἔχειν, 'among men,' Eur. Bac. 310. Εὐδοκίμους τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἐν ἑξέμεσι ἡμεῖ ἀμαρτίας οὐκ οἶδ' ἐνδὲν, 'in me,' Soph. Oed. C. 966. Οἷα καὶ 'Ομήρου Διομήδης λίγει, 'in Homer,' Pl. Rep. 389 e. 'Οδυσσεὺς γὰρ αὐτῷ ['Ομήρῳ] λαδοῦσι τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστερία Τρώεσσι Z. 477. 'Οὐκ ἄνθρωπος ἐστὶ μίγησεν πᾶσι Κυκλώεσσι *a.* 71.

*β.* The use of the LOCAL DATIVE in prose is chiefly confined to those *ad-verbs of place* which are properly datives; as, ταύτῃ [sc. χώρῃ], in this region, here (iv. 5. 36), ἐνδὲν, here (vii. 2. 13), ἧ and ἥσσε, where (ii. 2. 21), ἀλλῃ, elsewhere (ii. 6. 4), κύκλῳ, in a circuit, around (i. 5. 4; iii. 5. 14), εἰς (— εἰς), at home (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. *a.*

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION OR LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these *indirect cases* are used interchangeably with the *Acc.* See §§ 341, 401, 414. *a.*, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(i.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(ii.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(iii.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαλὼν Τίσσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν εὐλογίαν, *he made the levy*, i. 1. 6. Ἰππαστίου τελευτήν i. 1. 1. Διαβάλλει τὸν Κύρου Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κύρος ὑπελαβὼν τοὺς φύγοντας, συλλίξας στρατεύματα ἐπολιέμευ Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὲν φύγω εἰ, Id. El. 1503). Ἐπιστήμους δι' ἡσὰν τὰ προσήκουσα Cyr. iii. 3. 9. Ἐξάρησθ' ἵνα τὰ ἐρωτώμενα Pl. Charm. 158 c. Τὰ εἰ μιστῶμα φροντιστής Pl. Apol. 18 b (cf. Τὼν μιστῶν φροντιστής Symp. 6. 6). Χαῖς προσημασῶς Æsch. Cho. 23. Τῆς Συμπούρου φρίνα λύπης Id. Ag. 103. Συνίστορα . . κακὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὀφείλει μιν τοὺς φίλους, . . βλάπτειν δι' τοὺς ἰχθρῶς Pl. Rep. 334 b (cf. § 403). Περιχρῶσιν εἰς αὐτοὺς ἡμᾶς iii. 2. 19 (cf. § 350). Ἀπὸ κατ' ἑρχι λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὗτοι εἰ ἀποθῆναι ii. 5. 4 (cf. § 375. β). Μεταδοῖεν αὐτοῖς σφραῖς iv. 5. 5 (cf. Ib. 6, and § 367). Δίγυν τε ἐκίλειεν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾤδ' αἰὶ λόγους ἔπλερχε [εἰ μὲν λόγους ἢ λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Διπτόταν γόους . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδου αὐτὸν, ὅτι μίσην ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ἰσίων ἰδιδέμεναι, μὴ προκαταληφθῆναι iii. 5. 18. Ἠλιγχοι τὴν κύκλῳ πᾶσαν χώραν, εἰς ἑκάστην αἷν Ib. 14. Οἶον ἴφρασι, ἴθα ἢν καταμενεγμίνους iv. 5. 29. Ὡς ἔξ τῆς Καλλιμάχου, εἰ ἴσῳ iv. 7. 11.

5. **PERIPHRASES.** The place of a verb is often supplied by an *Acc.* of the *kindred noun* joined with such verbs as *αἰέω* (or more frequently *αἰεῖμαι*), *ἄγω*, *ἔχω*, *τίθω*, &c.; thus, *Κύρος ἐξέτασεν καὶ ἀριθμῶν τῶν Ἑλλήνων ἰσχυρίσθη* [= *ἐξέτασεν καὶ ἀριθμῶν τοὺς Ἕλληνας*], *Cyrus made a review and numbering of the Greeks*, i. 2. 9. *Ἐξέτασεν παύσαι* Ib. 14. *Τὴν πορείαν ἰσχυρίσθη* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, *Σαῦθ' ἐμὴ καὶ ἀνδράποδα ἀρπαγῇ συνεσάμηνος* [= *ἀρπάσας*], Th. viii. 62. *Τὴν χώραν καταδρομαῖς λίσαν ἰσχυρίσθη* [= *ἐληλάσθη*] Ib. 41. *Ἄχρην σὺ μιστρίος . . σπουδὴν ἔχων* [= *σπύδων*] Eur. Herc. 709. *Τὰ δ' ἐν μίσθῃ ἢ λῆσιν ἔχων* Soph. OEd. C. 583. *Τίς αὖ τάκους ᾗδ' ἀπείρεστον οἰμαγών* . . *Ἀγαμίμνονα* [= *τίς ᾗδ' ἀπείρεστον οἰμαγών*] Id. El. 122. In like manner, *Τούτῳ καὶ ἔχων πύθης* [= *τούτῳ καὶ ἔχων πύθης*] Eur. Ion, 672. Yet see §§ 333. 5, 434.

§ 426. 7. **ELLIPSIS.** The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In **EMPHATIC ADDRESS**; as, *Ὅντες, εἰ εἰ τοι* [sc. *λίγω* or *καλῶ*], *Yes there, ho! you I mean*, Ar. Av. 274 (§ 343. b). *Σὺ δὲ, εἰ τὴν νύκταν ἡ πύον κῆρα, φῆς, ἢ καταρῆναι μὴ διδρακίνας τάδε*; Soph. Ant. 441.

β.) In **ENTREATY**; as, *Μὴ πρὸς σὺ δῖον* [sc. *ἰσχυρίσθαι*], *εἰ μὴ με περδοῦναι*, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In **PROHIBITION**; as, *Μὴ τριβὰς ἔτι* [sc. *ποιεῖν*], *No more delays!* Soph. Ant. 577. *Μὴ μοι μυρίους, μηδὲ διαμυρίους ζήνους* [sc. *λίγαι*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μὴ μοι πρόφασιν* Ar. Ach. 345.

δ.) In **SWEARING**; as, *Ὅν, τοῖδ' Ὀλυμπος* [sc. *ἐμνῆμι*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Ὅν τὰν Διὸς ἀστραπῆν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *εἰ*, *ναί*, and *μή* (of which the two first are *affirmative*, and the last, unless preceded by *ναί*, commonly *negative*), according to the following

**SPECIAL RULE.** **ADVERBS OF SWEARING** are followed by the *Accusative*; as, *Νὴ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τὸ Σῶ* vi. 6. 34. *Ἀλλὰ, μὴ τοὺς θεοὺς, οὐκ ἔγωγ' αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅστις ἢ πρὸς ὅδωρ βούλοιτο διατελίσαι* [sc. *τὴν δίω*] i. 5. 7. Cf. iv. 5. 11. *Λύκιος ἦλαι* [sc. *τὸν ἴσσαν*] i. 10. 15. Compare *Παριλαύοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἴσσαν* Ib. 29; and *Παριλαύων τὸν ἴσσαν*, with *Προσιλαύων αὐτοῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐμμεν* [= *κίρην ἰσχυρίσθαι*] *πολύκρονόνον* Soph. Aj. 55. *Ἀλ' ἰδύσα* [= *αἶμα τὴν γῆν διῶν ἔχων*, or *αἶμα τὴν γῆν ἰδύσα*] Ib. 376. *Τίγγυ δακρυῶν ἄχραν* Id. Tr. 849. *Τρώσῃς φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

### 1. Accusative of the Direct Object.

§ 428. I. This Acc. is often translated into English with a preposition; thus,

"Ομυμι θεούς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὗτοι μὲν γὰρ αὐτοὺς ἰατρικῆν ἔποιον, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιῶν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναται ἰσθᾶ ὀβολού, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἔλλο δύναμιν ii. 2. 13. Μάχας θάρρειται, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδίδει αἰνέτις πατέρας, *having run away from their fathers*, vi. 4. 8. Ὁ κολοῖς μ' αἰχίται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡ σχύνηται καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ ἱερεῖς θεοὶ θνήσκοντες οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἷ σε χερσίνουσι, τὸν ταμίαν Ἰακχον, *'dances in honor of'* Soph. Ant. 1153. Ἐλίσσιν . . Ἀρετῆν Eur. Iph. A. 1480. \*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person to which* (§§ 339, 422); as,

Ἀφίξεται τόπον ὠδῶδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμείων μολῶν Soph. Œd. T. 35. Ἥλρον πατέρι; ἄρχαῖον τάφον Id. El. 893. Πύργους γῆς ἱσταν' Ἰωλκίαις Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τῆδε ναυστολίης χθόνα Ib. 682. Ἦς τις εἶλες μολόντας Ib. 920. Χεῖρα τίς σι Θισσαλῶν χθόνα σίμμαι; Id. Alc. 479. Κνίσση δ' οὐρανὸν ἴκναι A. 317. Ἐξαιτίας γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing*, *sitting*, or *lying* (as implying occupation); thus, Στῆθ' αἱ μὲν ὕμῶν τόνδ' ἀμαξίχη τρίβον, αἱ δ' ἰσθᾶδ' ἄλλον ὅμον Eur. Or. 1251. Θάσσοντ' ἄκρην Ib. 871. Τρίπαδα καθίζων Φοῖβος Ib. 956. Τάπρον . . ὄνεια κνίσται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μη μ' ἀναμνήσῃς κακῶν, *do not remind me of* [cause me to remember] *my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοῖς . . παιδύνοις iii. 2. 11 (§ 424. 2). Βούλις σι γινύσσω πρῶτον ἄκρᾶτον μίνυ; Eur. Cycl. 149. Ταῦς παῖδας . . γινύσσειν αἵματος Pl. Rep. 537 a (§ 375. α). Πολλά καὶ ἄδία καὶ παντοδαπὰ ἐνώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διᾶ and χεῖ are sometimes construed by the poets as *causatives*; thus, Σι διᾶ Προμηθεύς, *you have need of* [it needs you of] a *Pro-metheus*, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ μὲ διᾶ Eur. Hipp. 23. Τί γὰρ μ' ἴδω παῖδων; Eur. Suppl. 789 (cf. Σοί σι γὰρ παῖδων τί διᾶ Id. Med. 565, and § 403). Τί χεῖ φίλων; Id. Or. 66 (but Porson reads Τί διᾶ φίλων, *denying that this use of χεῖ is Attic*). Σι χεῖ . . αἰδοῦ γ. 14.



2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

*α.* KINDRED NOUN.

Οἱ δὲ Θῆρες ἐνὶ ἐντύχησιν οὕτω τὸ ἐντύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκινδύνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγέσονται ἰμὶ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῖν γάμον τόνδε Eur. Med. 587. Τί προεγίλατε τὸν πανίστατον γίλαν; Ib. 1041. Ἐπιμύλονται πᾶσαν ἱππικίαν Pl. Prot. 325 c. Βασιλείαν πᾶσιν διακισσάτην βασιλεύμενοι Pl. Leg. 680 e. Φινγίστω διφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πόλιμον ἱσσεύεσθαι Th. i. 112. Ἦλθαν δρόμημα διπλὸν Eur. Ph. 1379. Πύδημα κούφον ἰκνωδὲς ἀφάλατο Esch. Pers. 305. Λύσαντες φορέου διέγματο δράκοντος Ib. 79. Τὴνδ' ἰ προσθέτων ἴδαν Soph. Oed. C. 1166. Ὁρχοῦντο τὴν παρασίαν vi. 1. 7. Περιετίς δ' ἄρ' ἰ τὸν πρῶτον σταλμού; ii. 2. 12. Ἐλθι τὴν ἰδὸν iii. 1. 6. Ἐφ' ἡγήσεσθαι . . ἰδὸν iv. 1. 24. Τρίωνται τριφυσίας ἰδούς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτις τι σοφὸς ἢ τὴν ἱκίαν σοφία, μήτις ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δάωλος τὰς μεγίστας δουσίας καὶ δουλίαν Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκινδύνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὶ Περιετὶς ἄρχιστο [sc. ὄρχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. *β.* NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιεῖται, τοιαῦτα δὲ λίγαι, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λίγαι οὐκ ἔχοντες ii. 1. 13. Ταῦτα χαρίενται Ib. 10. Τὰ Λόκαια ἴδου i. 2. 10. Μηδὲν ψεύδεται i. 9. 7. Μίγα φρονέας iii. 1. 27. Ἀί- κηράγ' τι πολέμικόν vii. 3. 33. Χήσεσθαι τι τῇ στρατίᾳ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χεῖρη; what would you do with him? Ib. i. 4. 13. Τ' σιμὸν καὶ σιφροτικὸς βλίσαι; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίσω Id. Cycl. 553. Κλίσσω βλίσαι Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μίνου πλειονῶν οὐκ ἔρχονται, ἢ μὴ τῷ δίκῃ τοῦ ἡλίου, ἢ τῷ τῷ

χαρῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφαινοί τ; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that *on account of which* any thing is done (viewed originally as the *effect* or *result* of the action); as, "Α δ' ἦλθον, *but what I came for*, Soph. (Edh-C. 1291. Ταῦτ' ἰὺν ἰστυδον, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πρὸς κατακρίσεις, 'why,' vi. 3. 25. Τοῦτ' ἀρπίζων Id. Cēd. T. 1005. "Αλλ' αὐτὰ ταῦτα καὶ τὸν ἦκω Pl. Prot. 310 a. Νιώτατος δ' ἦν Περιμυδὸν· δ καὶ με γῆς ὀσιξισμῶν Eur. Hec. 13. Ἐκείνο δι' ἀδύμω, ἔτι μοι δοκῇ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί *χεῖμα* πῦται; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φόβον βλίστων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἤλειψεν, *the senate looked mustard*, Ar. Eq. 629. Ἀρὴ διδορύνων Æsch. Sept. 53. Ἀλφειὸν ποταμὸν Ar. Av. 1121. Ἀδων τὸν Σιτάλλαν vi. 1. 6. Ἐλπίδας λίγων i. 2. 11. Ὀλύμπια νικηκρόν, *having conquered in the Olympic games*, Th. i. 126. Νικηκράτι ναυμαχίας Id. vii. 66. Νικηκρότα αὐτὸν παγκράτιον Symp. i. 2. Ἑγωνίζοντο δι' αὐτῶν μὴν σπᾶδῶν, . . σᾶλιν δι' καὶ συγμῆν καὶ παγκράτιον Ἰσθμιον iv. 8. 27. Πολλὰς μάχας ἤσκηται Isocr. 71 a. Χερηγόντα σπασὶ Διονύσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs two ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλῆα σε ἰσώησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δι' αὐτὸν ἐπίδειξι, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὶ παλῆντι, *you called me father*, vii. 6. 38. "Οσσις δ' ἂν ταυτὸν ἔλῃται στρατηγὸν v. 7. 28. Οὗς αἱ Ζεὺς θεοὶς ἐνέμιζον i. 4. 9. "Ον ἀνέμαξι Διομήδην πατὴρ Eur. Sup. 1218. "Οσομα τί σε παλῆν ἡμᾶς χερῶν; Id. Ion, 259. Θιμιστοκλῆς Κλειφόντων τὸν υἱὸν ἰσάτω μὲν ἰδιδάζατο ἀγαθὸν Pl. Meno, 53 d. Οὗς ἡγμένους πόλειον ἰσαιοῦσασθαι Pl. Rep. 546 b. Κύρος τὸ στρατεύμα πατρίνιμι δώδεκα μίση, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Νομίζω γὰρ ἡμᾶς ἐμὰ εἶναι καὶ πατέρη καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 a.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσῃεν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μίγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡδίκησαμεν τοῦτον οὐδὲν vii. 6. 22. Ἠλίκα ἐκὺτ' ἀφίλησεν ἄσπαστος Dem. 255. 7. Ἀποτίσασθαι λίαν ἰχθρύς Eur. Heracl. 852

Ταῦτα καὶ καθέρεϊσ' ἀνόν Id. Bac. 616. "Οταν ἐν ταῖς τραγηδίαις ἀλλήλοις τὰ ἰσχυρὰ λίγυσιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς μὲ δὴ ἐξίστας Soph. El. 520. Τὰ εἶμ' ἐνυκλάζ' ἰαίους Id. Aj. 1107. "Εσθ' ἀλύσι, ἀνὸν σὺ τῶνδ' ἀνιμάζεις πῶλον Id. CEd. T. 339. "Εψυσάμεν οὐδὲν ἐν Id. CEd. C. 1145. Τί... γράψουσιν ἂν ἐν μουσικοῖς ἐν τάφῳ; Eur. Tro. 1188. Τσοῦτον ἰχθὺς ἰχθυῖζον ὁ ἰγῶ Soph. El. 1034. "Ἦρκαυσαν πάντας τοὺς στρατιώτας τοὺς μάλιστα θρῆκους Th. viii. 75. Μάλιστα μὲ ἰγρέψατο τὴν γραφὴν ταύτης Pl. Apol. 19 a. Γαρμῖ μὲ δυστυχίστατος γάρμοι Eur. Tro. 357. Κτύπησι πρῶτα μίλιον πλάγαν Id. Or. 1467. "Αλλ' ἀγὼν θρῆκον ἐν πάρῳ κατόμοσα Id. Hel. 835. "Αναδῆσαι βούλομαι συναγγέλιά ἐς Ar. Plut. 764. Μιλτιάδης ὁ ἐὼν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας Æschin. 79. 36.

X § 436. III.) Two objects differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Kῦρον αἰτεῖν πλοῖα, to ask vessels of Cyrus, or to ask Cyrus for vessels i. 3. 14. Μῆτα μὲν κρύψης τούτα, do not hide this from me, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστρίρει ἐν μισθόν, but us he robs of our pay, vii. 6. 9. Σὺ διδάσκεις τὴν στρατηγίαν, to teach you the military art, Mem. iii. 1. 5. Πρὸς εἰ μὲν ταῦτα ἰερωτάς; Mem. iii. 7. 2. "Ανέρεθ' ἡμᾶς τοὺς ε' ἐν Ἰλίῳ πέποις, . . ἀνθρώπα τ' ἰμὲ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τσοῦτόν δ' ὦ Ζεῦ, προσστρίψω Soph. Aj. 831. "Τμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ ii. 5. 38. "Εὐν σράττηται αὐτὸν τὰ χεῖματα, 'demand,' exact, vii. 6. 17. Οἱ Λακεῖ . . τίλη τοὺς καταπλίνοντας ἐξίλειγον Æschin. 69. 29. Ταῦτα προὐκαλίστα τοὺς συνόντας Cyr. i. 4. 4. Τούτο μὲν δὲ μὴ ἀνάγκη ζῆ μ Pl. Rep. 473 a. Τὸ μὲν ἑαυτοῦ [sc. χιτῶνα] ἱκίνοι ἡμφίσεις Cyr. i. 3. 17. Τὸν δὴμων ὁμῶν χλαῖνας ἡμισισχον Ar. Lys. 1156. "Εκδύων ἰμὲ χηρητηρίαν ἰσθητά Æsch. Ag. 1269. "Αφαιρεῖσθαι τοὺς ἰνικουόντας "Ελλήνας τὴν γῆν i. 3. 4 (cf. § 411). "Ος μὲν . . ψιλὸν ἔμμ' ἀποσπᾶσας Soph. CEd. C. 866. Τὴν μὲν γὰρ Διὸν τοὺς στυφάνους σισυλήκασ; Dem. 616. 19. Σὺ ταῦτα μὴ σείθων Soph. CEd. C. 797. Σὺ τε γὰρ μὲν εἶδὺς τούτο . . ἱπαιδύεις Cyr. i. 6. 20. Οὐκ ἰάσει τούτῳ γ' ἡ δίκη ἐν Soph. Ant. 538. "Ος ἐν πολλοῖς τὸ θεῶν Id. Phil. 1241. Γυναῖκ' ἀρίστην λίμαν "Αχιρηντίαν περιέσας Eur. Alc. 442. Ποῖ μ' ὑπεξέγρας πόδα; Eur. Hec. 812 (cf. "Ο κελόεις μ' οἰχναται, § 428). Χρῆμα νίξεται . . ἄλμην ζ. 224. Διαστρέβητον "Αχαιοὺς ἐν γάρμοι β. 204. See also § 430.

## (II.) ACCUSATIVE OF SPECIFICATION.

X § 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸ χεῖρε διδμήμιον, [bound as to the hands] with his hands bound, vi. 1. 8. Ποταμὸς, Κύνους ὄνομα, εἶρος δύο πλίθρον, a river, Cydnus by name, two plethra in breadth, i. 2. 23. Πάντα πρᾶτιστος, best in every thing, i. 9. 2 (cf. § 359. β). "Αποστεμθῆναι τὰς κεφαλὰς, beheaded, ii. 6. 1, 29. Τὰ ὄψα τετρασημίον iii. 1. 31. Θυμάραισι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 16.

Παῖδες ὡς διερχόμενοι iv. 2. 2. Παῖδας . . ὅσ πολλοὺ διόντας ἴσους τὸ μῆκος καὶ τὸ πλάτος ἔμακ, κακίλους δὲ τὰ νύκτα, καὶ τὰ ἱμπεροσθίσι πάντα ἱσσηγμένους ἀνέμων v. 4. 32. Διόνει ἱμὶ ταύτην τὴν εἰχμήν, Cyr. viii. 4. 18. Πάλιν τὴν εὐδὴν αἰτίαι vii. 1. 25 (cf. § 393. γ). Ὅσα δὲ, μοι χρέματα ἴσος ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the *Σχῆμα κατ' ἴσον καὶ μέγεθος* (§ 334. 9); as, Παῖς εἰ ἴσος φύγει ἰχθες ἰδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τέονγε . . λίαν ἰσότης θυμῷ T. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τὸν μέντοι Ἑλλήνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν πω σαφὲς λήγεται, εἰ ἴπεται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς πόλεως πολλοῖς καὶ τὸν χρέον, ἴσος ἀντὶ χρέμεισι διατίλισται, ἱερακύντας δὲ δόλωνα Isocr. 264 c. Τὸν δὲ πῶς τὸν κατὰ τὸν πόλεμον, μὴ γίνεσθαι τι καλὸς Th. ii. 62. Τὸν ἀγροκόμους τοῦτους . . ἰνιδὴ φρεσίνων Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in exclamations, to specify the object of emotion (cf. §§ 343. 2, 372. 4, 5); as, Ἰὼ, ἰὼ λιγυῖας μέρον ἀνδρείας, ὦ, ὦ, ὡς for the fate of the melodious nightingale, Æsch. Ag. 1146. Διόνει γὰρ τὸν πᾶν εὐκα τὸν παρὰ τοὺς βροτοὺς εἰχόμενον, εἰ μὴ δὲ ποτε ἰσότης πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμεινεν ἡμέρας ἑπτὰ, *he remained seven days*, i. 2. 6. Ἐδάκρυε πολλὴν χροὶν i. 3. 2. Ζῶν αἰκισθὲς ἱκανὸν ἡ. 6. 29. Ἐπλεον ἡμέρας καὶ νύκτα vi. 1. 14. Περιβόρμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τὸν μὲν γὰρ αἰῶνα τοὺς χαλίκους τὰς μὲν ἡμέρας διδίδαι, τὰς δὲ νύκτας ἀφαιρῶν· τοῦτον δὲ, ἢν συμφρονῇ, τὴν νύκτα μὲν δίδουσι, τὴν δὲ ἡμέραν ἀφαινοῖσι v. 8. 24. Οἱ τριάκοντα ἱστὴ γεννησέναι, 'thirty years old,' ii. 3. 12. Τῇ θυγατρὶ τῷ κομάρχου ἱσάντη ἡμέραν γεννημένην iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἥκοντες Th. viii. 23. Διόκτες αἰχμαλῆς ἴσος Eur. Rhes. 444. Ὅς εἰσέθηκε ταῦτα τετρία ἱστὴ, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξῆλαυτον διὰ Φρυγίας σταθμὸν ἑνα, παρασάγγας ἑπτὰ, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀτίχουσα τοῦ ποταμοῦ σταδίων πεντηκαίδεκα ii. 4. 13. Μυρίας ἱμὶ γὰρ κατὰ γῆς ἱερυνὴς γινώσκει vii. 1. 30. Τὸ βίλος αὐτῶν καὶ διαλάσιον [sc. διάστημα] φρεσίνων τῶν Περσικῶν σφιδονῶν iii. 3. 16. Ὅσους δὲ σφιδονῶν οἱ Ἕλληνες, τοσούτων πάλιν ἱστανχωρῶν μαχομένους ἴδι iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the *time* and *place* in which (§ 378); the DATIVE, at which (§ 420); and the ACCUSATIVE, through which. To a certain extent, however, the offices of the several cases blend with each other.

## (IV.) ADVERBIAL ACCUSATIVE.

✕ § 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τὸν αὐτὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τὸν αὐτὸν τρόπον iv. 2. 13, and § 418). Τέλος δὲ εἶπεν, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὲν πλεονῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀπὸ μὲν δίδασκεν iv. 3. 26. Τούτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὲς δίκην, *like a dog*, Esch. Ag. 3. Καὶ εἰς δ' ἰφίππου, 'opportunistically,' Soph. Aj. 34. Ἀσπίαν ἥκουσι, Ar. Ach. 23. Τὴν ἀρετὴν ἱσαγόντων Hdt. ii. 2. Συντάττειν τὴν ταχίστην [sc. δίδω] i. 3. 14 (cf. i. 2. 20). Οὐκ οὖν, ἴθι, καὶ περὶ πολλοῦ συμβαλλούσης τῇ γὰρ πρώτῃ ἐπισκοπῇ, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *sent.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . . τὰ δὲ, *partly* . . . *partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἱξίθυγι τὸ μὲν καταστρεφόμεναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Ἐξ τίνος μίγα ἦν τὸ εἶμα φύσις ἢ τροφῇ ἢ ἀμφότερα Pl. Gorg. 524 b. Τεσσάρων γὰρ πλῆθι περιῶν βασιλεῖς i. 8. 13. Θυμωδίστην δὲ πολλὴν iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

## F. THE VOCATIVE.

✕ § 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλῖαρχι καὶ Πρόξιπτι, . . . οὐκ ἴσθι ἴτι ποιῶντι, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. Ὁ θαυμασιώτατος ἀνὴρ εἰμι, *O most wonderful man*, iii. 1. 27.

✕ § 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly *ὦ*.

β. The term of respectful address to a company of men is *ἄνδρες*, with which may be likewise connected a more specific appellation; thus,

Ὅρατι μιν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἀνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. Ὁ ἄνδρες Ἕλλησις ii. 3. 13 Ὁ ἄνδρες στρατηγὸς καὶ λοχαγός iii. 1. 34.

## CHAPTER II.

### SYNTAX OF THE ADJECTIVE.

#### 1 AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παρά-  
δους μίγας ἀγρίων θηρίων πλήρης, a large park full of wild beasts, i. 2.  
7. Τὰ παῖδι ἀμφοτέρω, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις  
.. διδομένας lb. 6. Τίνδε τὸν τρέπον lb. 9. Ἐχων ἰαλίας χιλίους  
καὶ πικτασὰς Θερῆνας ἰκτακασίους i. 2. 9. Θεοὺς πάντας καὶ πά-  
σας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is  
spoken of, or forms a part of that which is said of it. In the former case,  
the adjective is said to be used as an *epithet* (ἐπίθετον, from ἐπιτίθημι, to add);  
in the latter, as an *attribute* (attribūtus, ascribed). In the sentence, "A good  
man is merciful," "good" is an epithet, and "merciful" an attribute. The  
agreement of the *attribute* with its subject is far less strict than that of the  
*epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than  
that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use  
of the masculine form for the *feminine* in adjectives of three terminations  
(§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substan-  
tively, and words or phrases spoken of as such, are regarded  
as *neuter*; thus,

Εὐηθὲς εἶη ἠγυμένα αἰτεῖν, it would be foolish to ask a guide, i. 3. 16. Δὴ  
λεν ἢ ὅτι ἰγγύς σου βασιλεὺς ἢ ii. 3. 6. Οὐ τὸ ζῆν περὶ παλίστου ποιε-  
σίον, ἀλλὰ τὸ εὖ ζῆν Pl. Crito. 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ'  
'ΥΜΕΙΣ ὅταν ἴστω, τὴν πόλιν λίγω, You, men of Athens; and when I say you,  
I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προσηθίζεσθαι, the NOT  
and the NO prefixed, Pl. Soph. 257 b. Χρῆσθαι . . τῇ καὶ αὐτό, to use the  
phrase καὶ αὐτό lb. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of  
speech to which it belongs; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ διί,  
the [conjunction] ἀλλὰ is instead of διί Soph. Œd. C. 237, Schol. Δίπτει ὁ  
[sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, lb. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis*  
and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when  
*persons* of both sexes are spoken of, the adjective is *masculine*;  
when *things* are spoken of, it is commonly *neuter*; as,

᾽Οἱ δὲ οὐδὲ πατέρα τι καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα ἀχμαλώτους γυγνημένους Cyr. iii. 1. 6. Αἰθεὶς τι καὶ πλίνθος καὶ ξύλα καὶ κίρκας ἀνάσσει μὴν ἰβήμματα οὐδὲν χρεῖμά ἐστιν Mem. iii. 2. 7.

X (β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἑπτὰ ὀβολούς καὶ ἡμιόβλιον Ἀττικαίους, seven Attic oboli and a half, i. 5. 6. Πυθίμους . . τὸν Σερμυχίδην καὶ τὰς αὐτῶ ἀπειλησέντα Th. viii. 63. Παῖδας ἢ γυναῖκας συναρμολοῦσας Cyr. vii. 5. 60. Μητρίεις τι καὶ τοῦ σοῦ πατρός Soph. Oed. T. 417.

X § 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

X α. MASCULINE, *ἀνὴρ* or *ἄνθρωπος*, man, *χρεῖος*, tone; as, Συναΐζει δὲ ἑαυτὸν τοὺς ἑαυτοῦ [sc. ἄνδρας], and that each one should arrange his own [men], i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φύγοντας, the exiles, Ib. 7. Τὸν πακούργου καὶ ἀδίκου [sc. ἀνθρώπου] i. 9. 13. Ἐνταῦθα ἱμῖναις ἡμίρας τρεῖς i. 9. 14. [sc. χρεῖος] Κύρος ἀπικτυνὶν i. 2. 2. Ἐν τούτῳ καὶ βασιλεὺς ὅλος ἦν i. 10. 6 (cf. Ἐν τούτῳ τῷ χρεῖος iv. 2. 17).

X β. FEMININE, *γυνή*, woman, *γῆ* or *χώρα*, land, *ἄδης*, way, *ἡμίρα*, day, *χρῖς*, hand, *γνώμη*, opinion, *μοῖρα*, portion, *ῥα*, season; as, Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Περιμένειν ὡς διὰ φίλιας ii. 3. 27 (cf. Ὅστις διὰ φίλιας τῆς χώρας ἀνάξει i. 3. 14). Εἰς τὴν φίλιαν ἰλλίω vi. 6. 38 (cf. Εἰς φίλιαν γῆν ἀφικαντο v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. δὴν] πορευομένην iii. 4. 46. Καὶ αὐτοὶ μὴν ἂν ἰσχυρότεροι ἢ εἰ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκῆναι iv. 2. 10. Ἴντις μακρόν iii. 4. 17. Τῇ ὑστερᾷ α [sc. ἡμίρα] οἷα ἰφάνηται οἱ πολῖται, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ δεξιᾷ [sc. χειρὶ] v. 4. 12. Ἐν δεξιᾷ, on the right, i. 5. 1. Ἐν ἀριστερᾷ v. 1. 14. Ἐκ τῆς πικρῆς [sc. γνώμης] ἱππαττον πάντα, 'according to the vote of the majority,' vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. μοίρας], on equal terms, Th. i. 15. Ἐπὶ τῇ ἰσῇ καὶ ἰσολα Id. i. 27. Ἡ πιστωμένη, destiny, Eur. Hec. 43. Ἀπὸ πρώτης [sc. ῥας], from the first, Th. i. 77.

X γ. NEUTER, *πράγμα* or *χρῆμα*, affair, thing, *μίρος*, part, *πλῆθος*, collection, body, *στρατιῦμα*, military force, *κίρας*, wing of an army, *χωρίον*, place, ground; as, Τὰ μὴν δὲ Κύρου [sc. πράγματα] . . τὰ ἡμίτερα i. 3. 9 (cf. Τὰ Ὀδυσσῶν πράγματα vii. 2. 32). Εἰς τὸ δῖον [sc. χρῆμα] i. 3. 3. Τὰ ἰατροῦδια, the necessities of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξενοφῶντος Ἑλληνικὰ, Xenophon's Affairs of Greece, or Greek History. Ἐξῆκονταί τι [sc. μίρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κίρατος Ib. 4. Τῷ . . ξινοῦ [sc. πλῆθος or στρατιῦματος], the mercenary force [= τῶν ξίνων, the mercenaries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνισπῆς (cf. Τοῖς ξυνισπῆσι) Th. viii. 66. Τὸ 9ῶλον γὰρ αὖτε μᾶλλον οἰκτροὶ ἀρσίνων Eur. Herc. 536. Τὸ κανὼν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ ἰσόμενον i. 2. 15 (cf. Τὸ ἰσόμενον κίρας i. 8. 4). Ἐν τῷ ἡμελῶ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ περὶ; ἱεραλλων iii. 4. 25. See also § 379. α.

X NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τοῖς μὴν ὑπὲρ τοῖς δυσμενέσι, 'your foes,' II. Gr. v. 2. 33; 'Ο πατὴρ τοῦ πατρὸς, 'his father,' Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυνδάλων τε τῶν

πικρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γιωργίῳ τὸν μὲν πολλὸν [sc. γῆν] Ar. Poet. 592. Καλοῦν, δ' ἰουκᾶσθαι μὲν τοῦτο [sc. ὄνομα] γὰρ πατρὸς ἴδιον Eur. Ph. 12. (c.) In the phrase *ἐν ἡμετέροις*, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (*ἐν ἡμετέροις οἴκῳ δώμασι*); or a blending of the two forms of expression, *ἐν ἡμῶν οἴκῳ*, and *ἐν ἡμετέρῳ οἴκῳ*.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὡς ἄνδρες στρατιῶται, . . ἄνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νειανίαν Cyr. ii. 2. 6. Νειανίας λόγους Eur. Alc. 679. Ἐλλαν τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλην' ἐς οἶκον Eur. Med. 1331. Στολὴν γ' Ἐλληνα Id. Heracl. 130. Ἐλλᾶδες γῆς Soph. Phil. 256. Στρατιάς Ἐλλᾶδος Eur. Rhes. 293. Γυναικα Τερπᾶδα Id. Andr. 867. Τερπᾶδες χθονίς Id. El. 1001. Σκύθη ἐς οἶκον Aesch. Prom. 2. Τύχῃ δὲ σωσθήε Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλὸν καὶ τὸ ἀληθὲς ἰνίμιζι τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δίκαιῳ (cf. Μισὰ ἀδικίας) Ib. 18. Τὸ χαλίστον [= ἡ χαλίστοις] τοῦ σπουδαίου iv. 5. 4. Οὐ γὰρ ἀρετῆς ἴσιν ὁ ἰσὶζων τὸ πολὺ καὶ τὸ ὀλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναισθητὸν ὁμῶν Ib. 69. Ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τὸ γ' ἱμὸν πρὸς ὅμῳ Eur. Med. 178. Τῷ διαλλάσσονται τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδίδς αὐτοῦ . . , τὸ δὲ Σαρσεῦν, *his [being afraid] fear* . . , *but his confidence*, Id. i. 36. Ἐν τῷ μὴ μελιτῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γὰρ τῷ φανεῷ, *openly*, i. 3. 21. Διὰ ταχίων, *rapidly*, i. 5. 9. Ἐξ ἑσῶ iii. 4. 47. Ἐν τῶν δυνατῶν iv. 2. 25. Ἀπὸ τοῦ πρῶτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, γ. 4. 22. Ἐπὶ διεξιά vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φειδωρῶσαν δ' ἱερμία, and *solitude is the most terrible thing of all*, ii. 5. 9 (cf. Εὐβοὶα βουλὴ ἰσὺν χρῆμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἴσιν; ii. 1. 22. Τὸς δὲ ποταμούς ἀπὸρον νομίζεσθαι εἶναι iii. 2. 22. Μυκῆνα μικρὸν ἦν, *Mycenae was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐτοῖς; . . πάντα ἦν, *for Euboea was every thing to them*, Ib. viii. 95. Ἀσθίνιστινεν γυνὴ ἀνδρός Pl. Rep. 455 e. Ἄνδρες οἱ ἡμέτεροι πλοῦσι οἰσὶν οὐδὲν Ib. 556 d. Ἐκτορα τὸ μὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. ὄντα] Ib. Ph. 598. Τὴν μὲν εἰς τὸ μὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον ἰφάνη, 'an impossibility,' Pl. Parm. 160 a.



Ἀδρα καλὴ ὃ καλόν; Id. Hipp. Maj. 288 c. Ἑμμεγα φιλεῖται πάσις Eur. Med. 529. Οἶμαι γὰρ ὑμᾶς τῆδε γῆς Κερειῖας τὰ πρῶτ' εἶσθαι Ib. 916. Κρειῖσα δ' ἄστων τῶν ἰμῶν τα βίλτατα Aesch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πλείον or πλίον, μῖον or ἴλαττον, ἴσον, μῆδιν, and εἰ are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδες πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κεῖται πλείους ἢ ἰξήκοντα iv. 8. 27). Μισθὸς πλίον ἢ τριῶν μηνῶν i. 2. 11. Οὐδὲν αὐτῇ ἰσὺν πλίον ἢ τιτταράκοντα II. Gr. iii. 1. 14. Ἄλυσ, οὐ μῖον δυοῖν σταδίων, the *Huly*, not less than two stadia in breadth, v. 6. 9. Φοίνεξ, Σιμιλίωσαι οὐ μῖον ἢ πλεῖριαίους Cyr. vii. 5. 11. Ἀποκτείνουσι τῶν ἀνδρῶν αὐ μῖον πεντακισίους vi. 4. 24. Φρουροὺς παρ' αὐτῷ οὐκ ἴλαττον τετρακισχίλιον H. Gr. iv. 2. 5 (cf. Σφαιροῦνται . . οὐκ ἴλάττους τετρακισίον Ib. 16). Πιλάταται ἴσον [= τοσοῦτοι ἴσους] διακίσιον, *targeteers as many as two hundred*, vii. 2. 20 (cf. Ἡμεῖς τοσοῦτοι ἴσους ἴσους οὐ ἰξῆς li. 1. 16). Αἰδῶν . . ἴσον μυαίων Eq. 4. 4. Αἰδῶν . . ἴσον μυαίων καὶ πλείον καὶ μῖον Mag. Eq. i. 16 (cf. Ὀλοσφύχουσι ἁμαξίαίους καὶ μύζους καὶ ἴλάττους iv. 2. 3). Ὅσον οὖν ἐν τοῦ μῆδιν ἀντίστοις ἴσως Soph. Aj. 1231. Πλεοντες . . τὸ μῆδιν ἴσως Eur. Heracl. 166. Κρείσσω τῶν τὸ μῆδιν Id. Tro. 412. Διουκύνται εἶναι τί, *appearing to be something*, i. e. of some consequence, Pl. Gorg. 472 a. (If μῆδιν and εἰ did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παραμένει ἡμέραις πλείον ἢ τρεῖς Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, Εἰ τοῦτο τὸ ἐπιυλόμενον ἀποδοθῆναι, ἢ εἰ ταῦτά τι ἐφίλανε, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο λίξων ἔρχομαι . . εἰ γὰρ ταῦτα λίγωμι Ages. 2. 7. Ὅταν μὲν τι ἀγαθὸν ἔχῃσι, παρακαλοῦσι με εἰ ταῦτα Symp. 4. 50. Σὺ μὲν τοσαῦτα χρεὶσάιν, κλαίειν ἱλιυῶς Ar. Thesm. 1062. Ἄρ' οὐχ ὕβρις τάδε; Soph. Oed. C. 883. Ἀπόλλων τάδ' ἦν . . ἡ κακὰ κακὰ τελεῶν, 'it was Apollo,' Id. Oed. T. 1329. Οὐκ Ἴωνες τάδε σίειν, *there are here no Ionians*, Th. vi. 77. Ἀδύνα τα ἦν ἰαχυμῖν Id. i. 125. Διδόγμιν', ὡς ἴσκει, σῆνδιν κατθανῖν Soph. Ant. 576. Οὐδὲ οὐ παραδοτῖα τοῖς Ἀθηναίοις ἴσων Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -σίος.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὶ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονεῖντας τῶν ἀνδρώτων [for ἀνδρώτους], *neither virtuous actions (the virtuous of actions), nor wise men [the wise of men]* Isocr. 24 d. Διαμεινέμεναι τι [for διαμεινέ-

της τις], *some distinction* [something of distinction], Th. vii. 69. Ἀεὶ δὲ παρ' ἑστέων [for αἰετῶν παρηΐδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. Ἀσπμα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358–362.

§ 453. 7. SYNESIS. The adjective often agrees in *gender and number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοῶντες, and the *senate*, not ignorant, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατιώματος [= στρατιωτῶν] διακλινομένων iii. 4. 45. Τὴν πόλιν [φελίαι] . . δίναι Th. iii. 79. Λίσιος . . ἀπίστη ἀπ' Ἀθηναίων, βουλὴ θίνας; lb. 2. Ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἰσὶ τι Ἀλκιβιάδην, ὡς κλιεύσονται; Id. vi. 53. Οὐδ' ἔστιν ἐνὶ ἡμέροις ἀπαρροῦσθαι βῆας, ἀνδροφθόρου βιβρώτας πῆμας; λίσιος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, Ἰκετιόμεν . . προσκίττων, we [= I] beseech you, *falling down*, Eur. Herc. 1206. Ἠλίον μαρτυρήματα δρῶς δ' ἔρῃν οὐ βούλομαι lb. 858. Διωκόμεθα . . κρητιθίσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, Ὡ φίλτατ', ὃ περιεσὶ τιμηθεὶς τέκνον, O dearest, O most fondly cherished son, Eur. Tro. 735. Τὸ δ' ἔργον . . καταλόντα Id. Bac. 1307. Τίτεια θάρμιν' ἱπποναλόντες; Ar. Plut. 292. Κολλικοφάγῃ Βιωσιδίῳ Ar. Ach. 872. Τὰ τέλη καταλόντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γινέσθαι τοῖς Ἀθηναίοις, λεγόμενον Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα lb. 51; yet see § 450. γ). Πᾶσα δὲ γίγναι [= λαίς] Φρυγῶν . . δάσων Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender and number*; as, Φίλτατ' Αἰγισθοῦ βία, dearest majesty of *Ægisthus*, Esch. Cho. 893. Τροίαν ἰλόντες δῆπον' Ἀργείων στίλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν περισυτρίων . . Σιωρῶντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούω φθόγγον ἰερίων, κακῇ κλάζοντας εἰσέρω Id. Ant. 1001.—In these expressions, the Gen. and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνος δῶρημα, the gift of you alone, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends (§ 505. 3), vii. 1. 29. Τὰ ὑμῖν αὐτῶν ἀπηλίσκω Dem. 25. 5. Θρήνων . . ἐμὸν τὸν αὐτῆς Esch. Ag. 1322. Τὴν ἐμὴν μὴ αὐτοῦ τοῦ καλαμπώρου . . βίον Ar. Plut. 33. Τὰ μὲν δυστήνον κακὰ Soph. CEd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀνακρίνομενος Pl. Conv. 194 a. Cf. §§ 332, 4, 383. α.—In like manner, as the Dat. may be used for the Gen. (§ 412), Ἐμῶντι (= ἐμῶν) ἔσται ἡμῖν χαλὰ προσῆξι . . εἰσδούσῃ Esch. Fr. 144.

§ 455. 9. ATTRACTION. An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject; as,

α. Τὸν αἷμα . . πατρός, *the blood of my father*, Soph. CEd. T. 1400  
Οὐμός . . παῖς παδός Eur. Andr. 584. Ξίων πρὸς ἄλλην ἰστίαν πορεύομαι  
Id. Alc. 538. Μίλανα στέλμων πύκλον Ib. 215. Νεῖκος ἀνδρῶν ξύναιμος  
Soph. Ant. 793. Πιλοῖς σίντου θινός Id. Ph. 1123. 'Η σίντων δ᾽ ἔστ' ἔφης  
. . βλαστῶσα Id. CEd. T. 1375. — In most of these cases, the Gen. with the  
word which governs it may be regarded as forming a *complex idea*, which the  
adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ἐν [for ὄντις], *for the eyes, being the most  
beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοῖς γὰρ μίγιστα ἱεραρχησέ-  
ται, ἀνιάτους δὲ ὄντας, *μυρίσκη δι' οὖσαν* [for ὄντας] βλάβῃσι πόλις, ἀπαλ-  
λάσσειν ἰστίῃ Pl. Leg. 735 e. Πάντα δ' δι' ὡς ὅτις αὐτὰς οὖσας [for αὐτὰ  
ὄντα] ὑποκαμψάνομεν Pl. Parm. 153 a. 'Ἡλιος . . πάντων λαμπρότατος, *the sun,  
the most splendid* [sc. thing] of all things, Mem. iv. 7. 8 (this is the common  
construction when the *superlative* is followed by a *Gen. partitive* of different  
gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc.; as,  
'Ὁλοὶ κῆρ γίνεο [for ἔλθεις, κῆρ, γ.], *may you be happy, boy*, Theoc. 17. 66.  
'Ὡ δὲ δύσκειν ἐν, δύσκειν [for -ος] . . φανίς Soph. Ph. 759. Cf. *Sic venias ho-*  
*dierne* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes agrees with a substantive instead of governing it in the *Gen. partitive* (§§ 358–360); as,

Περὶ μίρας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf.  
'Ἐν μίση νυκτῶν Cyr. v. 3. 52). Διὰ μίσην δι' ἧς πόλις, *and through  
the midst of the city*, i. 2. 23. Τὸ ἄλλο στρατόμα, *the rest of the army*, Ib. 25.  
'Ἐν δ' ἄκροις βᾶς ποσὶ, *and going on* [the extremities of the feet] *tiptoe*, Eur.  
Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. TIME; as, Ἀφικνούμεναι . . τριταῖος [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on  
the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σκοταῖος προσιώντις ii. 2.  
17. Πεσοῖρα Κύρου . . ἀφίκετο i. 2. 25. Τελυυτῶν ἰχαλίωσαν, *at last  
he became angry*, iv. 5. 16.

β. PLACE; as, Σηνοῦμιν ὑπαίθριοι, *we encamp in the open air*, v. 5. 21  
(cf. 'Τὰς τῆς αἰθέρας iv. 4. 14). Διξιδὼν φθιγγύμιν vi. 1. 23. 'Ἐξίμεσθ'  
ἰφίστοις Soph. CEd. T. 32. Θαλάσσιον ἐκρίψασι Ib. 1411. Ποιτᾶς δ'  
ὑπερπάντοις Id. Ant. 785. Θυραῖων οἰχύνιν Id. El. 313. Μισακύμιος  
ἄσας, *amid the waves of woe*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ἐρῶ ταῦτα  
[= ταύτην or τῇδε, § 421. β] πρὸς αὐτά, *and I see here many sheep*, iii. 5. 9.  
'Ἡρόμεν ὅπου αὐτὸς ἴη. Οὐταί, ἴφη, ὅπουθιν προσέχεται, 'here he comes',  
Pl. Rep. 327 b. 'Ὡς ἂν ἔδε, *as the man is here*, Soph. CEd. C. 32. Πο-  
ρεύονται γὰρ εἴδε δὴ τινες Ib. 111. 'Ἄλλ' ἢ δ' ἰσάδων ἐκ δόμων τις ἰχρύται  
Eur. Alc. 137. 'Ὅδ' εἴμ' Ὀρίστης Id. Or. 380. Ἰεὺς ἰστίος . . ἥσται,  
'*sits there*', c. 239.

γ. MANNER; as, Συνέβαλλον . . αἱ Ἑλλησποντιακαὶ πόλεις ἰκόνσαι, *the Hellenistic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἰκὼν κρινῶν (cf. Ὁ μὲν ἰκονεύς ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδίζαντο ἡδίας καὶ οὐδὺν εἰσόντο ἔρμαιοι vii. 2. 9. Κατήκειν τὰδ' ὄρεαις δράσται Soph. CEd. C. 1637. Ἀνύσαι, *run with all speed*, Ar. Plut. 229. Τούς νικρὺς ὑπερσπίνδους ἀνιδίδουσι H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφηνει [= ὥστε εὐφηνον εἶναι] . . κοίμησον σέομα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν οὖν ἀδίκρων ἰμμάτων τησώμιος, [deprived of your sightless eyes] *rendered sightless by the loss of your eyes*, Soph. CEd. C. 1200. Σὺ καὶ δικαίον ἀδίκους φρίνας παρεσπῆς Id. Ant. 791. Μείζον' ἱκτιῶ λόγον Id. Tr. 679. Χίρα τοξήρη . . ἰαλίαις Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱεραποχίλαιο ἱστυίς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χιέρτος οὐδὲ ἄλλο οὐδὲν ἦν-δρον i. 5. 5. Ζύλιται πτωμαίναι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαίντος] . . αἱματος, *homicidal blood*, Soph. Ant. 1022. Ματρὸς κτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πιολύδαρον [= παλλῶν δακρύων] ἀδονά Id. El. 126. Μιλαμπισπλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἀγών Soph. Aj. 935. Ὀξύχειρ [= οὐχὶ χειρῶν] οὖν πύσῃ Æsch. Cho. 23. Παμμήτις [= πάντων μήτις] τι γῆ Id. Pr. 90. Τούτῃ παμμήτωρ [= πάντως ὁ κατὰ πάντα μήτις] νικρῶν Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into *two adjectives agreeing with the governing substantive*; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἰσ' ἀπὸν ἀλίμινον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμὶα νερτία τι [for ποταμῶν νερτίων] κύπη, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονόμικκος [= μόνους] πῶλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνόμις [= βεῶν] Soph. CEd. T. 26. — The poets often repeat a noun in composition with *ἀ-* *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our* [unmotherly mother] *mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Inuptis* . . *nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰνῶσπις Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενίη . . ἥνιν παραγγίλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come taking his men* (cf. Παραγγίλλει σὲ τὴν Κλειάρχῳ λαβόντι ἥνιν), i. 2. 1. Διακρίνοντων μίντοι ὁ Γλοὺς αὐτοῖς ἰσφάτη ii. 4. 24. Ἀποδύψας . . ὁ βῆς Pl. Leg. 686 a. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

X § 460. I. Words are compared not only by *inflection* (§§ 155–163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μάλλον φίλον, *more agreeable*, Soph. Ph. 885. Τὸς μάλιστα φίλος, *the most friendly*, vii. 8. 11. Ὡς πλείοντα μῶρος Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχιστοῦς ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰδικώτερος; Aesch. Sept. 673. Πολὺν οὖν πλείοντα . . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δεινότερος; Th. vii. 42. Τὴν πλείοντα ἡδίστην θιῶν Κύρην Eur. Alc. 790. Ὡς μίγιστον ἰχθίστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς παῖν κίνα πλέον ἁμίρα ἰλλοῦ ἰχθίστα δὴ μοι Soph. El. 201.

X § 461. II. The COMPARATIVE is commonly construed with the particle *ἢ*, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . . Ἀρταξέρξη, *loving him more than Artaxerxes*, l. 1. 4. See §§ 351, 362. 3, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. α); as, Κάλιον . . . περὶ σοῦ φύγειν, *more honourable [in preference to fleeing] than to flee*, Pl. Phaedo, 99 a. Ἀντὶ σοῦ πλίον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . . μνημονεύματα, *more frequent [beyond] than the recollections*, Th. i. 23. Πρὸς ἅπαντας . . . πλίον, *more [in comparison with all] than all*, Id. vii. 58. Πίρα τοῦ διοντος σοφώτερον Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὅσων τὸ πλίον, ἀλλὰ δαπάνης, [*war is not of arms the more, but of expenditure] war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ πρίσω πλὴν ὅσ' Ἀργείοις πισίω, '*better [but not to fall] than to fall*,' Eur. Heracl. 231. Ἀσπρόνικουσι πρότερον πρὶν δῆλοι γίγνησθαι οἷσι ἦσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρεῖσαν Ib. vii. 5. 41). Οὐ πρότερον ἰσχύσαντα, ἢ ως . . . κατίσθησαν Lys. 174. 6. Ἐπὶ γαστρίῃ κύντερον η. 216.—In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπὶ πλείων χρόνος, ἐν δι' μ' ἀρίσκει τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ. α.

3. By a mixture of the two methods of construction which belong to the Comp.,—(α) When a numeral, or other word of quantity, follows πλείον, πλίον, ἴσων, or μίον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀποστίνουσι τῶν ἀνδρῶν οὐ μίον πεντακοσίων, '*not less than 500*,' v. 4. 24. See § 460. 3, and cf. Non amplius erant quingenti, Oen. vii. 10.—



9.) The Comp. followed by ἢ ὥςτι (or ὥς) and the Infinitive; as, Βραχύτοιμα πάντοτε ἢ ὥς ἐκινῆσθαι, *they shot [a shorter distance than they must in order to reach] too short a distance to reach*, iii. 3. 7. Μειζόν ἢ ὥςτι φέρον δύνασθαι πάντες Mem. iii. 5. 17. — We likewise find the Infin. without ὥςτι or ὥς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μείζον ἢ φέρον, *for the malady is too great to bear*, Soph. Œd. T. 1293. Ταπεινὴ ὑμῶν ἡ διάνοια ἰσχυρεῖται, *your mind is too weak to persevere*, Th. ii. 61. Ὑψυχρόν, ἔφη, ὥςτι λυσασθαι ἱστῶν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀνδριεύτις γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσον δυνατώτερον αὐτοὶ αὐτῶν ἐγίνοντο Th. iii. 11. Ὅτι δυνάτατος σαυτοῦ ταῦτα ἦσθαι, *when you were the most skilled in these matters that you ever were*, i. e. *when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἰς αὐτὸς αὐτοῦ εὐγχαῖνι βίλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ταυτῶν [θαυματούργιστοι ἴσιν], ἰαυδὰν μάθων, ἢ πρὶν μολῆν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τί γ' ὑπόλοιπον αὐτῶν τῆς δέξας ἀσθενέστερον αὐτὸ ἑαυτοῦ ἴσιν, ἢ εἰ μὴδ' ᾗθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγοὶ πλείους ἢ βελτίους, *generals more numerous than good*, Ar. Ach. 1078. Ὅτε λογογράφοι ἐπιθεσαν ἐπὶ τὸ πειρασγώγιον τῇ ἀρεσῇ, ἢ ἀλθεῖστερον Th. i. 21. Περὶ οὐμοῦ μᾶλλον ἢ σφοδρῆτα Eur. Med. 485.

X

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

ᾧ θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. ᾧ θαυμασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δυνάτος] λίλκεται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δυνάτος, § 463. 1). Νιώστες ὦν ἰς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερος τί τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐτονον, *ἀγροικότερον*, *an energetic struin, somewhat rough*, Ar. Ach. 673. Τοῖς δὲ ἰγίροι καὶ ἀλογώτερα, *'quite confounding'*, Th. vi. 46. Τίς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μέλιστα [for πολὺ μᾶλλον] τῇς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σὺς . . μακάρετατος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγιννημίων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βίλειςσι τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλιστα . . τῶν προτέρων φάσι Soph. Ant. 100. Ἡμῶν ἡ γραιότερος [for γραιότερος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τίθηται [sc. μᾶλλον, § 460], ἡ πίνους γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέμεγε πάντες ὡς ἐλάγας [sc. πλεονάζει] παῖσιν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναῖκων, *O [beloved of] dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείους Ib. 11; Τῶς πλείους H. Gr. ii. 3. 34). Ὀλίγοι . . , τὰ δὲ πολὺ i. 7. 20. Οἱ δὲ γραιότεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν οὖν τοῖς τῶν πρεσβυτέρων παῖσιν χαλροῦσιν Mem. ii. 1. 33. Ἰσταν . . παλαιότερον iv. 5. 35. Τί νωτίον, ὃ Σώκρατες, γίγνεται, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νωτίον τις ἐπιδουλοῦντις παραγμάτων, *'a revolution,' H. Gr. v. 2. 9. Οὐδὲν καινότερον, nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰν ἀκούει Ib. 105 a. Πολλὰ δὲ οὐ βέλτερον αὐτοῖς ἐστέρησαι, *'not well for them,' Cyr. v. 1. 12. Τί μοι ζῆν δῆτα νῦν;* *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ' ἐμοὶ ζῆν κέρδες Æsch. Pr. 747). Φαιήκων ἀνδρῶν πρηνιστότερος, *'oldest,' η. 156.*

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τά τ' ἰόντα, τὰ τ' ἱερήμυνα A. 70. Τά τ' ἔπεινα διχίσθαι, *and accept this ransom*, A. 20. Ὁ γὰρ, *for he*, A. 9. Ἐως ἡ ταῦτ' ὤρμαινι A. 193. Τόν, *whom*, A. 36. Τὰ μὲν πολλὰν ἔξ ἱεράθου, τὰ δίδουσαι, *'those things which,' A. 125.*

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form of the demonstr. pron.* Compare, in Eng., "*That man whom you see*," and "*The man whom you see*." — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., "*Those that love me*," and "*Them that love me*"; "*Those that seek me*," and "*They that hate me*." Prov. viii. 17, 31, 36. (The per-



sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., "Blessed are they *that* mourn." — Observe the resemblance in form between the English article *the*, and the pronouns *that*, *this*, *he*, *they*, &c.; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der*, *die*, *das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, 'H δ' Ἰσμενὸς Παλλὰς Ἀθήνη, and she, *Pallas Minerva*, followed, a. 125. Αἱ δ' ἰσμεύουσιν Ἀθηναίη τι καὶ Ἥρη Δ. 20. Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, Ἀσασίμωτον ἄνδρα τὸν, ὃς καὶ Θυσίον ἀπέχθηται a. 73. Συσθιόων τῶν, αἱ ἰστίλλαι E. 319. — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, Ὅς γὰρ δύνάτατος ἦλθεν, *for he returned last*, a. 286. Μὲν δ' αἱ φύγου Z. 59. Ὁ γὰρ γίγας ἰστί Θυσίονταν, 'for this,' Y. 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὃς*, *ἡ*, *τί*, *αἱ*, *οἱ*, *αἱ*, *τά* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἔξ οὗ*, *ἐν ᾧ*, *ἐν ᾧ*, *ἐν ᾧ*, *ἐν ᾧ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (1.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article* THE; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often omitted in translation, especially with *proper names*, *abstract nouns*, *nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often supplied in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, Καλλὸς γὰρ θεσπεύς, καὶ ἀνδρὶ σπουδαίῳ χάρις ἐφελκυσμένη, a favor due from a good man to an excellent treasure, *Isocr.* 3 b. See § 513. a.

§ 470. A substantive used DEFINITELY is either employed in its full extent, to denote that which is known, or, if not employed in its full extent, denotes a definite part.

A.) A substantive employed in its full extent, to denote that which is known, may be,

1.) A substantive used generically, i. e. denoting a whole class; as, ὁ ἄνθρωπος, man (referring to the whole race), ἡ γυνή, woman, οἱ Ἕλληνες, men, οἱ Ἀθηναῖοι, the Athenians (the whole nation). Thus, Ὁ ἄνθρωπος, "ἄνθρωπος" ὀνομαζέσθαι, man was named ἄνθρωπος, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνεφεύκτης . . ἐν ταύτῃ φιλῶσιν ἑλλήλων διαφέρουσιν Dem. 291. 15. Καὶ οὗτο Ἕλληνας δι' ἔχον ἰσότηας . . τριακοσίους, 'of Greeks,' i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used distributively, which consequently take the article; as, Κύρος ὑποσχενύται . . τρία ἡμισια καὶ τὸ μῆνός τῷ στρατιώτῃ, Cyrus promises three half-darics [the month to the soldier] a month to each soldier, i. 3. 21. — Even with ἕκαστος: as, Ἐκαστος τὸ ἴδιον, each nation, i. 8. 9. Κατὰ τὸν ἰσλόν τιν ἕκαστος δύο μναί Th. v. 49 (cf. Ἐκαστος ἀκούει iii. 5. 10. For the position of ἕκαστος, see § 472. α.

2.) A substantive expressing an abstract idea; as, Ἡ ἀρετή, virtue, ἡ κακία, vice, ἡ σοφία, wisdom, τὸ καλόν, the beautiful (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ἰσχυρία, καὶ ἡ ἀλήθεια Cyr. vii. 5. 75. Cf. § 485. β.

3.) An infinitive or clause used substantively, or a word spoken of as such; as, Τὸ ζῆν, to live, life (§ 145). Διὰ τὸ φοβέσθαι, through fear, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυς εἶναι φοβέσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, the name ἄνθρωπος Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τούτοια τὴν ἀρετὴν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being neuter (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a monadic object; i. e. of an object which exists singly in nature, or which is so regarded (μοναδικός, single); as, ὁ ἥλιος, the sun, ἡ σελήνη, the moon, ἡ γῆ, the earth, ὁ οὐρανός, the heavens. Thus, Ἐχμ τροφήν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, the earth receives nutriment from the heavens, Ec. 17. 10. Cf. § 485. α.

5.) The name of an art or science; as, Ἡ ἱατρικὴ καὶ ἡ χαλκιστική καὶ ἡ τεικτονική, medicine and brasiery and carpentry, Ec. i. 1. Cf. § 485. β.

6.) A proper name, which has been before mentioned or implied, or which is well known; as, Κύρος δι' ἀνταπίμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, But he sends for Cyrus. Cyrus therefore goes up, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κιλικίαν εἰς τὴν Κιλικίαν ἀποστέλλει, Cyrus sends the Cilician queen to Cilicia, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, in behalf of Greece (their native land), i. 3. 4. Cf. § 495. α.

NOTES. (α) Proper names appear to take the article, from their being, in their origin, either adjectives used substantively (§ 448), or common nouns used distinctively (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] Greece (comp. England, the land of the Angles, in French L'Angleterre, Scotland,

*Ireland*); 'Ο Ἑλλησποντος, [the sea of Helle] the *Hellespont*; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover, *Philip*]; Ἀνὴρ Μυρῆς τὸ γένος καὶ τοῦτομα τοῦτο ἔχον v. 2. 29. (b) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαινῶν ποταμὸς i. 2. 7. Τοῦ Μαρμαρίου ποταμοῦ Ib. 8. So, in Eng., the *Connecticut river*.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τοίχος, as far as the wall of Media, i. 7. 15. Τὸ περι τὸν Περικλῆ τοίχος H. Gr. iv. 8. 9. Τὰ μακρὰ τοίχη τῶν Κερκιδίων Ib. 4. 18. Τὸ τοίχος τὸ Περικλῆν vii. 2. 11 (cf. Καὶ Ταναγραίων τὸ τοίχος περιέλει Th. i. 108). Τὸ μὲν ἱερὸν [τοίχος] περὶ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ περὶ τῆς Σαρδίας i. 4. 4. 'Ο τῆς βασιλεὺς γυναικὸς ἀδελφεὸς ii. 3. 28. Τὸ τῆς τοῦ ξαννοῦ τοίχος ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμῃσι ταῖς ὑπὲρ τοῦ τοῖχου τοῦ παρὰ τὸν Κινερέην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it* in the sentence, either precede the article, or follow the substantive without the article; as, 'Οτι κινὸς ὁ φόβος ἐστίν, καὶ οἱ ἄρχοντες εὖ, *that the fear was groundless*; and the generals safe, ii. 2. 21. Ψιλὸν ἔχον τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐαυτὸν ἀνὰ πρῶτος ἀρῶντι τῷ Ἰσῳ Ib. 1. Κατείστηναι ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπιστὶν ἡγεμὸν τῷ Ἑρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἠγεμὸν Ἑρακλεῖ vi. 2. 15). Διὰ μέσον ἃ τοῦ παραδίσκου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορῇ μίση Dem. 848. 13 (but, Τὸ μέσον ἐπίσης, *the centre division*, i. 8. 13). Πάλιν τῶν ἐπιτηδίων μιστὰς, *full of the necessaries of life in great abundance*, iv. 4. 7. Τὰ δὲ ἐπιτηδία πολλὰ ἢ λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περι αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις περι αὐτόν, *with the few about him*). Ἐσιχωρήσας ὄλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὄλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς διατάξαι πᾶσιν, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὰ ἢ ἑσπέρα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστος τὸ ἴδιον i. 8. 9 (§ 470. N). Τὸ κίρας ἑκάστηρον vii. 1. 23. Ἀμφότερα τὰ ὦτα, *both his ears* iii. 1. 31. Αὐτὰ τὸ Λάκωνι, *the Spartans themselves*, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, *the same Spartans*). Τοῖς τε ἄνδρες αὐτοῖς ii. 5. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερὸν, *the temple of Lycæan Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τε τοίχη τὰ ἱαντῶν τὰ μακρὰ ἐπιτίλειαν Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. POSSESSIVE. 'Ο ἰμὸς πατήρ, *my father*, i. 6. 6. Ὅρα τοῦτον [τοῦτον]

ἰσάν, § 39] Cyr. viii. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῇ νόμῳ τῇ ἡμετέρῃ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns *οὗτος* and *ὁ*, as themselves beginning with the article (§ 150), do not take it before them, and *ἐκεῖνος* follows their analogy.] The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας εἰς πόλεις, *these cities*, i. 1. 8. Τὸν ἀνδρα τούτων i. 6. 9. Τότῃ τὸν τρέσαν, i. 1. 9. Ὁ μὲν ἀνὴρ οὗτος Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔστι μὲν γὰρ πτωχὴ αὕτη εὐφροσύνη, *for this is manifest poverty*, Ec. 8. 2 (cf. Αὕτη ἡ ἰδία Ib.). Κίνησις γὰρ αὕτη μεγίστη . . ἰγνύσκει Th. i. 1. Αὕτη αὖ ἄλλη σφύρασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένει δ' Ὀινταλὸς, *Meno the Thessalian*, i. 2. 6. Ἐπύξα, ὁ Συννέσιος γυνή, τοῦ Κιλίκου βασιλέως Ib. 12. Ἀριστοδῆμον τὸν μικρὸν ἰσικαλῦμενος Mem. i. 4. 2. Ἐγὼ . . ὁ ἱερατῆς . . , οὐκ οἶδε οἱ ἱερατῆς v. 7. 9. Ἡ σάλας ἰγὼ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὁρῶν εἰς τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἰγὼ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατροφόνον, τὸν ἀπειθῆ μὲν Ib. 1431. So, when the pronoun is implied in a verb, Ὀλιγὸς μὲν ὁ σάλας Soph. Tr. 1015. Ὁ σάλας . . ἦκε Eur. Andr. 1070.

NOTE. If, on the other hand, no distinction is designed, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Παταγύας ἀνὴρ Πίρσης Ib. 1. Ἐγὼ σάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφίλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb* preceded by an article has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῇ κρίσει [sc. γινόμενῃ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, *καλίστατος τοῦ τῶν βασιλέων, πατὴρ δὲ τοῦ νῦν* Cyr. iv. 6. 3. Τὸν τιμωρὸν ἡμέραν iv. 6. 9. Τῆς αἰκᾶς τοῦ iii. 1. 2. Τοῖς πάντων στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλας Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476–478). (b) A preposition with its case may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρησπηρίου, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰσταν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as used *substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλῆας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θύραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἴδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πέραν, i. 3. 1. Εἰς τοῦρκαλιν [τὸ ἱρκαλιν], back, i. 4. 15. Οἱ ἐκ τῆς ἑσπέριας, those of the country beyond, v. 4. 3. Τοῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ κωλύον εἴη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ὢν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ὄντος] Ib. 1231. See § 450.

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NOTE. The phrases οἱ ἄμφι and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἄμφι Ἀρίαιον, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἄμφι Τισσαφρίην iii. 5. 1 (cf. Τισσαφρίην καὶ οἱ εἰν αὐτῇ Ib. 3). Τοῖς ἄμφι Θρασύλλῳ καὶ Ἐρυσινίδῃ, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξυμμαχοὶ ἐν τῇ Σικυνῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιστακοῦ τε καὶ Βιάντος, καὶ τῶν ἄμφι τὸν Μελίσσιον Θαλῆν Pl. Hipp. Maj. 281 c.

X

§ 477. 5. When the neuter article is used substantively with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήραος, the evils of old age, Apol. 6. Τὰ ἄμφι τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τούτοις ἰσάμεν, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐαυτὸν, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοῦ ἵλίσθαι ἀντὶ τῶν οἴκων, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἰχεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς διῆς, the circumstances of the trial, Pl. Phædo, 57 b. Χαίριοςφος μὲν ἦδη τιτιλιυτήκει, . . τὰ δ' ἐκείνου Νίων Ἀσιαῖος παρίστατο, 'his place or office,' vi. 4. 11. Ἐπιστήμων εἶναι τῶν ἄμφι τάχους, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονέοντας, those that favour the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς εἰρήνῃ vii. 7. 30. Τὸ τῶν ἁλίων, the habit of fishermen, Ec. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἱσχυρόντων, the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου τιπνομένου, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδόναι τὰ τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὰ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὰ τῶν ἀνιυμάτων, the state of the winds, = τὰ ἀνιυματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ἐργῆς = ἡ ἐργή, Th. ii. 60. Ἐπῆναι τὰ βασιλῆας, extolled the king, H. Gr. vii. 1. 38. Τὰ θεῶν οὕτω βουλόμην ἵσταται Eur. Iph. A. 33. Τὰ βαρὺν γὰρ δούλα πάντα πλὴν ἰνός Id. Hel. 276. Ὡς δὲ εἰς εὐφροσύνην, τὰμὲν (sc.

ἰμά = ἰγὰ) δ' οὐχ) σώφρων Id. Andr. 235. Εἰ τὸ τοῦδ' εἴνεσι πάρα Soph. El. 1203. See §§ 447. γ, 453. α.

† § 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. δὲ], as to that which was of old, i. e. formerly, anciently, Pl. Phædr. 251 b. Τὸ πρότερον, before, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν [τὸ ἱμπάλιν], back, vi. 6. 38. Τὸ γι παρὰ τὴν Ar. Vesp. 833. Τὸ παρόντων Ag. 7. 7. Τὸ πᾶντων Pl. Tim. 41 b.

† β. ADJECTIVES; as, Τὸ πρῶτον, at first, i. 10. 10. Τὰ πρῶτα, first, Soph. Tr. 757. Τὸ πρότερον, before, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τὸ ἐλάχιστον [τὸ ἐλάχιστον], at least, v. 7. 8. See § 441.

† γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδε, as to that after this, i. e. henceforth, Cyr. v. 1. 6. Τὸ ἐν τοῦδε Ib. 5. 43. Τὸ πρὸς ἰσθίον, to the west, vi. 4. 4. See § 475. β.

† § 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσι διὰ τῶν τάξιν ἰόντες, καὶ ἤρκετο τίς ὁ θόρυβος εἶναι, he heard a noise passing through the ranks, and inquired what the noise was, i. 8. 16. Οἱ δ' ἐσιδόντων μίχρη κόμης τινός· ἰσταῦθα δ' ἴστανται οἱ Ἕλληνες· ὅστις γὰρ τῆς κόμης γήλοφος ἦν, . . τῶν δὲ ἰστίων ὁ λίθος ἰσπλήσθη i. 10. 11. Τὰ πλοῖα αἰτίων i. 3. 16 (cf. Αἰτίων πλοῖα Ib. 14). Δουλοῖς μιν Σεισῆς, ὅτι πον' εἰσὶν οἱ Σεισῆ Eur. Or. 418. "Ὅτι Σίεζετι ὑστέρων ἀγείρας τῆς ἀνερίθμητον στρατιὰν ἦλθιν, 'that innumerable army,' iii. 2. 13. Τίς ποιεῖ τὰ πολλὰ πεινύματα' Ἰσχ' ἐν Αἰθ. Soph. El. 563. Τὸν ἀνδρα ἰδὼ, I see *THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, exclaiming, 'the traitor!' vi. 6. 7. Ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἀνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα ταῖνον, ἴθι ὁ Ἰσχυμάχος, φίλω σοι . . δηγήσασθαι. . . Τὰ ποῖα; ἴθι, ἰγὰ, I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I, (Ec. 10. 1. KP. "Α δ' ἱμπάδων μάχιστα, ταῦθ' ἦκα φράσων. 'ET. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχι δὲ θναυστίον. 'EP. Τὰ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκίλιουσιν ἀναπυθίσθαι σου. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to οἷα, and τί sing. for plur.; cf. Τὶ οὖν ταῦτα ἰστίων; § 450. γ). Εἴθ' ὅτι καθεῖν δι'· τί με τὸ δεῖνδον ἰργάσει; Eur. Bac. 492. Πειρίεργον οὖν ἐμοῖσι τινος τῶν εἰδῶν Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῶρε δὲ, ἢ δ' ὅς, εἴθις ἡμῶν οὐ παραβάλλεις; . . Πῶ, ἴθι, ἰγὰ, λίγυς, καὶ παρὰ τίνος τοῦς ὑμᾶς; Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you? Pl. Lys. 203 b. Τὸν ἐμέ, the me, i. e. me, of whom you speak, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄρα, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγορεύσας τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ ἱκκαί, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιλτασται δὲ ἀμφὶ τοὺς διαχίλιους i. 2. 9. Ἀμφὶ τὰ σινηκτα ἴση ii. 6. 15. So, Εἰς τὰ ἱκατὸν ἄρματα Cyr. vi. 1. 50.

### X § 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἱερίσυντοι Δαρείης, καὶ κατίσθη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia]', i. 1. 3. Ἰόντις ἰπὶ τὰς θύρας, i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφαντοὶ ἰγίγοντο i. 8. 8. Οἱ δ' ἰπὶ ἡλόν πρὸς τοὺς πρεφύλακας, ἰζήσονται τοὺς ἄρχοντας ii. 3. 2.

### X § 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλοτο τὰ παῖδες ἀφορτίερα παρῆναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφεόν Ib. 3. Κύρῳ τὶ κατασπένδους ἀπὸ τοῦ ἔρματος τὸν θόρυβον ἰδὼν, καὶ ἀναβὰς ἰπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν i. 8. 3.

### X § 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἑκάστῃ τρεῖς ἄνδρες, ὃν οἱ μὲν δύο ἑκάντης εἰς τάξιν ἦσαν τὰ ὄπλα, ὃ δὲ εἷς ἦμιν, 'of whom two . . , but the third,' v. 4. 11. Τῶν δὲ πολέμιων οἱ μὲν σινὺς αἰσθόμενοι πάλιν ἵδμενον . . , οἱ δὲ πολλοὶ . . φανερὸι ἦσαν φεύγοντες, 'some . . , but the most,' iv. 3. 33. Ἰσπανοὶ . . τοὺς μὲν σινὺς παρ' ἡμῶν, τοὺς δὲ τῷ Κλειάρχῳ καταλειπόμενοις iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopēsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὶ κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀφορτίερα ταῦτ' ἰσχύει, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἡμῆς, εἰ δὲ τις ἴσσι σοφία καὶ εἴα, μάστιγα ὑμῖν παρέξομαι Pl. Apol. 20 a. Μὰ τὸν —, οὐ σύ γι. *Not you, by —* (the name of the god omitted, as the old grammarians say, through reverence), Ib. Gorg. 466 e.

### X § 485. 2. OMISSION OF THE ARTICLE With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

a. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. 'Ο ἢ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἅλιον δύοντες ii. 2. 13. Ἄμα τῷ ἁλίῳ δυνάμει Ib. 16. Τοῖς ἄρχουσιν τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἔρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰστίραν, . . πρὸς ἰω v. 7. 6. Ὅτι βαρίας . . φῖξι, νότος δὲ Ib. 7. Τὸ ἱκκίον πλοῖον, . . ἔχω γὰρ αὐτῶν καὶ τίνα καὶ γυναῖκα i. 4. 8. Λαβὺν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ ταῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θείοις iii. 1. 23. Πρὸς τῶν θιῶν Ib. 24. Σὺν θείοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11.—Hence βασιλεύς, in its familiar application to the King of Persia, commonly wants the article; as, Περιεῖναι αὐς βασιλῆα, goes to the king, i. 2. 4. Cf. Τὸν βασιλῆα ii. 4. 4.

β. *Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Ἐξέρι ἵππου πωδῶν, ὕψος δὲ ἱκανόν ii. 4. 12. Τὸ εὖρος πινυθήκοντα πωδῶν, καὶ τὸ ὕψος πινυθήκοντα iii. 4. 10. Ἐπὶ κάλλους καὶ μεγέθους ἀδήγητοι Cyr. viii. 7. 22. Θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phaedo, 69 b. Γνωρίαν σε καὶ τὴν πολυμυθίαν τίχνην Cec. 4. 4. Ὅτι ἰσὶ θάνατος ἄγνωτος i. 6. 10. Θισιόισι τανύ . . ζῶον ἀνθρώπου, Pl. Leg. 902 b.

§ 486. γ. *Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἀποτίμισται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ i. 10. 1. Ἐπὶ σπηλῆν ἰόντες τὴν Ζειφῶντες vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρόντας . . ἡ μήτηρ i. 1. 4. Σοφαιότες δὲ ὁ Συμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαΐς i. 2. 3. Ἐν Χιρρόνησιν τῇ καταναντιέας Ἀλφειοῦ i. 1. 9 (cf. Ἐν τῇ Χιρρόνησιν i. 3. 4). But, Ὅ δὲ Σιλάνος ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes first introduced as indefinite, and then defined; and this subsequent definition sometimes respects simply the kind or class. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ νεοῦβοι οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2 Κέρεια . . πολλὰ τὰ πλατῆ, 'of the broad kind,' v. 4. 29.

3. Two or more nouns coupled together; as, Πιεῖ δὲ τῶν ταυνῶν τί σε καλῶς διαλύνει, δὸν Ἠλίου τι καὶ σελήνης καὶ ἄστρων καὶ γῆς καὶ αἰθέρος καὶ αἰέρος καὶ πυρὸς καὶ ὕδατος καὶ ὀρέων καὶ ἰσταντοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σελήνη, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

4. *Ordinals and Superlatives*; as, Καὶ τρίτον ἴσος τῷ πολέμῳ ἱππικόντα Th. ii. 103. Εἰς Ἰερῶς, τῆς Κιλικίας ἰσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An appositive, appended for distinction. See §§ 472, 474. (b) The subject of the sentence.



(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the second *Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in marking the subject of a sentence, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φυγὴ εἴη ἡ ἀφῆδος, lest the departure should be a flight*, vii. 8. 16. *Ἐμπόριον δ' ἦν τὸ χωρίον* i. 4. 6. *Ἦσαν δὲ ζῆται αἱ πλείοντα, and the greater part was spent*, v. 4. 27 (§ 455). *Καλοῦσι γὰρ ἀπολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεισθαι* Pl. Phædo, 68 a. *Ἀγ' οὖν παραπλησίως εἰσὶν ἀγαθὰ καὶ κακοὶ οἱ ἀγαθοὶ τι καὶ οἱ κακοὶ* Id. Gorg. 498 c. *Τὰ δὲ πέντε δίκαια ἑστίν, twice five is ten*, Mem. iv. 4. 7. *Οἱ μύριοι ἵπποι; οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἔθθρωποι, ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. *Καὶ ΘΕΟΣ ὁ Ὁ ΔΟΙΟΣ* St. Ju. 1. 1.

*Τίς δ' ἄδιν, εἰ τὸ ζῆν μὴν ἔστι κατθανόν,*

*Τὸ κατθανόν δὲ ζῆν κάτω νομίζονται.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατόνμα, and another army*, i. 1. 9. *Τὸ ἄλλο στρατόνμα, the rest of the army*, i. 2. 25. *Ἀμφιγρόντες καὶ ἄλλοι, 'and others'*, iv. 2. 17. *Ἐπεριύθνηται, ἢ οἱ ἄλλοι, 'the others,' 'the rest,'* Ib. 10. *Πελοῦ τοῦ στρατόνματος, 'much of,'* iv. 1. 11. *Τὸ μὴν δὴ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part,'* i. 4. 13. *Πολλοί, many*, iv. 6. 26. *Τῶν πολλοῦ, the most*, Ib. 24 (§ 466). *Ὀλίγοι ἀπότηθησαν, few died*, iv. 2. 7. *Παλὶν τούτων ἀπολαύει ὁ ἔχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy,'* Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to different objects, the article is more frequently repeated; but otherwise, not; as, *Τὸ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἡταιῶθα στρατόνμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *Τὸς πιστοὺς καὶ ἰσχυροὺς καὶ βίβαιοις* i. 9. 30. *Τῆς πρόθεσις φίλης ὑπεμνήματα καὶ πίστις* i. 6. 3. *Ὁ δὲ αὖ διὰ τίλους τὸν ἅπαντα χρόνον γεγονώς τι καὶ ὦν καὶ ἰσόμενός ἔστι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with both, or with neither; as, *Παλὺ μὲν χρόνος καὶ ἀνθρώπων ἰσχυρὰ εὔστα, τοῖς δὲ μήκισι τῶν ὁδῶν καὶ τῇ διαστάσει τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδῖππος ἀρε . . λυσιτελίστητος ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστητος ἡ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώμας φάρμακα [ἀποδιδούσα τίχην]. . Ἡ τοῖς ὄψοις τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those nice distinctions in the expression of our ideas, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the insertion of the article promotes the perspicuity, and its omission, the vicinity of discourse. It is, consequently, more employed in philosophical than in rhetorical composition, and far more in prose than in poetry. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that.

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ἰ κατὰ ταῦτόν [= τὸ αὐτό, § 97. N.] ἀλυσθῆς γυγνόμενος, πρὶς τοῖς θάτερον [= τοῖς ἑτέροις, § 39] ἐν, καὶ πρὶς τὸ ταῦτόν . . , καὶ ἰ τοῦ θάτερον κύβητος Pl. Tim. 37 b. Τὸ τοῖς θάτερον καὶ τὸ ταῦτόν Ib. 44 b (see §§ 479, 480). Τῶν τὸ μὴδὲν [sc. ἔσθαι], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, § 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its aspirated and its τ- forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its substantive use independent of a modifying word or phrase (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either demonstrative or personal, the cases in § 493 excepted.

1. With μὲν and δὲ; as, 'Ο δὲ [sc. ἀδελφός] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ἄχοντο, Κλίσσερος δὲ περιέμνει, they (Chirisophus and Meno) went, but Cleurchus stayed, ii. 1. 6. Ἰλῆς τοῖς Καδμίων λίως καλῶς δικαίως, ἰκ δὲ τῶν μάλιστα ἰγώ Soph. Oed. C. 741.

REMARK. The article with μὲν and δὲ is commonly used for contradistinction (cf. § 483), and we may translate ἰ μὲν . . , ἰ δὲ, this . . , that, the one . . , the other, one . . , another, &c., and ἰ μὲν . . , ἰ δὲ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ἰ δὲ σωφρονεῖ, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἰσπεύοντο, ἰ δὲ ἴσποντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεύς τοῖς καὶ ἰ "Ελλήνεις . . , ἰ μὲν διώκοντες . . , ἰ δὲ ἀρπάζοντες, 'these . . those.' i. 10. 4. Ταῖς μὲν αὐτῶν ἀπίκτις, τοῖς δὲ ἰξίβαλι, 'some . . others,' i. 1. 7 (§ 362. α). 'Εν μὲν ἄρα τοῖς συμφωνοῦμεν, ἰ δὲ τοῖς οὐ Pl. Phædr. 263 b. 'Ἐπειτα φωνὴν σῶσαν ἀκούοντες, ἰξιλίξαντο τοῦτο μὲν ἰκ τῆς, τοῦτο δὲ ἰκ τῆς, Rep. Ath. 2. 8. Τὰ μὲν ἴσθασι, . . τίλος δὲ κατίκτανι, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἔρχει, ἰ δὲ ἰσπεύοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδον, τῇ δὲ ὑπόδον, ὑπόσσομεν τὸ ἔρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τοῖς μαχόμενοι, τὰ δὲ καὶ ἀνασπώνοντο, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γὰρ; as, Παρ' ἀνδρὸς Φανοτίως ἦεν ἰ γὰρ μίγιτος αὐτοῖς τυγχάνει δευζίζων, 'for he,' Soph. El. 45. Τῆς γὰρ σφόδρα μνηστῆς Soph. Oed. T. 1082. Τὸ γὰρ . . σπάνιον μίγος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καὶ, and; as, Καὶ τὸν κλισίας δοῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀπεκρίνασθαι λίγεται Ib. iv. 2. 13.

REMARK. The proclitics in the nominative (ἰ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become orthotone, or, in other words, take the forms which commonly belong to the relative pronoun (§ 148. 2). This change takes place with καὶ uniformly, and with ἰ

when it follows  $\delta$  for  $\text{ἴθην}$  (§ 228); thus,  $\text{Καὶ } \delta; \text{ ἰδύμεται}$ , and he wondered, l. 8. 16.  $\text{Καὶ } \delta; \text{ "Ὅν εὐφημήσεις;" ἴθην}$  Pl. Conv. 201 e.  $\text{Καὶ } \delta' \text{ ἔειπεν}$  vii 6. 4.  $\text{"Ὡ δ' ἔειπεν, said he, Pl. Rep. 927 c. "Ὡ δ' ἔειπεν, ὁ Γλαύκων, said he, i. e. Glauco, Ib. b. "Ὡ δ' ἔειπεν, Id. Conv. 205 c.}$

### § 492. B. The article in its $\tau$ -forms likewise occurs,

#### 1.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives  $\delta$ ,  $\text{ὅς}$ , and  $\text{ὃς}$ ; as,  $\text{Τοῦ } \delta' \text{ ἔστιν}$ , of that which is, Pl. Phædo, 92 d.  $\text{Περὶ τὸ ἴθ' ὃ λυπεύεται}$  Id. Phil. 37 e.  $\text{Καὶ τὸν } \delta; \text{ ἴθην, διεισάγεις τούτου εἶναι}$  Lys. 167. 15.  $\text{Περὶ τεχνῶν τῶν } \delta; \text{ εἰσι περὶ ταῦτά εἰσι}$  Pl. Soph. 241 e.  $\text{Περὶ τῆς καὶ μιστὶν τοῦ εἰσάγει ὅςτος}$  Dem. 613. 9. — The sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see § 472).

#### 2.) In particular forms of expression; viz.

a.  $\text{Πρὸ τοῦ}$  (also written  $\text{πρὸ τοῦ}$ ), before this; thus,  $\text{Τό γι πρὸ τοῦ ταῖς ἡσθῆς}$  Pl. Alc. 109 e.  $\text{Οἱ δ' εἰσὶναι ῥέγουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ Ar. Nub. 5. Οἱ πρὸ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.}$

β.  $\text{Τῷ}$ , [through this as a cause, § 416] for this reason, therefore; thus,  $\text{Τῷ τῷ . . μᾶλλον εἰσαγγίς}$  Pl. Theæt. 179 d.

γ.  $\text{Τό γι}$ , followed by  $\text{ἔστι}$ ; as,  $\text{Τό γι εὖ εἶδα, ἔστι . .}$ , this I well know, that . . Pl. Euthyd. 291 a.  $\text{Τό γι δὲ κατανοήσις . .}$ ,  $\text{ἔστι}$  Id. Pol. 305 c.

δ. The article doubled with  $\text{καί}$  or  $\text{ἥ}$ ; as,  $\text{Εἰ τὸ καὶ τὸ ἐποίησεν ἀδελφὸς οὐτερί, οὐκ ἂν ἀπίθανον, if this man had done this and that, he would not have died, Dem. 308. 3. Τὰ καὶ τὰ πιστεύεις}$  Id. 560. 17.  $\text{Ἀρκεῖν μαι ὡς τὸν καὶ τὸν, I go to this one and that, Lys. 94. 3. With the article again repeated; "Εἴδο γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done, Dem. 128. 16. "Ὅς ἴθην διὸν οὐτω προειρησθῆαι κινδυνεύει τὸν στρατηγὸν, ὅσους μὴ τὰ ἢ τὰ γινώσκουσιν, ἀλλ' ὅσους τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative }  $\delta; \text{ καὶ } \delta; \text{ (} \S 491. R.) \text{ occurs, Hdt. iv. 68.}$$

3.) Through poetic license, in imitation of the earlier Greek; as,  $\text{Τὸν . . φθίειν, him destroy, Soph. CEd. T. 200. Ταῖν μοι μέλεισθαι, take care of these for me, Ib. 1466. Μία γὰρ ψυχὴ· τῆς στρατηγῶν μίτριον ἀχλὺς Eur. Alc. 883. 'Ἀστρίδας, ὅταν φθίνωσι, ἀντολάς τι τῶν } Esch. Ag. 7.}$

### § 493. II.) As a RELATIVE PRONOUN.

This substitution of the  $\tau$ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus,  $\text{Κτείνεσθαι τοὺς οὐ χεῖρ κτανεῖν, having slain those whom she ought not to slay, Eur. Andr. 810. Τὸν θῆν, τὸν νῦν ψέγεις, the god, whom you now blame, Ib. Bac. 712. Νεῖς ἐκείνους, ὅτιν' ἀρετίης μολὼν ἱφίμυσθαι, τὸν θ' οὐτος λίγισ; Soph. CEd. T. 1054. 'Αγάλλμαθ' ἱερῶν, τῶν . . ἀποτίσσειν ἱμνοῦν Ib. 1379. Ἀγῶς . . διυκύναι, τὸ μήτι γῆ . . περισδίξεται Ib. 1426.}$

REMARK. On the other hand, the aspirated forms are sometimes found with  $\text{μὲν}$  and  $\text{ἔτι}$  for the  $\tau$ -forms (§ 490. 1); thus,  $\text{Πόλις Ἑλληνίδας, ἡς μὲν ἀναιρῶν, εἰς ἡς δὲ τοὺς φυγάδας κατὰγων, 'some destroying, and to others, . .}$

Dem. 248. 18. 'Ας μὲν κατίλαφ' σέως τῶν ἀπογοργήτων, τινὰς δὲ παρ' αὐτῶν  
Id. 282. 11. Γνώμα δ' οἷς μὲν ἀπαίρει ἔλκου, τοῖς δ' εἰς μίσην ἔκκει Eur. Iph.  
T. 419. So, 'Οὐκ μὲν . . , ἐνὶ δὲ, sometimes . . , at other times, Th. vii. 27  
'Οὐκ δὲ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a *pronoun* is meant the *substantive* which it represents. The rule, therefore, has respect either to *substantive* pronouns, or to *adjective* pronouns used *substantively*. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλῆα] ἐπιβουλῆς οὐκ ᾔφροντο, the king did not perceive the plot against himself, i. 1. 8. 'Απὸ τῆς ἀρχῆς, ἧς [sc. ἀρχῆς] αὐτὸν πατέραπαι ἰσίνει, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων θεοὶ . . ἀφροζονται Ib. Πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλίου αὐτοῦ. 'Ο δὲ πρίναι (§ 490) Ib. 3. Τμῆς . . , θεοὶ ἐστὶ iv. 6. 14. Θυμαστέον σιωπῆς, δὲ . . διδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them 'to even a greater extent (§ 444. a). Thus,

#### a. MASCULINE FORM FOR FEMINE.

Ὡςπερ εἰ τὰ χυρεῖ, δὲ ὁ θιὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἰσίνει, ἀφρίμινω τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons *vaguely*, or *generally*, or simply as *persons*, the *masculine* gender often takes the place of the *feminine*, both in pronouns and in other substantive words which admit it: thus, Ζῶν οἷς τ' οὐ χρεῖν [= τῇ μητρὶ] μ' ἐμὲλ' Soph. Œd. T. 1184. Οὐδὲ γὰρ κακῶς ἀσχοῦνται μῖσος ὧν τίκη προοργίζονται Id. El. 770. 'Η στίβος οὐσα μίσχος οὐκ ἀνίσταται τίκταντας ἄλλους [= τίκτουσαν ἄλλαν] Eur. Andr. 711. Συνιηλυθῶσιν ὡς ἐπὶ καταλιγμμένα ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνιψαὶ τοσαῦται, ὥσ' εἶναι ἐν τῇ οἰκίᾳ τισαμασκαίδινα τοῦς ἐλευθέρους. . . Καλὴν μὲν οὖν ἑσπιν, ὃ Σώκρατες, τοῦς οἰκίους περιεῖν ἀπολλυμίνους, ἀδύνατον δὲ τοσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. α.

## § 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι; Cyt. viii. 7. 25 (§ 445).  
 Εὐδριόεσμαι, ὅστις ἡμῶς καὶ ἀναπνεύσαι ἰσχύει iv. 1. 22. Τίς οὐκ ἂν ἱμο-  
 λογήσειν αὐτὸν βούλισθαι μήτ' ἡλίτιον μήτ' ἀλαζίνα φαίνεσθαι τοῖς συνούτοις;  
 'Εδου δ' ἂν ἀμφοτέρω ταῦτα, ι. 5 (§ 450).—The neuter  
 referring to words of other genders, and the neuter plural for the singulars  
 (§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

'Αετᾶσζος καὶ Μελιδάτης, οἱ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυ-  
 ναῖκας καλὰς κτῆσιν, οὓς οὐ ληΐζεσθαι διήκει, ἀλλ' αὐτοὶ . . παρίσονται vii. 3  
 31. 'Αεφάλιαν καὶ εὐκλῖαν, ἃ οὔτις κατασφύπεται Cyt. viii. 2. 22. Πολλὰ  
 δ' ἔρη σπείρατα καὶ αἰγας καὶ βοῦς καὶ ἰοῦς, ἃ ἀπαδαρίντα iii. 5. 9. 'Αεαλ-  
 λαγίντις πολίμην καὶ κινδύνον καὶ ταρχῆς, εἰς ἧν . . καθίσταται Isocr. 163 b.  
 See § 446.—Zeugma is far less frequent in the construction of the pronouns  
 than in that of the adjective.

## § 497. d. SYNTHESIS.

Τὸ 'Αρεακιδὸν ἰπλισκιδόν, ὃν ἔχει Κλισίω iv. 8. 18. Τὰ δέξαντα ἂν πλῆ-  
 θη, οἵτις διὰσσοῦσι Pl. Phædr. 260 a. Βασιλεὺς . . οἱ δ' ἀετᾶσζοις i.  
 10. 4 (cf. Ib. 2 and 5). Οἰκτρὰ γὰρ σιστόμεναι, ἃ . . κινὴν κατίζχον ἰπσιδα  
 Eur. Iph. A. 985. 'Ω μολία ψυχὰ, ἃς . . ἦσθαι Soph. Phil. 714. 'Ω ἀγαθὴ  
 καὶ σιστὴ ψυχῇ, οἷχῃ δὲ ἀπολιπὼν ἡμῶς; Cyt. vii. 3. 8. Τίνων, . . οὓς  
 Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed  
 for the sake of individualizing or generalizing the expression; as, "Ὅσσις δ'  
 ἀφικνύτο . . πάντας . . ἀπιστῶμεν, and whoever came, he sent them all  
 back, i. 1. 5. 'Αετᾶσζεται πάντας, ἃ ἂν περιτυγχάνῃ Pl. Rep. 566 d. "Ὅς ἂν  
 κἀμῳ τῶν οἰκτιῶν, τοῦτων ἐν ἰσιμιλτίον πάντων, ὅπως θραπύονται  
 Ec. 7. 37. Τούτους . . ἃ ἂν . . πολλοὶ ἴπαιται Ib. 21. 8. 'Αλλοὺς δ'  
 ἰκίλιαι λίγειν, διὰ τὶ ἴκαστος ἰπλόγη, and he bade the rest say, on what ac-  
 count each one had been struck, v. 8. 12. Προσίων ἰνὶ ἰκάσση, οὕσστινας  
 ἦστο ἔχων τι vii. 3. 16. Πύραν λαβὼν . . οὓς ἴκαστός ἐστι, καὶ τὴν ἀξίαν  
 ἰκάσσοις διανύμαι vi. 6. 33. "Ἦν ἀφρονία τῶν θελόντων κινδυνύειν, ὅπου  
 τις οἷατο Κύρον αἰσθῆσθαι i. 9. 15 (see Ib. 16). "Ἦν δὲ τις τούτων τι πα-  
 ρεβαίνει, ζημίαν αὐτοῖς ἰστίσαν Cyt. i. 2. 2. Εἰ δὲ τι κἀκεῖ πλείον ἐστ'  
 ἀγαθόν, τοῦτων μετίχουσα Eur. Alc. 744. 'Αληθὴς ἦν φίλος . . ὃν  
 ἀρεῖμος οὐ πολὺς, of whom the number is not great, Id.  
 Suppl. 867. Αὐτουργός, οἵτις καὶ μόνι σώζουσι γῆν Id. Or. 720. Θη-  
 σαυρατοῖς ἀνὴρ . . οὓς δὲ καὶ ἴπαινι τὸ πλῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf.  
 § 454); as, Φεύγει . . ἐς Κίρην, ὃν αὐτῶν [i. e. τῶν Κερκυραίων]  
 ὑπεργίτης, he flies to Corcyra, being a benefactor of theirs, Th. i. 136. 'Απὸ  
 Πιλοποννήσου . . οἱ τῶνδε κρείσσευσι σοί Id. vi. 80. Τῆς ἱμῆς ἰαυιδόου,  
 ὃν [i. e. ἱμῆς] μήτ' ἐκνίσι Soph. Ec. C. 730. Πατρώα θ' ἰστοῖα πατισκά-  
 φη, αὐτὰς δὲ . . εἴσιμι Eur. Hec. 22. 'Ανυμνίαις, ὃν [i. e. ὑμνίων] μ'  
 ἔχον τυχῶν Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in  
 apposition with its real subject (cf. § 455); as, Βιβάδων ἀκρον ἄκρον, ὅστις

[for *ἥτις*] ἰμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Ἐστίας, οὗ οὔτι ἱερώτερον χωρίον Cyt. vii. 5. 56. Οὐδὲν ἄδικον διαγυγνήμεναι ποῦν· ἴσπερ [for *ἴσπερ*, § 44.] νομίζω μιλιέσθην ἱμοὶ καλλίστην ἀπολογία Apol. 3. Θανὼν . . αὐτὴν γὰρ ἦν ἂν σπράττων ἀπαλλαγῇ Ezech. Pt. 754. 'Ἐπὶ πόδας τῆς Κιλικίας καὶ τῆς Συρίας. 'Ἦσαν δὲ ταῦτα [for *αὐταί*] δύο τείχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις αἷς οὐ καλόν, ὃ πάντα ἡμίρως τὰ ἀνθρώποινα; Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, 'Ἐστίας, οὗ [χωρίου] οὔτι ἱερώτερον χωρίον, *the hearth, thence which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation* or *repetition* of its subject, or is itself repeated; as, Τί γὰρ τοῦτου μακαρώτερον, τοῦ γῆ μυχθῆναι; *For what is happier than this, to mingle with the earth?* Cyt. viii. 7. 25. Τοῦτου τιμώμεν, σῆς ἐν Πρωτανίῳ σιδήσεως Pl. Apol. 37 a. Κάινω κάλλιον, τίκιον, ἰεόντα τιμῶν Eur. Ph. 535. 'Ἀγίας δὲ ὁ Ἀρκῆς καὶ Σωκράτης ὁ Ἀχαιῆς, καὶ τοῦτου ἀντιβάντην, 'these also died,' ii. 6. 30. Βασιλία . . οὐκ οἶδα ὅ τι δι' αὐτὸν ἡμίρως ii. 4. 7. 'Ἀλκιβιάδης . . οὗτω κακίπινος ἡμίλησεν αὐτοῦ Mem. i. 2. 24. Σπύφαι δὲ, οὐκ ὄντι μοι περὶ σὶ, οὐκ ὄν περὶ ἡμῶν, ἱκανὰ μοι μίμνη Cyt. iv. 5. 29. Οἶμαι δὲ σοὶ . . ἔχων ἂν ἰσχυρίζαι μοι Cc. 3. 16. 'Ἔστι γὰρ τις οὐ πρὸς Σπάρτης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. *οὗ*, with its noun following; as, "Ὡς ἄρα εἰ Θιράστων ἔχει σφίμιν λαὸν N. 600. "Ὡς μιν ἔγχευεν Ναυσικλῆος οὐτισλόν ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct* and *indirect* modes of speaking, especially in *quotation*; as, 'Ἀγοισ' ἂν μάταιον ἔνδρ' ἐκποδόν, ὅς . . κάπτανον, *take out of the way a senseless ruin, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἴην "ἰδίῳι προεῦθεσσι, προσλαβὼν ἰδίλοντά; ἐκ παντὸς τοῦ στρατιώματος. 'Ἐγὼ γὰρ," ἴην, "οἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Λαβάνην ὑμᾶς εἰς ἄσπιν παραχρὴν ἢ πόλιν ἡμῶν καθίστησιν· εἰσκατε γὰρ . . οἴσιν τε θύκαμιν Isocr. 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are omitted in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are expressed in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is omitted in the *Nom.*, and is *coth-*

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply distinctive and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both distinctive and demonstrative. Thus,

"Ἀπαντα σῶα ἀπιδόκα σοι, ἰστί καὶ σὺ ἡμοὶ ἀπιδίξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη ὑμᾶς ἱκανῶ· ὅπως δὲ καὶ ὑμῖς ἡμῖς ἱκανίσσιν, ἡμῖς μιλῆσιν, ἢ μηκέτι μὲν Κύρον νομίζετε i. 4. 16. Οὗτοι γὰρ ἡμῖς ἱκύνειν ἵτι στρατιῶται, ἰστί γι εὐ συνιστάμεθα αὐτῷ, οὗτοι ἱκύνειν ἵτι ἡμῖν μισθόδοτος i. 3. 9. Οὗτοι εὐ ἱκύνειν φίλοις, οὗτοι ἱκύνειν σί Mem. ii. 7. 9. Ἐλγχι δὲ τὸ μὲν διξίν Μίνων καὶ οἱ σὺν αὐτῷ, τὸ δὲ ὑδώνυμον Κλίσσεως, καὶ οἱ ἱκύνειν i. 2. 15. Κύρος δὲ καὶ ἱστίς τούτου i. 8. 6. Ταύτην συγγινόμενος ὁ Κύρος, ἠγάσθη τι αὐτὸν, καὶ δίδουσι αὐτῷ i. 1. 9. "Ἢδ' εὖν θανέται Soph. Ant. 751. Κύνειν τὰ κύνειν στεργίτω, κὰγῷ τὰδε Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the Gen. subjective (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the possessive adjective (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The Gen. objective (§ 392) sometimes follows the same analogy. Thus,

"Οἷσι γὰρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν;" "Νῆ Δί," ἴφην ὁ Κύρος, "ἵπαι γε Δαρειῆται καὶ Παρσαπέτιδες ἵστι παῖς, ἡμῖς δὲ ἀδελφός;" i. 7. 9. Τῶν συμμάχων στερηθήναι. . . Περὶ τῶν ὑμῖν ἡμῖν ἀγαθῶν ii. 1. 12. Κύνειν τι καὶ σὺν ἔξ ἑοῦ κοινὴν χάριν Soph. Tr. 485. Τὸ σὺν λίχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὺν γὰρ ἄργος; εὐ δίδου ἰγῶ Eur. Heracl. 284. Σάν ἱεν, ὦ Ἐλίην, 'the dispute for you,' Eur. Hel. 1160. Εὐνοίᾳ καὶ φιλίᾳ σὴ ἡμῶν, good-will and affection to me, Cyr. iii. 1. 28. Φιλίᾳ σὴ σὴ, love to you, vii. 7. 29. Μὴ μεταμέλιν σοι τῆς μῆς; δαρειᾶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θερῆος οὐμός Aesch. Pr. 348. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τὸν γι σὸν [ὀφθαλμόν], τοῦ περὶ σὺν, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4. See § 454. So, since τόσους may be followed by the Dat., as well as the Gen. (see 403, 411), Ἀμιστέρου [= ἡμῖν] τόσους, κλινῶς Λαῶδακιδάισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφίτις, their; and even this is used reflexively, and with no great frequency. Thus, ὧς ἴδων σφούττας τοὺς σφίτις, when they saw their own men in distress, Cyr. i. 4. 21. (c) The Dat. for the Gen. belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πρότερον αὐτῶν ἐν τοῖς ἀπὸ τοῦ μάλιστα συμφέρειν, *do whatever you think will be most advantageous to yourselves*, II. 2. 2. Κελεύοντι διατάσσοντα αὐτοῖς τὰ πρέσβεστα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσι παροδοῦναι vi. 6. 5. Καὶ οὗτος δὲ ἐν εἴσῃ πιστὸς οἱ ἵπποι, ταχὺ αὐτὸν ὑβρί Κέρη φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. 'Ὡς ἴδον ἱερῶντας κατ' αὐτοῦ, σφῶς νομίζοντες ἰσὶ σφῶς ἵσται τ. 7. 25. Αἰσθάνει τι ἰαίλου αὐτοῦ, ὅτι οὐδὲν ἐν ἥσσον σφῶς ἀγάγειν τὴν στρατιάν, ἢ Ξανθοῦ vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκητὴν . . τῶν περὶ αὐτὸν . . περὶ τὴν αὐτοῦ σκητὴν i. 6. 4. 'Ἐκίλει τοὺς φίλους ὅπως τὰ ἑαυτῶν σώματα ἄγουσι ἴσσαι ἱερῶντας αὐτοῦ τὸν χιλὸν, ὅς μὴ συνῶντες τοὺς ἑαυτοῦ φίλους ἄγουσι i. 9. 27. Πόσι δ' ἡλικίαν ἑαυτοῦ ἰλθὺν ἀναμῖναι; . . 'Ἐὰν τέμνῃσιν περὶ ἑαυτῶν iii. 1. 14. 'Ἐμαυτῷ γὰρ δεκά συνιδίνασι vii. 6. 11. Πολλοὺ μοι δεκά διῶν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἰσιζήμενος ἵπποι σιαυτῷ, ἑαυτῶν δὲ οἱ ἱερῶντας ἀχθόμενος ἐφ' ἑαυταῖς Mem. ii. 7. 9. 'Αμυλῶν ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ἡμῶν αὐτῶν ἱππῶν iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the use of *other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. l. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τῆς ἴσους Iv. 7. 12. 'Ἡ δὲ τις αὐτῶν κρίψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . ἐν μὲν ἑαυτοῦ ὄμα i. 9. 23. 'Ἡ ἑαυτῶν ὕβρις καὶ ἡ ἡμίτερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἑαυτοῦ i. 3. 1. 'Ἀπίπτεμψί μου τὸν διαπόσην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun αὐτὸς became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφίστες). Thus, Βουλύνεται μετὰ σφίσι [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἶσιν [= οἰς] ἀνάσσει α. 402. Φρεσίν ἦσιν [= ἡμῖν] ἴχων διδαγμένοι ἦτε ἡλώμεν v. 320. Διὶ ἡμᾶς ἀνείρεται ἑαυτοῦς [= ἡμᾶς αὐτούς], we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαβώμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτῶν [= ἑαυτοῦν] εἰ καὶ ἡμᾶς ἔξαπατήσας Ib. 91 c. Κλαίω . . αὐτὴ πρὸς αὐτήν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτῆς αὐτοῦ, you yourself disgrace your own city, Id. Ed. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= σιαυτοῦ] εὐ γὰρ ψυχὴν ἔρῃς Mem. i. 4. 9. Μόροι τὸν αὐτῆς οἶσθα Æsch. Ag. 1397. Εἴστε ὅστε σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φρονεῖτε Dem. 9. 13. Σφιστέρη [= ὑματίη] ἀπὸ μηστέρι τίσις; ἀμυγῆν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of αὐτὸς are used with great latitude of number and gender; thus, (a) μὲν and νῦν commonly sing., but also plur. (especially νῦν); as, νῦν, him, Æsch. Pr. 333, her, Eur. Hec. 515, it, Soph. Tr. 145, them, masc. Soph. Œd. T. 868, fem. Id. Œd. C. 43, now, Æsch. Pr.



55; *μίν, them*, Ap. Rh. 2. 8: (*h*) *οφί* properly plur., but also (especially in the tragic poets) sing.; as, *οφί, them*, masc. A. 111, fem. Soph. (Ed. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (*c*) *οφίς* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (*d*) *ί* commonly sing. masc. and fem., but sing. neut. A. 2 6, plur. Hom. Ven. 268. (*e*) So the derived *possessives*; as, *ίς, their* Hes. Op. 58; *οφιότερος, his*, Id. Sc. 91, Pind. O. 13. 86, *my*, Theoc. 25. 163 (*γ*) 506, *thy*, Id. 22. 67; *οφωότερος, his*, Ap. Rh. 1. 643.

6. The place of *οδ* as a reflexive is commonly supplied in Att. prose by *ιαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Οἱ γι, ἀντι μιν τοῦ συνεργῶν ἑαυτοῖς τὰ συμφέροντα, ἐπαριζήσαντο ἀλλήλους, καὶ φρονέουσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἀλλοῖς ἀνθρώποις* Mem. iii. 5. 16. 'Ἀντι ὅφρων μίνων ἑαυτὰς, ἰδίως ἀλλήλους ἰώρων' Ib. ii. 7. 12. *Συνεικίζεσθαι μὲν ἀλλήλους· τῶν δὲ πολλῶν οἱ πολλοὶ μὲν συνίστηνται μὴ* ἑαυτῶν Cyr. vi. 3. 14.

#### B. ΑΥΤΟΣ.

✕ § 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

✕ I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

✕ II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

*Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day*, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Οὗτος δὲ ὁ αὐτός, and this same person*, vii. 3. 9. *Ἐκείνα τὰ αὐτὰ* Mem. iv. 4. 6. *Ταῦτὰ ἴσασθαι* iii. 4. 28 (§ 39). See § 400.

( § 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472 *α*. Thus,

*Αὐτοὶ Μένων ἐβούλετο, Meno himself wished it*, ii. 1. 5. *"Οὔτις . . αὐτὸς ἑμῶς ἤμιν, αὐτὸς διῆκας δούς, αὐτὸς ἑξαπατήσας ἐνέλαβε τοὺς στρατηγούς* iii. 2. 4. *Κύριος παριλαύων αὐτὸς ἐν Πίργῳ* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκῶν ῥύλα, the very wood from the houses*, ii. 2. 16. *Καὶ θειοφειστο- τον αὐτὸ ἱστο πάντων ζώντων ἀνθρώπων, 'the very most religious,' Pl. Leg. 902 b.* *Οὗτοι δ' αὖ περὶ αὐτοῦ βασιλείᾳς συναγμῖνοι ἦσαν, 'before the person of the king,' i. 7. 11.* *Πρὸς αὐτῷ τῷ στρατεύματι, [by the army itself] close to the army,* i. 8. 14. *Ἵστε αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, 'directly above,' iii. 4. 41.* *Εἰ αὐτοὶ οἱ στρατιῶται . . εἴχοντο, 'of their own accord,' vii. 7. 33.* *Εἰ αὐταῖς τοῖς ἀνδράσι σπίνδοιτο ἰούσι, 'with simply the men,' ii. 3. 7.* *Ἐὰν αὐτὸν τοῦ εἶπαι τὸ ἑῷον αὐτὸ ἑσθῆν, 'by itself,' or 'alone,' Mem. iii. 14. 3.* *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίσας, having culled the generals apart,* vii. 3. 35. See §§ 418. B., 472. *α*.

§ 510. REMARKS. 1. The emphatic *αὐτός* is joined with pronouns in both their *stronger* and their *weaker forms*. Hence it is often used in the *Nominative* with a pronoun which is understood (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἱππικοῦ καὶ οἱ ἔλλοι, 'both his own,' i. 3. 7. Αὐτοῦ ταύτου ἱππικῇ, on this very account, iv. 1. 22. Αὐτῷ ἱμοὶ . . δόξω Pl. Phaedo, 91 a. Αὐτῷ μοι ἱππικῇ Ib. 60 c. 'Ὡς αὐτὸς σὺ ὁμολογῆς i. 6. 7. 'Ὡς ἔφη αὐτός, Ib. 6. Αὐτὸς σὺ ἱππιδίνας Cec. 7. 4. Αὐτὸς ἱππιδίνας Ib. 7. Αὐτὸς ἱμοί, δὲ ζητήεις ii. 4. 16. Αὐτοὶ καίουσιν, they themselves burn, iii. 5. 5. 'Ἰᾶσθαι αὐτὸς τὸ τραυμά φησι, 'that he himself healed,' i. 8. 26. Χωρὶ αὐτός, he goes alone, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, for we are by ourselves, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς κρημάθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, *αὐτός* is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶκε ἄγοντις αὐτῷ τι καὶ τῇ γυναίκῃ, bringing presents both for himself and for his wife, vii. 3. 16. "Επισμψιν . . στρατιώτας οὓς Μίνων εἴχει, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀεταζέμενων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον i. 10. 3.

NOTES. a. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of *αὐτός* in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, *αὐτός* must not begin a clause.

b. Sometimes (chiefly in the Epic), *αὐτός* occurs in the oblique cases, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπωλόμην ἀφραδύην [sc. ἡμῶν] π. 27. Αὐτὴν [sc. σί] ζ. 27.

§ 511. 3. The emphatic *αὐτός* often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀσπεκτινῆας λίγισται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσῃ, and he is said [himself] with his own hand to have slain Artaberges, i. 8. 24. Οἱ δὲ Ἕλληες . . αὐτοὶ ἰδ' ἑαυτῶν ἰχθέουσι, 'by themselves,' ii. 4. 10. Τὸ δὲ ἔφον αὐτὸ καὶ αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ τέμασι βαρύνεται Æsch. Ag. 836. Τῶν παλαιστῆν νῦν παρεκκενιάζεται ἰσ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of *αὐτός* sometimes lies in mere *contradistinction*; as, Ἄλλ' αὐτὰ σιγῶ . . τὰν βροτῶν δὲ τέματα ἀκούσας, 'those things I omit; but hear,' Æsch. Pr. 442. "Οτι καὶ ἰσὶ τὰ ἡδία, ἰδ' ἔπει μόνᾳ δοκίῃ ἡ ἀπερσμία τοῖς ἀνελώπουσι ἄγιν, αὐτὴ μὲν οὐ δύναται ἄγιν, ἡ δ' ἰγκράτεια Mem. iv. 5. 9. "Ος, ὦ παῖ, εἰ τ' οὐκ ἐκὼν κακταίης, εἰ τ' αὐτὰν, who involuntarily have slain both you, my son, and you, too, my wife, Soph. Ant. 1340.

5. The use of *αὐτός* with *ordinals* deserves remark; thus, Περιελῆς . . στρατηγὸς ὡν Ἀθηναίων δίκαιος αὐτός, Pericles being general of the Athenians [himself the tenth] with nine colleagues, Th. ii. 13 (cf. Ἀρχιστράτου . . μιν' ἄλλων δίκᾳ στρατηγούντος Id. i. 57). Ἐξισμψαν Λυσικλῖα τίραστον αὐτὸν στρατηγόν Id. iii. 19. Ἠλιόθῃ περιουτῆς δίκαιος αὐτός H. Gr. ii. 2. 17. But, with the omission of *αὐτός*, Δαρίος . . λατῶν αὐτὴν [i. e. τὴν ἀρχὴν] ἰσόμενος, 'with six confederates, Pl. Leg. 695 c.

### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVE, the more

*distant* and *emphatic* is ἐκεῖνος: the *nearer* and *more familiar* is οὗτος or ὅδε (§ 150). Thus,

Ἐάν τις ἰστίους δοκῇ, καὶ τούτους κακῶς ποιήσονται, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκείνους μὲν ἐκκληρῆς, οὗτος δὲ σερφερῆς Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the *MORE REMOTE* with the *NEARER*; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τούτ' [sc. ἰστί] ἐκείν' οὐκ ὀίλον, this is that which I said, Ar. Ach. 41. Τούτ' ἐκείνο. "Κεῖσθ' ἱταίρου, μὴ τὸ συγγενὲς μόνον" Eur. Hec. 804. Τὸδ' ἐκείνο, this is what I spoke of, Id. Med. 98. "Ἢδ' ἴσα' ἐκείνη τοῦτογον ἢ ἔμεγαλσμένη Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκείνος the *extraordinary*; as, Ἐχόντες τούτους τι τοὺς πολυτελεῖς χιτῶνας, having on the rich tunics which they are in the habit of wearing, i. 5. 8 (see Cyr. i. 3. 2). Γυγνῶμαι ῥήτορις ἰδῶμαι καὶ μεγάλῳ σὺν ἱμοῦ, Καλλίστρατος ἐκείνος, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδῆν ἐκείνον Id. 34. 20.

§ 513. II. The pronouns οὗτος and ὅδε have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τοῦτοι φιλεῖν χρὴ, ἰώδε χρὴ πάντα σέβειν Soph. Ant. 981. Yet they are not without distinction. Οὗτος, as formed by composition with αὐτός, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of ὁ αὐτός, the same, § 502); while ὅδε, arising from composition with δε, is strictly a *deictic* pronoun (δεικτικός, from δείκνυμι, to point out), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, οὗτος is commonly used; but if reference is made to that which *follows* and is *not contained* in a subordinate clause, ὅδε. Thus,

Τιμήριον δὲ τοῦτον καὶ τῷδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τὰδε ἵστα, to this Xenophon replied as follows, ii. 5. 41. Τοῦτο, ὃ τι ἀνδοκῇ τοῖς θίοις, πάσχειν iii. 2. 6. Τοῦτό γε ἰσίστασθαι, ὅτι βορίας . . φέρι v. 7. 7. Τοῦτο πρῶτον ἡρώτα, πότιρον λῶν εἶη iii. 1. 7.

NOTE. To the *retrospective character* of οὗτος may be referred, — (a) Its use, preceded by καί, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a substantive in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the sentence itself (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσέειπε σοι πολλοὺς διχισθαι, καὶ τούτους [sc. διχισθαι] μεγαλοσπεσῶς, it becomes you to entertain many guests, and these magnificently, (Ec. 2. 5. Συμμάχων διήσεται, καὶ τούτων πλείονων Mem. ii. 6. 27. Ἐβοήθησαν τῇ Λακονιδάμῳ, καὶ τὰυτα [sc. ἐποίησαν] ἰδόντες, they assisted Lacedæmon, and [they did] that knowing, Ag. 1. 38. Μένων δὲ οὐκ ἐζήτην, καὶ τὰυτα παρ' Ἀρκαίου ὦν, but Meno he did not ask for, and that although he was from Arcia, ii. 4. 15. Διαφύλαξε τοὺς νόμους, καὶ

ταῦτα ἀνείχμενον οὖσαν Ag. 2. 24. — (b) The use of *ταῦτο* and *ταῦτα* in *asent*; as, "Ἀεὶ οὐ φλουσίεις ἀνδράσι μαχοῦνται αὐτοὶ ὅντις πολέμου ἀλλήται;" "Ναὶ ταῦτό γι [sc. ἴσται]." Ἴφρ. 'Certainly it is so,' Pl. Rep. 422 b. II. Οδ. πρὸν ἱστῆν γι τῷ in Λακιδάιμονος μίττι ἀνύσας τι; K. Ταῦτ', ᾧ ὕστατα Ar. Pax, 274. B. Δ. 'Ἀλλ' εἰσίωμι. Φ. Ταῦτά νυν, εἴπερ δεκῷ Id. Vesp. 1008.

§ 514. 2.) "Ὅδς surpasses in *demonstrative vivacity*; but *οὗτος* in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τόνδε θράζεις; 'ΑΤΤ. Ταῦτον, ὅστις εἰσαρῆς, CEd. Is *this* the man you speak of? Mess. The *very* man, *whom* you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λίγης; ΟΙΔ. Τόνδ', εἰ πάρεστιν Ib. 1126. Σὺν τοῖσδε τοῖς παρῶσι νῦν ii. 3. 19. Καταλιπόντες τόνδε τὸν ἄνδρα . . ἰσὶν οὗτος αὐτὸς ἰμολογῶ vi. 6. 26. 'Ἡμῶς τοῖσδε λαζόντες, *taking us who are here*, Th. i. 53.

NOTE. To the *deictic* power of *οἷ* (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, *ὅδς* commonly denotes the *first person*, as the nearer object; and *οὗτος*, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of *οὗτος* in *address*, which is employed both with and without *σύ*, see § 343. 3. Thus,

Μὴ θνήσκῃς ὑπὲρ τοῦδ' ἀνδρὸς [= ἰμοῦ], εὐδ' ἐγὼ πρὸς σοῦ, *do not you die for this man [for me], nor yet I for you*, Eur. Alc. 690. Φονίους ᾧν τοῦδὲ τάνδρῳς [= ἰμοῦ] ἰμφανῶς Soph. CEd. T. 534 (but, 'Ἀνδρ' οἷ' [= εὐ], ὡς ἱοικαι, εἰς τοῖσδε ἰλᾷ Ib. 1160). Τῇσδ' γι ζώσης ἴτι, *at least, while I am yet alive*, Id. Tr. 305. Τάδς [= ἡμῖς, § 450] . . σιστὰ καλιῦσαι, καὶ φύλαξαι Æsch. Pers. 1. Οὐτοὶ ἀνὴρ [= εὐ] οὐ παύνεται φλυαρῶν. Εἰσὶ μοι, ᾧ Σάκραται, ὡς αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος εὐ, ᾧ πρίστω, [This you, or You there, § 457. β], *Ho there! old man*, Soph. CEd. T. 1121. Οὗτος εὐ, πῶς διῶδ' ἥλθες; *Ho villain! how camest thou hither?* Ib. 532. Ἀστὴν εὐ, πῶς σπρίφει; Ar. Thesm. 610. Οὗτος, τί σιμνὸν . . βλίψεις; *Fellow! why that solemn look?* Eur. Alc. 773 (§ 432). See § 343. 3. — This use of *οἷ* is very frequent in the tragedians.

§ 516. III. Other compounds of *αὐτός* and *δε* (§ 150. α) are distinguished in like manner with *οὗτος* and *οὗδε*: thus,

'Ο Κύρως ἀκούσας τοῦ Γωρέου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἔλεξε Cyr. v. 2. 31 (§ 513. 1). 'Ο μὲν οὕτως εἶπεν ii. 3. 23. Κλίμαχος μὲν οὖν τοιαῦτα εἶπεν; Τις αἰφύρην δὲ ᾧδ' ἀνημύφθη ii. 5. 15. Οὕτως ἴσται δινὸς λίγην, ὅστις εἰ πύσαι Ib. Ἐρίνιτο οὕτως, ὅσπερ εὐ ἔλιγης vii. 2. 27. Τεσσάρων εἶπεν, ὅτι οὐ τῶν νεώτατον εἴη ii. 1. 9. 'Ἡμῖς τεσσάρτοι ὅντις, ἔσται εὐ ἔρῃ Ib. 16. 'Ἡμῖς τεσσάρτοι ὅντις ἠκῶμεν τὸν βασιλῆα ii. 4. 4 (§ 514). 'ΟΡ. Ὑπαστος οὕσα γινώσκου πύλου. ΠΡ. Τοιαῦτα . . μεῦτα γὰρ ἀνίστα γυνή, 'Even so,' Eur. El. 644 (§ 513. b).

## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently *follows* the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρωπὸς τις ἡρώτης*, a certain man asked, ii. 4. 15. *Παρά Χάρωνι τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπον τινί*, in some way, ii. 2. 17. *Εἴ τιν' ὑπέσχεσθαι τι*, if he made any promise to any one, i. 9. 7. *Διυστύνει δ' τινι ἔχειν*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὐ μὲν τις δόξεν θηξάσθαι*, 'each one,' B. 382. *Μισοῖ τις ἱκύνον*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἢ τίνα ἢ οὐδὲνα εἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἢ μὲν γὰρ γενομένη κατ' αὐτοῦ τοιάδι τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσων τινῶν ἡμῶν ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶσι δὲ τις . . ἦν γὰρ τι*, ὧν εἰλήφει, ἰδωμένῃ, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγην τις εἴη*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἰσοδμήκοντά τιναι*, some [i. e. about] twenty days, Th. vii. 87. *Τίτταται ἅπαντα βύματα* Pl. Phaedr. 112 e. *Τὴν ἱλαφον, καλὸν τι χροῖμα* Cyr. i. 4. 8. *Ὁὐ πολλὰ τινι ὑποδείκνυται*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δὲ τιναι ἰλιγμούς ἐναι καὶ ἅπαντες*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντις*, being [some few] but few, iv. 1. 10. *Ὡς δυνόν τινα λίγους δύναμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἱππύσιμον τις ὢν ἄνθρωπος* Pl. Prot. 234 c. *Εἰμὶ τις γιγασίς ἰστέρι* Ib. 340 d. *Μᾶλλον τι ἀνίσταται*, will suffer somewhat more, iv. 8. 26. *Ἡττόν τι ἀπίθανον*, Did he die at all the less? v. 8. 11. *Σχεδὸν τι πάση ἡ στρατιά* vi. 4. 20. *Ὁὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Ποῖς τι ὑπακούει* CEC. 9. 1. *Διαφιδρόνται τι* Th. i. 128.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σμερύνεσθαι ὡς τὶ ὄντι*, to pride themselves as if they were something, Pl. Phaedr. 242 e. *Εὐέλπεις σίμῃ εἶναι τὶ τοῖς τιτιλιτυπήκοις*, I am confident that there is something for the deed, Id. Phaedr. 63 c. *Ἐδοξε τὶ εἶναι*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τοῦτοις ὕψειν ἑαυτὸν*, if therefore one gives himself up to them [= if I give myself up], Cyr. vii. 5. 41. *Βουλύνεσθαι, πῶς τις τοὺς ἄνδρας ἀπειλᾷ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν δέου τινί* [= σοί] Ar. Ran. 552. *Εἰ μὲν τις ἴη ἡμῶς ἑκείναι*, if one permits [= you permit] us to depart, ib. 3. 3.

## E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὅ*); thus, *ὅστις* or *ὅς ἄν*, *whoever*, *ὅστις*, *of what kind soever*, *ὅσους*, *how much soever*, *ὅποτε*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὅτε ἰώρῃ Μίλωνας κινδυνύει, τούτους καὶ ἄρχοντας ἰσχύει, *whosoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐκαίη πάντα ὅσα παύσιμα ἰώρων vi. 3. 19 (cf. Καίη πάντα ὅτῳ ἐκτυγχάνει παύσιμα Ib. 15; and, "Ἐλαττοι πάντας ἐπόσεως ἰσιλάμβανι τὸ κίρας vi. 5. 5). 'Ὅστι δὲ τὴν Τίσα φέρειν ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Τισικληρῆες, [one] a man who saying . . , iii. 2. 4. Ὅσα ἀρχύνει οὗτοι θιούς οὗτ' ἀνθρώπους, οἳτινίς ἰμύσαντι . . ἀπολωλίκαι ii. 5. 39. Τάδε τύχας λίσσων βασιλείας, ὅστις . . βιοτύει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Ναὺ ἰκίειν, ὅτιν' ἀγρίως μελίη ἰφίμιστα; Soph. Oed. T. 1014. Χαλίστ' μιν τὰ παρόντα, ὅτιν' ἀνδρῶν σφραγιστῶν τοιούτων σφιστῶν iii. 2. 2 (3 521. β). See § 525. β.

NOTES. (a) After the plural πάντες, all, ὅστις and ὅς ἄν are used in the *singular*, but ὅτε and ὅποτε in the *plural*. See above and §§ 497. 1, 521.

(b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with οὗτος should be ὅς with τοιούτος, οὗτος with τοιοῦτος, οὗτος with ὅς. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἰσθμῶν τοιαύτης δόξης ἢ [= ὅσας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς ηὐλακῆς τὸ μέγιστον ἢ [= ἡλίαν] μόνος ἄν ἐν τῶν νῦν ὄντων πᾶσιν δυνηθείς· μηδ' ἀγαπᾷ λίαν τὰς τοιαύτας ἀρετὰς ἄν [= οἷον] καὶ τοῖς φηλοῖς μέτεστιν, ἀλλ' ἰκίνας ὧν οὐδὲς ἄν κοινῶς κοινηθεῖται, 'such glory as many obtain, &c.' Isocr. 408 d. Πάντων, ὅσοι [for οἱ, or sc. τοιούτων] εἰς Καστωλὸν πύλοισι ἀρροῦνται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶσι, οἷς ἐπύχοντο, ἐξά i. 8. 1). Πᾶσι, ὅσων ἰγὰ ἰδυάμενοι vii. 6. 36. "Ταῦτ," ἴφη, "χερὶ τοῦτον, ὅσα ἰ θιὰς ἐκίλιοντο" iii. 1. 7. Ἐσπὰ γὰρ ἡμῶν, ἰσασσε (παριύθοντο διὰ τῶν Καρβύχων iv. 3. 2.

REMARKS. a. "Ος is also used for οἷος with an ellipsis of the antecedent; as, Ἐσασσε ἂν ᾧς ὅς [= τοιοῦτος οἷος] ἴδ', as long as you are what [= such as] you are, Pl. Phædr. 243 e. Ὡς γὰρ ὅς εἶμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of place, time, and manner; as, Εἰς χωρίον, ὅθεν ἐφύοντο θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῷ ᾧ, ἰσασσε ἰσάνοντο iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχομένους ἐνῆν, the same order [as] with that in which he first addressed to the battle, i. 10. 10. Ὅμοια γὰρ μὴ δεκτοὶ πάσχειν, ὥσπερ ἴσις πολλὰ ἰσθίον μὴδιστον ἰστίσλαιο Symp. iv. 37. Καὶ σοὶ θιὰς τίρεται, ὡς ἰγὰ θίλιν Soph. CEd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in *but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in both, if it is a word which will be readily supplied (§ 447). Thus,

Συνίστημι αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μένων ἔχει, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποτίμψαι πρὸς ἰαντὸν [sc. τὸν στρατιώτην,] ἵ ἔχιν στρατιώτην, to send back to him the force which he had [what force he had], lb. 1. Κύρος δὲ ἔχων οὓς εἰσηκα, and Cyrus leading the men whom I have mentioned, lb. 5. Εἰς δὲ ἦν ἀφιόντο κόμην, [sc. αὐτὴ ἡ κόμη] μεγάλη τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἦς ἔρχου χώρας i. 9. 19. Λαβόντας [sc. τοσούτους βούς,] ἴδου ἦσαν βούς vii. 8. 16. Ἐστὶν γὰρ εἶναι, οἷον εὐχόμεναι θιὰς Ar. Ran. 889. Οἷδ', ἦ ἰδρῶν Ἐρμῖον μῆτηρ ἰμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφέρνης ἰσιφάνη [sc. ἔχων], οὓς τι αὐτὸς ἰσιφάνης ἔχων, Tissaphernes appeared, having both the cavalry which he had himself brought [had come having], iii. 4. 13. Οἷς τοσούτων πρὸς ἐνίφιν, ἴδου ἡμῶν, πρὸς ἐνίφιν [= Οἷς πρὸς ἐνίφιν πρὸς τοσούτων, πρὸς ἴδου ἡμῶν ἐνίφιν πρὸς ἐνίφιν] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See § 526.

§ 523. 3. The *ELLIPSIS* of a *demonstrative pronoun* before the relative is very frequent; as, indeed, of the *whole antecedent*, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, *for* often unites with the relative to form a species of *compound pronoun* or *adverb* remaining itself *unchanged*, whatever may be the appropriate number, tense, or mode. Thus, Προϊβάλλοντο πρὸς ἐλπίς, πρῶτον μὲν Χαιρέσφοι, ἴτι ἔρχου ἔρχου. ἴστι δ' οἷ [= ἦσαν δ' ἐκίνοι, οἷ] καὶ ἔπειθοντα, they proposed us ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed] Xenophon, vi. 2. 6. Πᾶσι ἔδωκεν, καὶ

Ἀχαιῶν, καὶ ἴσθι δὲ ἄλλον ἰθὺν Th. iii. 92. Καὶ ἴσθι μὲν οὖς αὐτῶν παρὶ-  
 Καλοῖ H. Gr. ii. 4. 6. "Ἐστὶν οὕτως; ἀνθρώπων τιναίμακας ἰσὶ σοφίᾳ; Mem.  
 i. 4. 2. (Cf. Eise) δ' αὐτῶν οὐδ' ἂν παντάπασι διαζώηται ii. 5. 18; "Ἦεναι  
 δὲ δὲ καὶ σὺν προσέτιμον v. 2. 14; and, with the singular for the plural in the  
 Imperfect also, "Ἦν δὲ τούτων τῶν σταδμῶν οὐ; πάνυ μακρὸν ἦλκον i. 5. 7.  
 See § 364.) 'Ὡς καὶ αὐτῶ μεταμίλιν ἴσθ' ἔστι, so that [there were times  
 when] sometimes he even regretted it, ii. 6. 9. "Ἐστὶ δὲ ἰθὺς, and there are places  
 where, or in some places, Cyr. viii. 2. 5. "Ἐστὶ ἴσθαι τις ἂν ἡμῶς ἱξασαίτο; Is  
 there any way in which one could deceive you? or, Is it possible that one should  
 deceive you? v. 7. 6. Οὐ γὰρ ἴσθ' ἴσθαι μ' ἑλπίς Soph. CEd. T. 448.

NOTES. (a) From a similar union of ἴσθι [sc. ἴσθαι] with the relative, have  
 arisen the compounds ἴσθαι, some, and ἰσθαι, sometimes. (b) The ellipsis some-  
 times extends even to the substantive verb itself; thus, "Ὅσιν [for "Ἐστὶν  
 ἴσθαι], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected  
 by a *relative pronoun*, or a *kindred particle*, often produces  
 an *ATTRACTION*, sometimes simply *affecting the position or  
 form of particular words*, and sometimes even *uniting the  
 two clauses in one*. Not unfrequently a combination results,  
 which may be regarded as a species of *compound or complex  
 pronoun*. Thus,

§ 525. A.) A word or phrase is often made a part of  
 the *relative*, instead of the *antecedent, clause*; and sometimes  
 the two clauses are *blended in their arrangement*. Thus,

Λόγους ἀκουσας, οὓς σοι δυστυχίης ἦεν φέρων, hear the sad tidings which I  
 bring you, Eur. Or. 853. Εἰς Ἀργίαν ἦεν, ἥς Ὀρόντας ἔχει πολλῆς καὶ  
 εὐδαίμονος [for πολλῆς καὶ εὐδαίμονας] iii. 5. 17. Εἰπὶ πατρί, δὲ ἔξ ἡμῶς  
 χρεὶς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ζῇ, 'tell me respecting my  
 son Polydorus, whom you have,' Eur. Hec. 936. Ταύτην γ' ἰδὼν θάπτονται,  
 δὲ οὐ τὸν νεκρὸν ἀπίστας Soph. Ant. 404. "Ἐστὶν ταυῦτα, ἀ δὲ τίς τὰ  
 φαντάσματα ὑπὸ ἀστυρίας ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οὕτως, ἰσθί  
 εὐθὺς ἤθελον τὸ πρᾶγμα, ἀσυχώσαν [for ἰσθί ἤθελον τὸ πρᾶγμα, εὐθὺς  
 ἀσυχώσαν], these, when they understood the matter, immediately withdrew, H.  
 Gr. iii. 2. 4. See § 522.

X REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the superlative; as, Πιμα-  
 ρόμθα παρῖναι, ἔσθαι τάχιστα διαπραξόμεθα [for παρῖναι τάχιστα, ἔσθαι  
 διαπραξόμεθα], we shall endeavour to be present [most quickly, when] as soon  
 as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴσθαι ὑπὸ φαντασίᾳ, ἰδύοντο  
 iv. 3. 9. "Ἐστὶ ἡλὶ τάχιστα, . . ἀπιδόντο, as soon as he had come, he sold, vii.  
 2. 6. "Ἦγαγον . . ὁσίουσι ἰσθὶ πλείστοις ἰδύονται, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 29. "Ἐχον ἰσθίως ὡς ἂν δύνηται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-  
 λιστα ἰδύοντο ἰσχυροτάτοις i. 1. 6. "Ἀπύγοντο . . ἴσθαι ἰδύοντο πρῶτοντάτοις  
 vi. 6. 1. "Ἐλάνον ὡς δυνατόν ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πιπόμεναι ἢ δυνατόν [sc. ἴσθαι] μάλιστα i. 3. 15. Διέβαινον . . ὡς  
 αὐτὸν εἰς [sc. ἴσθαι] μάλιστα σιφυλαγμένους ii. 4. 24. "Ἐως ἂν ταῦτα ἴσθαι  
 [sc. ἴσθαι] ἴσθαι γένεαι Mem. iv. 5. 9.



X NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατόν ἢ] πορεύεσθαι, to march as quickly as possible, i. 3. 14. 11ῳ δὲ πορευομένῳ τι ὡς ἀσφαλίστατα, καὶ . . ὡς κράτιστα μαχόμεθα iii 2. 27. 'Ἰνα ὡς πλείστου μὲν ἡμῶν ἐν τοῖς ἔσθλοις ὦσιν, ὡς ἱλαχίστου δὲ σκυφορῶσιν Ib. 28. Διαβιβάξουσιν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ἔστι in this construction with the superlative is the *neuter* of ὅστις, used adverbially). 'Ὅσως ἔτι ἀπαρσενιασμένον λαβὼν βασιλεία, that he might take the king as unprepared as possible, i. 1. 6. 'Ὅτι πλείστους καὶ βιολίστους Ib 'Ὅσως δ' ἔριστα Esch. Ag. 600. 'Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with ὅς (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἡγμέναια αἰεὶν Κύρον, ὅστις . . ἀπάξει [= ἡγμέναια τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. 'Ἔστιν ὃ τι [= τι, ὃ] σὺ ἠδίκησα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλαν ὅστινα ἂν δυνώμηναι v. 5. 12. Οὐ διατρέβω, ὅπου μὴ ἰσιστιεμῷ ἵναι . . ἱκαθίστο, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

X § 526. B.) The *RELATIVE* takes the case of the antecedent. This is the common construction, when the ANTECEDENT is a *Genitive* or *Dative*, and the *RELATIVE* would properly be an *Accusative* depending upon a verb. Thus,

'Εκ τῶν πόλεων, ἃν Τισσαφέρνης ἐτόγγχων ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἴπνοθι, πιστοίμαι, I will obey the man, whom you may choose, i. 3. 15. 'Ἄξιον τῆς ἰλιουθρίας, ἥς κίετρεθῇ i. 7. 9. (Cf. 'Εν ταῖς σπονδαῖς, ἃς . . ἐποίησαν iv. 1. 1. τοῖς πατήσιν, ἃ ἐκ τῶν Τάχων ἔλαον iv. 7. 17.) Τούτων, ἃν εὐ διαπαντῶ. [= ἃ εὐ διαπαντῶ, § 434] καλῶς Ec. ii. 1. 'Ἀρχοντας ἰσίοις ἢ κατιστρέφοντο χώρῃς i. 9. 14 (§ 522. 2). Ἐν ᾧσπερ ἔχον εἰσιτῶν σιστῇ μόνῃ Soph. Ed. C. 334. Μισαδίδας αὔπερ αὐτοῖς ἔχουσιν εἰσίου Mem. ii. 7. 13. Χιμῶνός γε ὄντος αἰὼν λίγυς v. 8. 3.

X REMARKS. a. If the ANTECEDENT is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἰσίοις] οἷς ἔχων, with those whom I have, vii. 3. 48. 'Ἀμφὶ ἃν ἔχον iv. 5. 17. 'Ἀνδ' ἃν εὐ ἴσθαι i. 3. 4. 'Ἡμῶν δὲ πᾶσι δόουν οὐ πρίσιν ἴφρον Ib. 21. 'Ἐδήλωσε δὲ ταῦτο οἷς τῇ ὕστεραίᾳ ἴσρατι ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, 'Ὡς [= ἰσίων, οἷς] ἥπιστα, πολλούς, many of those whom he distrusted, Cyr. v. 4. 39. 'Ἐξ ἃν [= ἰσίων, ἃ] μὲν ἱπασίων γίγονιν, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτεσθαι ἂν ὡς [= ἰσίων, ἃ] ἡμῖν παραινέσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ ἰδόντις τῶν ἐν στεί Σάρδεις Hdt. i. 78. — When the *subject* of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The relative followed by βούλι may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὅτινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io. 533 a. Τὰ δίκαια, ἢ ὅστις βούλι ἄλλοι; ἀρεταί; Id. Crat. 432 a. Οἷα τούτων ὅς βούλι ἐγέσθαι Id. Gorg. 517 b. Compare, in Lat., *quisvis*.

δ. *RELATIVE ADVERBS* are likewise affected by attraction; thus, Διανομὴν ἔσται ἰδὺς ἃν [= ἰσίδις ὅπου] ὑπεβλήντο παῖδας, they immediately brought over their children [whence] from the places where they had put them for asking.

Th. i. 89. 'Εν δὲ γῆς, ἔτι [= οὐ] προύκυστο Soph. Tr. 701. Χαρίν χρεὼν ὅσων [= ἐκείνους ὅσων] χροὸς κρύψαντι λήσμεν δῖμος Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνίλων αὐτῶν δ' Ἀπίλλων θιῶς [= θιῶς] οἷς ἴδω θύων, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμινος οἷς ἀνίλων ἰ θιῶς Ib. 8). "Οτι Λακιδαιμόνιοι πάντων [= πάντων], ὃν δίδονται, πιναγόντες εἶναι H. Gr. i. 4. 2. 'Ανδάνουσα μιν φονγὴ πολίων [= πολίταις] ὃν ἀφίπνυτο χθόνα Id. Med. 11. Τάδεσι [= Αἰῶσι] δ' ἄσπερ εἰσερχεῖ, ἐξ ἐλπίων ἀζηλον ὑπερῶσαι βίον, χωρεῖσι πρὸς εἰ Soph. Tr. 283. Λόγος δ' ἐς ἡμιπύκτωνιν ἑρτίως ἰπρὸς στείχοντι διῶρε, συμβαλοῦ γνάμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλαι ζήτηίς, . . οὗτος ἴσται ἰθάδι Id. CEd. T. 449 (§ 499). Κοιμηρίσας δὲ, οὗς ἡμιπύκτους φασὶ εἶναι, εἴ τι αὐτῶν εἰλήφαμιν, αὐτοὶ αἰτιοὶ εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆται κῆλον [= αἰετοί], ἔθην περ ἤκου, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλας [= ἀλλὰ καὶ], ὅσαι ἂν ἀφίπῃ, ἀγαπήσευσι εἰ Pl. Crito, 45 b. Cf. §§ 526. λ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a *demonstrative pronoun* or *article*, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in *questions* and *exclamations*, especially with the poets. Thus, Τί τῶδ' αὐδᾶς [= Τί ἴσται τῶδε, δ' αὐδᾶς]; *What is this, which you say?* Eur. Alc. 106. Τί τ' ἀνδρα εἶνδ' [= τίς ἀνὴρ ἴσται ὅδε, δὲ] ἐπὶ σκηναῖς ἰσῶ; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἀρχαῖον ἰνίευσι κακόν; Soph. CEd. T. 1033. Οἶαν ἔχιδναν τήνδ' ἔρυσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὖν θουμαστέον λίγυις Pl. Prot. 318 b. Τίς δ' αἶσχος [= Τίς ἴσται δ' αἶσχος, δὲ] αὐτοῦς ἴκιστο; Soph. Ph. 601 (see § 480. α). Καλὸν γὰρ μοι τοῦνιδος; ἔξωνιδος; *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τούς ἱμούς ἴδω πατὴρ θανάτους αἰκίς [= Ὡ θάνατος αἰκίῃ, οὗς ἴδω πατὴρ ἱμοί;! *The cruel death my father saw!* Soph. El. 205.—Expressions like the following are still more elliptical; "Ενθα δ' Τριπυργία [= ἴσται χωρίον, δ' Τριπυργία] καλεῖται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. 'Εν ᾧ παλούμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

2.) Οἷς with ὅστις οὐ (or sometimes δὲ οὐ) forms a species of *compound pronoun* (§ 524); as, Οἷς οὐδὲ ὅστις οὐκ ἀρῖζεται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οἷς οὐδὲ ἦν, ὅστις οὐκ ᾔστε H. Gr. vii. 5. 26). Καταπαλάτῃ ἂν ἡμῶν οὐδὲς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οἷς δὲ οὐχ' ἐπὶ τῶνδ' ἐνιδού Soph. CEd. T. 373. Οἷς δὲ — οὐδὲς

ιστην] ἴσον αὐτῷ πάντων ἐν ὑμῶν καὶ ἡλικίᾳ πατρὸς αὐτοῦ Pl. Prot. 317 c. Οὐδὲν ἔσθ' οὐκ ἀποκηρύσσεται Id. Meno. 70 c. Περὶ δὲ, οὐδὲνα κινδύνου [= οὐδὲν, κινδύνου δὲ.] ὄντιν' οὐχ ὑπάρμιναν αἱ πράξεις Dem. 295. 7. — So, with an interrogative for οὐδὲς, Τίνα οἴσθε ὅτινα εὐ βραχυίᾳ προφάσει ἀποστήσεται Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἷος, ὅσος, ἡλικίος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Κακίζομεν οἷον εὐ ἀνδρὶ [= ἀνδρὶ τοσούτῳ, οἷος εὐ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἱ αἰε ὑμῶς ἀνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Περὶ ἀνδρῶν τοιούτου οἷου; καὶ Ἀθηναίους Th. vii. 21. Ὅντος τοῦ πάγου εἶναι διεισδύσαντες [= τοσούτου, οἷος ἵστί διεισδύσαντες], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαιρίων ἴσον ξυλῇ Λακωνικῇ [= τοσούτου, ἴσον ἵστί ξυλῇ Λακωνικῇ], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰνὲς ἀνδρα κυφῆν, ἡλικίᾳ Θουκυδίδην [= τοσούτου, ἡλικίᾳ Θουκυδίδην ἵστί], ἑξολιόθει Ar. Ach. 704. Δεινὸν τοῖσιν ἡλικίᾳ αὐτῶν Id. Eccl. 465. — In like manner, Ταῦτα παρὰ τοῦ ἴσου οὐχ οὐκ εἴς τῆς τριάδος Pl. Phaedo, 104 a.

REMARKS. a. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίης δ' οἷος [= τοσούτου, οἷος] εὐ, but young men such as you. Τῶν εἰσπαριε αὐτῶς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ἴσος is commonly used in the *neuter form* ἴσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, b); thus, Οἱ ἱστίς τούτου ἴσον ἑκατόσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ἴσον περὶ οὐκίαν ἄρτον vii. 3. 23. Ἀπὸ ἱστίου ἴσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ἴσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ἴσον σκύλην Ar. Vesp. 212. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τόμῳ . . ἱστικία τοῖον [= τοῖον, οἷος ἵστί ἱστικίης] Ψ. 246.

X § 530. E.) A RELATIVE PRONOUN takes the place of a demonstrative pronoun and a connective particle.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either governed by a *preposition* or *adverb*, or is itself used *adverbially*. Thus, Ἐφ' ᾧ [= ἱστί τούτῳ, ὡς] μὴ καίεν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ τοῖσδε, ὡς Th. iii. 114). Ἐφ' ᾧ τι [= ἱστί τούτῳ, ὡς] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη εὖ [= τοῦ χρόνου, ἵστί] εἶδον, until [the time when] they saw, v. 4. 13 (cf. Μίχρη τοσούτου, ἵστί Th. i. 90). Μίχρη εὖ [= τοῦ χρόνου, ἵστί] διὰ καύμα εὐ δύναται εἰκῇ ἀνθρώποις, to the region where; i. 7. 8.

Δωξας ἔχει εἰς [= τοῦ τούτου, εἰ] ἀσφαλὲς ἔστω εἶναι, ‘as far as,’ Cyr. v. 4. 16. Ἐπεὶ ἀπερίφραστοι τοὺς Ἀμυνταίους μίχρει ὄντων αὐτὰ πειλούμεν H. Gr. iv. 5. 12. Ἐξ ἔτου ἀπιδήμης, since he had been abroad, vii. 8. 4. Ἐν δὲ ἀπώλλοιτο, and whilst they were arming, ii. 2. 15. Οὗτοι δὲ μοι φίλος μίγιστος, οὕτως [εἰς] ἵνα = τούτου ἵνα, ὅτι] Ἀρεΐδας στυγί, ‘because,’ Soph. Ph. 585. Ἀνδ’ ἂν [= Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δεῖται . . διαφίρειν τὰ ἱκεῖνα τῶν ἀκουσίων, εἰ [= ταύτη, ὅτι] ὁ μὲν ἰδὼν σιωπῶν φάγει δὲ, ἐπὶ τοῖς βούλοις Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρει εἰς or ἔτου as a compound adverb governing the Gen. (§ 394); as, Μίχρει εἰς ἐντὸς στέγων i. 181. Μίχρει ἔτου πλεονέχους ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὐτὸν μαίνεται, ὅστις [= ὅστις ἱκεῖναι] εὐ βούλεται σοὶ φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). Ἀπέρων ἰστί . . οἷστις ἰθίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, εἰς] θανὼν ἱεῖ Soph. Ant. 220. Τεσσάρων ἄλλος, εἰς [= ὅστις αὐτοῦ] πρὸς εὐ λιλύεσθαι, such grief, that he will never forget it, Eur. Alc. 198. Κατακτείνων τήν τι γυναῖκα, οἷον ἀνδρὲς [= ὅτι τοιούτου ἀνδρὲς] στείροισι, καὶ τὸν ἄνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα κατακτείνων οὕτως] ἔλπει, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ διαπότιν στείρωσιν, οἷαν ἐν δέμον ἀπόλυσαι Eur. Alc. 948 (§ 425. 4).

NOTES. a. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν τοις, εἰς . . ἰδὼς, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. Ὅσαλα πῶνται, οἷς ἀμυνόνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλιτι τιμῶν τοῖς, ὅστις σημεῖν, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. 2, 527. R.); as, Εὐδαίμων γὰρ μοι ὁ ἀνὴρ ἰφαίνετο, . . ὡς [= ὅτι οὕτως] ἀδύως καὶ γενναίως ἱτελίετο, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 c. Σοφὴν εἰ ἴδριψεν Ἑλλάδα, ὡς ἔθεντο παλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνη τι ὄντις ὅμοια ἴσμεν, ὅστις [= ἱκεῖναι, ὅστις] εἰς μετ’ ἄλλων ὄντις, [like things, which] things like to those which, v. 4. 34. Ἐν μὲν ἡ σαρῆς ἡ ἀσπασμένη, οἷσπερ καὶ σπέρδιον ἱχθῆτο τοῖς ζῴοις i. 3. 18. Οὗτοι γὰρ σαρῆς ὡς] ἄσπερον ὑπέρτεροι βίλοι, οἷον [= τοιούτου, οἷον] τὸ τῶς Ἀφροδίτας ἵσθιν ἐκ χερσὶν Ἐρωσ Eur. Hipp. 530. Τεσσάρων δὲ διαφίρειν ἡμᾶς δι’ τῶν δούλων, ὅσον εἰ μὲν δούλοι ἀκούσι τοῖς διαπόταις ὑπηρετοῦσιν, ἡμᾶς δὲ . . ἱκόντας δι’ τοιούτῳ, ‘inasmuch as this, that slaves,’ Cyr. viii. 1. 4. Τεσσάρων μόνον εἰς ἱγίγνωσκον, ὅσον [= ὅσον οὕτω, ὅτι] ἥκουσι Ἀθηναίων εἶναι, ‘so far as this, that I heard,’ iii. 1. 45. Τὸν μὲν ἄνδρα τεσσάρων ἱγίγνωσκον, ὅτι [= ὅσον οὕτω, ὅτι] εἰς ἡμῶν εἶν. v. 8. 8. Διπλοῦν γιγνόμενα τὴν τίχην τεσσάρων, ὅσην ὁ μὲν τὰ αὐτοῦ μόνον ἱστέον Pl. Euthyphr. 11 d. Ἐπὶ τῶν τῶνδ’ ἀλλίστων φηκτὰ βλίστουσ’, ὅσπερ καὶ φρονεῖν οἶδιν μόνη, ‘inasmuch as,’ Soph. Tr. 312. Περιελθόντες ἔσθ’ αὐτοῦ καλὸς εἶναι εἰς τὸ διανοησαμένους, ‘until,’ vi. 3. 14.

NOTE. "Οὐκ οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written *οὐκ οὐ*); thus, Τὸν μάλιστα καὶ ἴσον οὐ πάροντα πόλεμον Th. i. 36. "Οὐκ οὐ παρὶν ἦδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν εἰπῶν ἔχουσιν 'Ολύνθιοι νῦν, ἃ τότε' εἰ περιέδοντο, οὐκ ἂν ἀπέλαυντο, the Olynthians could now mention many things, which, had they then foreseen, they would not have perished, Dem. 128. 17. 'Ὁς ἰσίδῃ κατίμαθιν . . , ἐκείνους . . ἠνάγκασται, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἔξω [= εἷς, ἔξω αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολλῶν, οὐκ ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Ταῦτα φῆμαι μαντικὰ διώρισαν· ὃν ἱστέρεον εὐ μὴδιν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. (Ed. T. 723. 'ΟΡ. Ψῶφον ἀμφ' ἡμῶν πολλῶν ἐπὶ φόνῳ δίδεται χειρῶν. ΠΥΤΑ. 'Ἡ περὶ τί χεῖρμα; [Which will decide what?] *And what will this decide?* Eur. Or. 756.

γ. Ἐξέτασαι . . 'Οδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπίμπεται ἀπὸ τῆς ἀρχῆς, ἥ αὐτὸν στρατὸν ἰσώσῃσι, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδιξί i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The *repetition of the relative* is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*, as,

'Αρ. π. δὲ, ὃν ἡμῖς ἠθέλομεν βασιλεῖα καθιστάμεν, καὶ [sc. ᾧ] ἰδώκαμεν καὶ [sc. παρ' οὗ] ἰλάσκομεν σιστὰ μὴ προδώσειν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iil. 2. 5. 'Εκείνους, οἷς τι μίλις τῆς αὐτοῦ ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. \* Ἡμᾶς δὲ, οἷς κηδμὼν μιν οὐδὲς πάριστιν, ἱσπρατύσαμεν δὲ ἐπ' αὐτόν iil. 1. 17. Πῶ δὲ ἐκείνους ἴσται ὁ ἀνὴρ, ὃς συνθήρα ἡμῖν, καὶ σύ μοι μάλα ἰδοῖς θανμάζων αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iil. 1. 38. 'Εκείνους τοίνυν, οἷς οὐκ ἔχοντες οἱ λίγοντες, εὐδ' ἰφίλου αὐτοῦ Dem. 35. 3. Καὶ νῦν τί χεῖρ δέξῃ; ὅστις ἱμφανῶς θιαῖς ἔχθιστος, μιστὶ δὲ μ' 'Ελλάνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάεζαρον, ἣν χεῖρ σ λαύνην σ ἦνδ' ὑπὲρ Νείλου ῥέας, 'whom you ought to drive [her],' Eur. Andr. 649.

#### F. COMPLEMENTARY.

§ 535. From the connective, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν ὅλως εἶναι, ὅ τι οἱ ἄλλοι Ἕλληες ἀποκρινόμενοι, before it is evident, what the other Greeks will answer, i. 4. 14. Πρὶν ὅλως εἶναι, τί ποιήσουσι οἱ ἄλλοι Ἕλληες Ib. 13. Ὡς δηλοῖν, οὕς τιμᾶ i. 9. 28. Ἡγετο, τίς ὁ Σό. ευθεὶς εἶν. . . Καὶ ἦγετο, ὅ τι εἴη τὸ εὐδαιμον i. 8. 16. Διάγινωσι φρενῶν, ὅσους εἴ ἀληθὲς ἴσται, ὅς τι μὴ φίλος Eur. Hipp. 924. Ὅποιος μὲν λόγους ἴσται Κύρου, ἄλλα γίγνασθαι ii. 6. 4. Ὅρῶν, ἐν οἷσις ἱερῶν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους αὐτοὶ ὅποι ἂν τις φεύγων ἀποδύγαι, οὐτ' εἰς ποῖον ἂν σῆτος ἀποδραῖν, οὐδ' ὅπως ἂν εἰς ἰχυρὸν χωρίον ἀποσταῖν ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, εἰ προσήσεται Eur. Alc. 785. Συνισουλύντ' εἰς πᾶς ἂν τὴν μάχην ποιῶσι i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατήριον, ὁπόσον τι εἴη καὶ ἅτ' εἴης συνισλγμῖνοι iv. 4. 17. Ἡρώτα αὐτὸν, πόσον χρεῖον ἔχῃ vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, *Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας*, say, *what opinion you have respecting the march* (ii. 2. 10), by the omission of *εἰπέ*, comes the direct question, *Τίνα γνώμην ἔχεις περὶ τῆς πορείας*; *What opinion have you respecting the march?* So, from *Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε*, tell me, therefore, *what you have in mind* (iii. 3. 2), comes, *Τί ἐν νῷ ἔχετε*; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, *Οἶμαι, πάντες, εἰ εἶπας! εἰ μὴ μ' εἰργασαι!* O my father, what have you said! how you treat me! Soph. Tr. 1203. *Οἶ' ἔργ' ἀκούσεις!, εἰα δ' εἰσέψης!*, ἔσσι δ' ἀκούεις *windest!* Id. CEd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an echo to an interrogative, has, for distinction's sake, its full form; thus,

ΑΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐξουφῆ] Ὅσους Πάλλας χρεῖον.

Lam. For who are you? Dic. [Do you ask] *Who? A good citizen*, Ar. Ach. 594. XAP. Οὗτος, τί παύεις; ΔΙΟΝ. Ὁ τί παύεις; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν εἰ γίγνεται; ΣΩΚΡ. Ἡ τινα; Οὐκ ἀγνοῖς, ἡμῶν δόξα Pl. Euthyphr. 2 b. ΚΑ. Πῶς δὲ ταῦτά γ' ἐτι ξυγχαράμην; ἈΘ. Ὅπως; Κι τοῦτο ἡμῖν . . δόξῃ τις συμφωνίας Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δίδ', ἥτις ἐστί, *give it, whoever she may be*, Soph. El. 1123. Τὸν ἄνδρα ἀπαυδῶ τοῦτον, ἔστις ἐστί, γῆς Id. CEd. T. 236. Δωλιόμεν θύοις, ἔτι ποτ' εἰσὶν οἱ θύοι Eur. Or. 418. Καὶ ἱκανοὺς κρίνεις συνηγούς εἶναι, ἔτι συγχράνοι βουλόμενος κατιεργάζεσθαι i. 9. 20 (cf. Συνηγός . . εἶναι τοῦτον, Id. 21). Ἡδίστ' ἂν ἀκούεμαι τὸ ὄνομα, τίς αὐτὸς ἐστί δινὺς λίγην [= ὄνομα τοῦτου, ἔστις], *most gladly should I hear the name, who there is of such power in speaking* [= the name of him who is], ii. 5. 15. Ἀλλὰ ἰσότηρι δὲ ἡμῶν ἄνδρες ἀμείνοις εἶναι iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly *ἔσας* or *ὥς*) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ἔσας [= Θαυμαστὸν ἔστιν, ἔσας] *περὶ εἰς προθυμίαν ἔχει*, *it is wonderful how much regard he has for you*, Pl. Alc. 151 a. Μιστὰ ἰδρώτος θαυμαστὸν ἔσας Id. Rep. 350 d. Θαυμαστὸν τίνα χρόνον ἔσας Id. Epin. 982 c. Θαυμαστὸς ὥς [= Θαυμαστὸν ἔστιν, ὥς] *ἱκνέσθην* Id. Phædo, 92 a. Θαυμαστῶς μοι ἵπαις ὥς παρὰ δίζαν Ib. 95 a. Ἀμήχανον ἔσας χρόνον, *an inconceivably long time*, Ib. 80 c. Ἀνίβλιψί τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι εἶναι Id. Charm. 155 c. Τελεφῶς ὥς χαίρω Id. Conv. 173 c. Ἦν περὶ αὐτὸν ὄχλος ὑπερφύης ἔσας Ar. Plut. 750. Ἀφρόνι ἔσας Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with *οὐ* or *δέ*), as a *mere indefinite*; thus, Μηδ' ὀντινοῦν μισθόν [= μισθόν τίνα, ἔστις οὐκ εἴη] *προσεταιρήσας, not demanding any pay whatever* [it might be], vii. 6. 27. Ἡ ἄλλ' ὀντινῶν *or any thing else whatever*, Cyr. i. 6. 22. Οὐδ' ὀντινῶν περὶ τοῦτον ἱκνιμίσθη, *he made not the least mention of this*, Ib. 12. Ὅσωσάν, *in any way whatever*, Il. ii. 1. 27. Ὅσον δὲ παρεγγυήσαντος, *some one* [whosoever it might have been] *having suggested it*, iv. 7. 25. Ἐστί γὰρ ὀντινῶν πρῶγμα ἔσας δὲ ὀσωσάν, *ἔχοντι ἄμεινον ἀγνοῖν ἢ γινώσκειν*; Pl. Alc. 143 c. Μᾶστι διακονίαν μηδ' ἄν τινα λειτουργίας Pl. Leg. 919 d. Εἰ τις ἀλπίσιον ὀσωτίους Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

#### G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their origin, their *complementary use*, and their use in exclamation, see §§ 535, 536

For the use of the article with interrogatives, see § 480. For examples of condensed interrogative sentences, see § 528. 1.

REMARKS. 1. The neuter *τι* unites with several particles to form elliptical expressions; which, with various specific offices, serve in general to promote the vigor and vivacity of the discourse; as, *Τί γάρ* [sc. *ἵσται*, or *λίγεται*]; *ἔχοντας αἰρουμένοις ὑμῶν, ἰγὺ τιμι ἰμπεδὸν σίμ;* 'What then?' v. 7. 10. *Τί οὖν*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δῆτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a greater freedom than the English, in the construction and position of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of more than one in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιῶντα, ταῦτα κατήγωνας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. *Ὅταν τί ποιήσωσι, ἡμῶς αὐτοὺς τοῦ φρονεῖν*; Ib. 4. 14. *Ἐγὼ οὖν τὸν ἐκ πείρας πόλλης στρατηγὸν προσδεῶν ταῦτα πρᾶξιν*; iii. 1. 14. *Ἐί τις ἔροιτο ἡμᾶς, τὸν τί τοῦτον ἵσται οἱ ζωγράφου ἱστορήματα* Pl. Prot. 312 c. *Ἦνα τί* [sc. *γίνεται*] *ταῦτα λίγεις*; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΙΤΑ. *Ὡς τί δὴ τὰς*; 'OP. *Ὡς νῦν ἰσχυροῦμαι εἶπαι* Eur. Or. 796. *Ὅτι δὴ τί γι* [sc. *ἵσται*]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴτ' ἱλαυομένην, καὶ ὕβριζομένην, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μιστὴ γίγνοιι προσδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνας ἀτιός ἵσται, γιγνέσθαι φανερόν*, *it will become evident who is guilty* [and] *of what*, Dem. 249. 8. *Τίνας οὖν, ἴφη, ὑπὸ τῶν νῦν εὐχόμεν ἃν μάλιστα ἐνεργηταίους, ἢ παῖδας ὑπὸ γυναικῶν*; Mem. ii. 2. 3. *Πότερες δὲρα πότιρες αἰμάξῃ*; Eur. Phoen. 1288. *Τίς δὲ πᾶ πότις κακῶν γίγναιτο*; Id. Alc. 213. *Λύσεται, . . εἴα πρὸς εἷον ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἴχω, ὅσα πρὸς πότιρες ἰδῶ* Id. 1342.

#### H. "ἈΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospective*, and is followed by another *ἄλλος* or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another*, *this . . that*, &c., the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

α.) RETROSPECTIVELY. *Ὅπου δὲ ἱκανὸν ἔργον ἐν ἔψιν κρεῖα, ἄλλῳ ὀσσεῖν, ἄλλῳ δὲ ἰχθὺν ἔψιν, ἄλλῳ ὀσσεῖν, ἄλλῳ ἔστους σοῖον*, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. *Μαινάντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἱσχυόμενοι*, 'on the next,' iii. 4. 1. See § 457. α.

§ 541. β.) PROSPECTIVELY. *Τὰ τε ἄλλα ἱτίμησι, καὶ μυρίους ἔδωκε δαρυμῶν*, *both honored me in every other respect, and gave me ten thousand darics*, i. 2. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πρᾶξαντες ἢ θῆσαντες*, *having done nothing else than ravage*, H. Gr. vii. 4. 17,



NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδὲν, and μὴδὲν, with the ellipsis of a verb, commonly πᾶσι, πᾶσιν, πᾶσι, or γίγνομαι, thus, Τί ἄλλο οὐτεῖ [sc. ἰστέουσιν] ἢ ἰστέουσιν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἐν ἡ . . ἀγωνίζομαι; ii. 5. 10. 'Ἐκτίνας οὐδὲν ἄλλο ἢ τοὺς πιστωκότας περιλαύων ἰδίᾳ, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . μὴδὲν ἄλλο ἢ μετιόνους Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοτι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου καὶ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν πωλύς; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὐδ' οἱ γὰρ φιλοκτεδὺς φιλοῦσι τὸ κέρδι; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος; ἄλλος ἔλκει, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἴδμεν, *they were dishing, one against another*, Soph. El. 728 (cf. § 145). Τίς; ἄλλος, ἄλλος; ἀντι-  
ρος, *now one, and then the other*, Ib. 739. "Ἄλλοτι καὶ ἄλλοτι, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἵσ-  
τος τὸν ἵστος καί, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὗτοι μὲν, ὁ Κλειάρχης, ἄλλος ἄλλα λίγυ, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 45), 497. 1). Οἱ δὲ πολλοί . . ἄλλος ἄλλῃ ἰστέουσιν iv. 8. 19. Οὐ μὲν ἴτι ἀρέας, ἀλλ' ἄλλοι ἄλλοι, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Ἐπεὶ δὲ ἄλλοι ἄλλοι i. 6. 11. "Ἄλλοτι ἄλλῃ ἀποδείκνυται H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in number and person; as,

Ἐγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ἐρεῖς ii. 1. 12. Ἦρτίςιν Δαρείος i. 1. 1. Τυτὶς δόξει i. 4. 15. Διυχίτην τὸ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the appositive, the adjective, the pronoun, or the verb, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	{	GENDER, NUMBER, and CASE.	and PERSON.
AN ADJECTIVE				
A PRONOUN				
A VERB				
			GENDER, NUMBER, and PERSON.	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

'Απολειψάσθην ἡμᾶς Ξένιος καὶ Παρίων i. 4. 8. Κύρου ἀποτίμινται ἡ καὶ καλὴ καὶ χυρὴ ἡ διέξω. Βασίλειος δὲ καὶ εἰ ἐν αὐτῇ διώκων εἰσάσσει i. 10. 1. Βασίλειος δὲ καὶ εἰ ἐν αὐτῇ τὰ τε ἄλλα πολλὰ διαπραΰνεται lb. 2. Κύριος τε καὶ ἡ στρατιὰ παρελθὼν καὶ ἰγίνοντο i. 7. 16. 'Εγὼ καὶ σφῶ βαρεῖα συμφορὰν σιταλῆγμαι Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακαρίος 3' ἡ σοὶ τίσις ἦκιστος Eur. Or. 86. Δουεὶς σύ τε καὶ Σιρμῖας Pl. Phædo, 77 d. Cf. §§ 446, 497.

NOTES. a. When the subject is *divided or distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, 'Ὅση ἰδύναντο ἱκανοί, where they each could, iv. 2. 12. 'Ανισαίνοντο δὲ, ἵσαν ἰνύγχανον ἱκανοί iii. 1. 3. Πάντες δὲ οὗτοι κατὰ ἴδην, ἢ πλαισίῳ πλῆθος ἀνδρῶν ἱκανοί τε ἴθως ἰσχυρίζονται i. 8. 9. 'Ἄλλος πρὸς ἄλλον διέκαλλεν H. Gr. ii. 3. 23. Οἶσιν . . ἄλλος ἄλλα λίγιν ii. 1. 15. See §§ 360, 497. 1, 542. 3.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα 'Αλκμανικόν); Πυρροβρίζων τε βίονεν Κωνιάτης τε a. 513. Εἰ δὲ ἂ' ἄρης ἄρχωνι μάχης ἢ Φοῖβος T. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb or the context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first and second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, 'Ἐπεὶ δὲ ἡσθάνει Δαρίους . . , ἰβούλετο, and when Darius was sick, he wished, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

'Ἐνὶ σνιπνόντασι, when it grew dark, Cyr. iv. 5. 5. 'Ἐσει, there was an earthquake, Th. iv. 52. Κατὶνψι χιόνι τὴν Θερπὴν ὄλην, καὶ τοὺς ποταμοὺς ἰσῆς Ar. Ach. 138. 'Ὅψι ἦν, it was late, ii. 2. 16. 'Ἦν ἀμφὶ ἀγορὰν πλῆθους i. 8. 1. 'Ὡς ἴσκειν, as it seems, vi. 1. 30. Οὔτω δὲ ἔχιν, [and it has itself thus] and thus the matter stands, v. 6. 12. 'Ἐν ταύτῃ ἔρχοντο vi. 3. 9. Καλῶς ἵστασι vii. 3. 43. 'Ἐδάμωσι δὲ Mem. i. 2. 32. 'Ὡς δὲ αὐτῷ οὐ προὔχον, but when [it did not succeed to him] he met with no success, Th. i. 109. Κάτω διχάζου αὐτοὺς iv. 8. 20. Μάχης δὲ, there is need of a battle, or there must be fighting, ii. 3. 5 (see §§ 357, 430. R.). 'Ἐμοὶ μελόσιν περὶ τροφῆς αὐτῶν, [there shall be to me a care] I will take care of their support, Cyr. iv. 5. 17 (see § 376. 3.). Τοῖς μὲν τιθεμένοις αὐτῷ συνίφει, τοῖς δὲ μὴ τιθεμένοις μετιμῆκε Mem. i. 7. 4. Λίγουσιν, ὅτι ἐν ταύτῃ ἔρχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μίνουσι οὐδὲ ταύτων παθεῖν ἴφασαν (cf. Ταξιδυνῆναι τις ἰλίγιντο) i. 8. 20. 'Ὅστις πάσχειν ἐν τοῖς μεγάλαις ἀγῶσι Th. vii. 69. Οὕτω ἄρα ἀνταδικεῖν δὲ, . . . ἵεναι πάσχει, it is not right then to return an injury, whatever one may suffer, Pl. Crito, 49 c. 'Ἡ τοῦ εἰσέτα: εἰδέναι ἁματία', ἂ οὐκ ἴδεναι, the folly of one's supposing that he knows what he does not know, Pl. Apol. 23 b. 'Ἐνὶ ἰσάλλουξί [sc. ἡ σαλπινγυτής], when [he blew the trumpet] the trump

*blow, or at the sound of the trumpet*, i. 2. 17. 'Ἐσήμεν τοῖς Ἕλλησι τῇ σαλπιγγί. iii. 4. 4 (cf. 'Ἐν τούτῳ σφμαίνω ἡ σαλπιγγατής iv. 3. 32). 'Ἐσήμεν τοῖς Ἕλλησι [sc. ἡ κήρυξ], *proclamation was made to the Greeks*, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτοῖς ἀναγνώσκειται Dem. 465. 14. Οἰνεχοῦντο [sc. ἡ εἰνεχόε] p. 142.

NOTES. *a.* When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, *persona, person*). A verb thus employed is a compendious form of expression for the *kindred noun with a substantive (or other appropriate) verb*; thus, *It rains* = *There is rain, or Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the *neut. sing.*, or in the *neut. plur. for the sing.* (§ 451).

X *B.* A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf. or distinct clause*; as, 'Ἐστὶ δ' ἰδίαις αὐτοῖς ἔδει πορεύεσθαι, *and when now it seemed best to him to march*, i. 2. 1. Οἷς καθίεναι εἰς Κασσωλὸν πρὸς αὐτὸν ἀρροῦντο i. 9. 7. Δῆλον ἦν, ὅτι ἰγγύς σου βασιλεύει ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] *it was not possible to take them*, i. 5. 2. 'Ἐστι λαμβάνειν Ib. 3. 'Ἐξίστην ὑμῖν πιστὰ λαβεῖν, *it is permitted you to take pledges*, ii. 3. 26. 'Ἐξίστην ἰερεῖ, *you can see*, iii. 4. 39. 'Ἐγίνετο . . πορεύεσθαι i. 9. 13. See § 523.

*γ.* Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δι' αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

*δ.* For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

X § 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρειαῖν, εἰκός, θίμις, καίριός, ὥρα, δῆλος, εἰσιμός, φροῦδος, δυνατός, οἷός τε, ῥῆδιος, χαλεπός. Thus,

Τούτῳ οὐ ποιητέον [sc. ἔστω], *this must not be done*, i. 3. 15. 'Ἐν τῇ ἄντρον ὄναι αἱ πηγαί, *in the cave, whence the springs*, i. 2. 8. Ποταμὸν, οὗ τὸ εὔρεος σπείλον (cf. Οὗ ἦν τὸ εὔρεος) i. 4. 1. Δυσχερέστερος εἶναι ἀνάγκη ἀτάκτους εἶναι (cf. 'Ανάγκη γὰρ εἶσθαι) iii. 4. 19. 'Ὡς τὸ εἰκός iii. 1. 21. 'Ὡρα λίγην i. 3. 12. Δῆλον γὰρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

X I.) A *plural verb* may be joined with a *singular Nom.*, if more than one are referred to; as,

Τὸ πλῆθος ἰψηφίσαντα, *the majority voted*, Th. i. 125. 'Ο ἄλλος στρατὸς ἀπείκανεν Id. iv. 32. Δημοτικὸς μὲν τῶν ξυστρατηγῶν ἀνακρίναντες ἐπιδόσαν Id. iii. 109. Τὸ δὲ τῶν περιεστειμένων ἡμῶν . . ἡγήματα Pl. Leg. 691 A. See §§ 453, 497, 544. *a.*

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Tὰ ἱερῶνδρα ἰρίλισσι*, *provisions failed*, iv. 7. 1. *Πλῆθ' ὅμῳ πάρεστιν* v. 6. 20. *Ταῦτα ἰδίῃσι ὀφίλλομαι εἶναι*, *these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κίρῳ βασιλῆα ἦν* i. 2. 7 (cf. Ib. 8). *Ἐνταῦθα ἦσαν τὰ Συνετίους βασιλῆα* Ib. 23 (§ 336). *Τὰ νίλη τῶν Λαυδαίμωνιων ἰμέσαντα αὐτὸν ἔξιμψαν*, 'the rulers,' Th. iv. 88 (cf. § 453. γ). *Ἐπὶ ζύγια ἵμμενοι* ii. 2. 15 (cf. iv. 5. 25). *Τὰ ὀρεζύγια ἱλαίνοντο* iv. 7. 24 (cf. i. 5. 5). *Ἦσαν δὲ ταῦτα δύο τείχη* i. 4. 4. *Φανερὰ ἦσαν καὶ Ἰσπαν καὶ ἀνθρώπων ἔχνη πολλά* i. 7. 17. *Τὰ δ' ἄεματα ἱρίοντο* i. 8. 20. *Ἄσπερα ἐν τῇ νυκτὶ ἀνίφηναι, ἃ ἡμῖν τὰς ἄρας τῆς νυκτὸς ἠμφανίζου* Mem. iv. 3. 4. *Ἐργα γίνοντο* Δ. 310. For such examples as *Ὅροι δαίεται* ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; *Καὶ γὰρ πάχυνται καὶ χέλασται καὶ ἰσχυρίζονται ἐν πλειονείᾳ καὶ ἀπορρίμναι περὶ ἄλλαλα τῶν τεινύτων γίγνεται ἰσχυρισμῶν* Pl. Conv. 188 b. Cf. 6.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *ἔστι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

*Ἔστι γὰρ ἱμεῖσι καὶ βωμοὶ καὶ ἱερὰ*, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. *Ἦν δ' ἀμφιπλεκτοὶ κλίμακες* Soph. Tr. 520. *Ἔστι τούτου διττὸν τὸ βίον* Pl. Gorg. 500 d. *Γίγνεται . . ἔρχεται τε καὶ γάμοι* Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κίμαι κατενέηθεν* Hom. Cer. 280. *Ἦσαν . . εἰλλισσαι* Pind. Ol. 11. 4. This construction was termed by the old grammarians *Σχημα Πινδαρικόν* or *Βωώτιον*.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming between the subject and the verb; as,

*Τὸ χεῖρον τούτου, ἵστε πρότερον Ἐννία Ὀδοὶ ἱκαλῶντα*, *this place, which was before called The Nine Ways*, Th. iv. 102. *Ἔσαν δὲ δύο λίθων ἡ Πομπή ἐφ' ἧσ' Ἰδ. iii. 112. Ἄπαν δὲ τὸ μέρος τῶν τυγχόντων ἦσαν ἐπ' ἑδδαίου* *οἷς* l. 4. 4.

- X § 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of the *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἰκδίζει Μαρσύαν, *Apollo is said to have flayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἰκδίζει Μαρσύαν, *it is said, that Apollo flayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πίετας . . διακηδυνύειν i. 8. 7). Ἐλίσσονται τοῖς, ὡς γιγνώσκουσιν Vect. i. 1. Ὁ Ἀετὺς εἰς τὴν χώραν αὐτοῦ ἡμετέριον ἀγγίλλεται Cyt. v. 3. 30. Ὡς ἀγγίλλεται ὁ μὲν Πίσεανδρος τιτιλιωταῖς, *thus [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογῶνται πρὸς πάντων κρείσσεις δὴ γίνεσθαι i. 9. 20 (cf. Ὁμολογῶνται . . τοὺς ζῶντας ἐκ τῶν τιτιλιωτῶν γιγνῆναι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἰνύχχανι [= Τὸν πρεσβύτερον παρὼν ἰνύχχανι], *the elder, therefore, happened to be present*, i. 6. 5 *it happened, that the elder was present*, i. 1. 2. Ὅτι πομπότατοι γίσιον, οὐδὲ σὶ λαθάνουσιν [= λαθάνειν] CEC. i. 19. Ἀεὶς οὐκ ἔστιν ἰγὰρ [= Ἀεὶς οὐκ ἔστιν] ἰγὰρ Id. CEC. T. 1061. Τροῦτον ἀρεῶν σοὶ εὐφρονίαι μόνον, *'it is enough that I communicate,'* Æsch. Pr. 621. Οὐ προσήκοντι κολάζειν ταῦτα, *it does not belong to these to punish us*, Eur. Or. 771. Κεῖσσαν γὰρ Ἀἰδῶ ἀνίσθη, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δὴλός τι ἦν πᾶσι, ὅτι ἀπαιθεῖσθαι, *it was manifest to all, that he was exceedingly alarmed*, Cyt. i. 4. 2 (cf. Ὅτι μὲν σφῖδρα ἠνάσθησαν, πᾶσι δὴλον ἔγιντο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνώμινος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στίργων δὲ φανερὸν μὲν ἦν οὐδὲν, ὅτι δὲ φῶν φίλος ἵνα, *τούτῃ ἰδὼντος ἰγίγντο ἰκδουλίαν* ii. 6. 23: Σὺ οὖν ἡμῖν διπᾶσι δὲ ἀντιχερίζεσθαι, *it is therefore just that you should requite us*, Cyt. iv. 1. 20. Τὸν σοφὸν . . πολλοῦ δῖον [= πολλοῦ δῖον ἰμὶ] βατράχους λίγας, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Ὁ τισούτου δῖονι μιμνῆσθαι τὴν περὶ στήναι τὴν ὑμῖν Isocr. 300 a. In like manner, Αἰδοῦ ἔλιγον δῖοντος καταλυσεῖσθαι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σὺ γὰρ δὴ λίγεται πᾶν γι τιθεσθῆναι ὁ Ἀπόλλων, καὶ σὶ πάντα ἱκίσησιν πειθόμενοι πᾶσιν Cyt. vii. 2. 15. Ἠγγίλλεται . . ἥ τι μάχη πᾶν ἰσχυρὰ γιγνῆσθαι. καὶ ἰν αὐτῇ πολλοὺς . . τιθῆναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γιγνῆσθαι, σκηπτὸς πεισὺν εἰς τὴν πατρίαν εἰσῆναι, καὶ ἐκ τούτου λάμψεσθαι πᾶσαν iii. 1. 11.

- § 552. 7. The verb *ἴφη* is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, Ἐξ λίγης, ἴφη, "ὦ Σιμμία," ὁ Κίβης, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἴφη, "ἴδμεν δὲ σὶ εἰς ἴσιν" Mem. ii. 1. 26. Ἀσπερῆσαι ὁ Χιρίσφορος, "Βλίψου," ἴφη, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

- § 553. For a general statement of the use of the voices, see §§ 165, 166. Irregularity and variety in their use with

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a new theme, with a strengthened meaning. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

a.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, 'Εξ ἐμοῦ τιμῆσεται, he shall be honored by me, Soph. Ant. 210. Ὑῆροι καὶ ἡμῶν δέσεται τῶνδ' ἡμῖν Eur. Or. 440. Μαστιγώσεται σπένδλῶσεται, διδῆσεται, ἰακκαθήσεται τῶφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in deponents (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, 'Ηγάσθη τι αὐτόν, admired him, i. 1. 9. Διαλιχθῆναι ἀλλήλοις, having conversed with each other, ii. 5. 42. Συναλλαγίντι i. 2. 1. Διηθῆναι Ib. 14. 'Ησθη Ib. 18. 'Εδυσήσαν iii. 1. 35. 'Επιμιληθῆναι Ib. 38. Φοβηθῆναι ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, 'Επιμιληθρόμεναι Mem. ii. 7. 8. Κατισχιστο ἔρωτι διηῖ Eur. Hipp. 27.

#### A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

'Ο δὲ βασιλεὺς αὐτῇ μὲν οὐκ ἔχεν [sc. τὸ στρατεύμα], but the king did not [lead on his army] advance in this direction, i. 10. 6. Ἄγε δὲ, come now, ii. 2. 10. Φέρε δὲ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. εἰαυτόν] iς κόρακας! [Throw yourself to the crows] Go, feed the crows! Go to the dogs! Ar. Plut. 782. 'Ηδονῇ δούς [sc. ἑαυτόν], giving [himself] up to pleasure, Eur. Ph. 21. Ἀνακάλεσε, ὃ κασίγησεν κάρα Id. Or. 294. Ἐντιῦθεν ἰξελαύνει i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχει, and thus [it has itself] the matter stands, v. 6. 12. Ἐΐχον διωῆς, they were in a sad condition, vi. 4. 23 (see § 363. β). Προσέχουσιν [sc. τὸν νοῦν], to give attention, Mem. iv. 5. 6. Ἐπεσείκυνον [sc. ἑαυτοί] v. 7. 12. Πᾶσι τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) Ἐχω used reflexively with an adverb is commonly equivalent to εἶμι with an adjective; thus, Εὐνοίᾳς ἔχουσιν = Εὐνοίαις ἔθεναι i. 1. 5.

*Ἀδύμωτος* ἔχωνται = *Ἀδύμωτος* ὄντις iii. 1. 3. The poets even join *ἔχω* with an adjective; as, *Ἐχ' ἔνυχος*, [hold still] be quiet, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

✕ § 556. II. The active voice, through a transition of meaning, sometimes supplies the place of the passive; as,

Ἐὖ ἀκούω, to hear agreeably, and hence, from the bewitching sweetness of praise, to be commended or spoken well of; as, *Μίγα δι' εὖ ἀκούειν ὑπὸ ἱεραρχίῳ ἀνθρώπων* vii. 7. 23. *Ἴνα μὴ αὐτοὶ ἀκούωσι κακῶς*, that they themselves may not be spoken ill of, Rep. Ath. 2. 18. *Κλύειν ἀναλκίς*, to be called a coward, Æsch. Pr. 868. (Cf., in Lat., *bene audire*, *male audire*.) *Ἀπίθανος* ὑπὸ Νικάνδρου, he [died] was killed by Nicander, v. 1. 15 (see § 295, κείνῳ). *Ἐδύνατο . . ἰλνν . . ὄσπας ἰάλω*. He was able to take it. . . It was thus taken, iii. 4. 12 (see 301. 1). *Οἱ Ῥωδιαῖοι πάντες* *Ῥοδίῳ ὑπὸ τοῦ δήμου*, those of the Rhodians who had [fallen out of the city] been banished by the people, H. Gr. iv. 8. 20. *Ὅτι φεύγουσιν οἰκοῖν ὑπὸ τοῦ δήμου*, that they were [fleeing] banished from home by the people, H. Gr. i. 1. 27. *Αἰεσίπας φύνοντα ὑπὸ Μελίτου*, accused of impiety by Melitus, Pl. Apol. 35 d (§ 374). *Καταστάς ἐφ' ὑμῶν*, appointed by you, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of *pass.*, see § 621. β.

#### B. MIDDLE.

✕ § 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

✕ a.) DIRECT; so that the middle is equivalent to the active with the Acc. of the reflexive pronoun; as, *Λούεται* [= *Λούει ἑαυτόν*], he is washing himself, or bathing, Cyr. i. 3. 11. *Πάντες μιν ἀλείφοντα*, they all anointed themselves, H. Gr. iv. 5. 4. *Στιφανοῦσθαι πάντας* Ag. 2. 15. *Ὅταν δ' ἰγὼ ἱγκαλύνομαι* Cyr. viii. 7. 26. *Ἐπιφρομένην*, bearing herself on, i. e. rushing on, i. 9. 6. *Τῶν ἀδίκων ἀπιχόμενος*, refraining [holding himself] from injustice, Mem. iv. 8. 4. *Ὁ δ' ἄλλος στρατὸς . . ἱεραρχίζετο πολλοῖς μιν καὶ καλοῖς χιτῶνι . . ἀπλίζον δι καὶ ἵππους σφοδρωσίδιους* Cyr. vi. 4. 1. *Φυγῇ ἄλλος ἄλλῃ ἰεράεσσο* iv. 8. 19 (cf. *Εἰς φυγὴν ἔτρεψε τοὺς ἱεραρχοχίλους* i. 8. 24).

✕ § 558. b.) INDIRECT; so that the middle is equivalent to the active with the Dat. or Gen. of the reflexive pronoun; as, *Στρατηγούς μιν ἰλίσθαι* [= *ἰλνν ἑαυτοῖς*] ἄλλους, τὰ δ' ἰστανδία ἀγοράζειν αὐτοῖς [= ἀγοράζωσιν ἑαυτοῖς], to [take for themselves] choose other generals, and to supply themselves with necessities, i. 3. 14. *Παῖδα . . εἰ ποιοῦμαι*, I make you a son to myself, or I make you my son, Cyr. iv. 6. 2. *Ἀπὸ γινωγκίας τὸν βίον ποιῆσθαι* Ec. 6. 11. *Ὅτι περὶ αὐτίστου ποιεῖται*, that he [made it to himself] esteemed it of the utmost consequence, i. 9. 7. *Καταστρεφόμενος μιν πάντας* Σύρου, 'having subjected to himself,' Cyr. i. 5. 2. *Κύρου δι' μεταπίπτειναι*, but he sends for Cyrus (to come to himself), i. 1. 2. *Τούτου φυλάττεσθαι*, to watch him for your own safety, to be on your guard against him, i. 6. 9. *Φιρονται δι' οἰκοῖν . . κἀθονα*, ὡς ἀπὸ τοῦ ποταμοῦ ἀρούσασθαι Cyr. i. 2. 8. *Στασάμειον τὸν ἀπινύσσιν*, drawing his scymitar, i. 8. 29. *Θίσθαι τὰ ὄπλα* i. 6. 4. *Κεῖα θίμειν* ἱπὶ τὰ γόνατα, 'upon his own knees,' vii. 3. 23. *Ἀνίσθηναι γνώμην*, express your opinion, i. 6. 9. *Παῖδά μ' ἀνομάζειται*, he called me his son, Soph. Oed. T. 1021. — *Ἀπαίδισμαι*, to give up for one's own profit, *ἄνα*

to sell; as, Ταῦτα ἀποδίδωμι, οὐκ ἔτι δὲ ἀποδίδωμι οὐκ ἔτι ἡμῖν τὰ γιγνόμενα, having sold these things, he has neither paid over the proceeds to Seuthes nor to us, vii. 6. 41. Λύωμαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἰ τίνας ἐν τῷ πολέμῳ λυόμενον Dem. 316. 3. Τίθωμι or γράφω νόμον, to make a law for another, τίθωμι or γράφωμι νόμον, to make a law for one's self; as, Θεοὶς εἰμι τοὺς νόμους τούτους τοῖς ἀνθρώποις εἶναι, I think that the gods have instituted these laws for men. Οἱ ἀνθρώποι αὐτοὺς ἔθνη, men have instituted them for themselves, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, these men (the Thirty) enacted a law, H. Gr. ii. 3. 52. "Ἡ νόμους πολλοὺς γράψονται, if they (the citizens) should enact good laws, CEC. 9. 14. Βουλίωμι, to give counsel to another, βουλιόμαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίομαι, to take vengeance for one's self, to punish.

† § 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κύρως καὶ αἱ ἀμφ' αὐτούς, 'fighting with each other,' i. 8. 27. 'Ἀμφὶ δὲ ἔχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διηλλάξαντο (τοὺς ἴσους), 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθωμι, to agree, διαλύωμι, to become reconciled, σπίνδωμι, [to pour out libations together] to make a treaty, ἀγωνίζωμι, to contend, ἐμιλλάωμι, to vie, μάχωμαι, to fight, ἀσπάζωμαι, to embrace, to salute, ἵστωμαι, to attend upon, to follow, διαλίσσωμαι, to converse, ἀνίστωμαι, to buy, συνάμωμι, to inquire, ἀπαρῶμαι, to answer, &c.

[ d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἰσχύσασα, she had a corselet made, Cyr. vi. 1. 51. 'Ἄδ' ἰσχύσας . . ἰσχύσαντο Ib. i. 4. 18. 'Ἀπίλλωνος ἀνάστημα ποιησάμενος v. 3. 5. 'Ἐγὼ γὰρ εἰ ταῦτα ἰσχύσας ἰδιδάξωμι, for I had you taught these things on purpose, Cyr. i. 6. 2. Τρέψιζάν τι Περικλῆς παρετίθετο Th. i. 130. 'Ἐκλήθησαν ἀπογράφεσθαι πάντας, they commanded all to [have their names registered] give in their names, H. Gr. ii. 4. 8. — Γεράφομαι τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γεράφομενοι Σωκράτην Mem. i. 1. 1. Περικλῆς, to go as an ambassador, περιεβόωμαι, to send an ambassador; as, 'Ὅσπερ ἱερισθεὶς αὐτῷ πάντες vii. 2. 23; Οἱ πολέμιοι ἱερισθέντες, Ag. 2. 21. — Μισθώ, to let upon hire, μισθόμαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωάμενος vi. 4. 13.

† § 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γίνω, to make another taste, γινώσκω, to taste for one's self (see §§ 375, 430). Πάωμι, to make to cease, παύομαι, to cease; as, 'Ἐσπουε μὲν τούτων πολλοὺς Mem. i. 2. 2; Ταῦτα ἰδὼν ἰσχύσασα i. 3. 12. Φόβωμι, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοῖς ἰσχυμένοις πολέμιους φόβησαι iv. 5. 17; 'Ἐφασκύντο αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰσταναι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κλίσσω, to put to sleep, κλίσσωμαι, to sleep. Ὀρέγω, to stretch out, λείγωμαι, to reach after,



hence *to desire*. Πείθω, *to persuade*, πείθομαι, *to believe, to obey*. Πιραίω, *to carry across*, πिरαίνομαι, *to go across*. Στείλλω, *to fit out, to send*, στείλλομαι, *to set out, to go*. Φαίνομαι, *to show*, φαίνομαι, *to appear*. — (2.) 'Ορίζω, *to bound, to determine*; as, Ποταμὸν, . . δι' ἱερῆς τῆς Ἀρμενίας ἱστῶ. 3. 1; Οἱ παλαιοὶ ἐρίζοντες τοὺς νεωγέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπεῖν, *to view, to observe*, σκοπιόμαι, *to consider*; as, Οἱ λοχαγοὶ ἰσχύοντες, οἱ οὖν ἐν τῇ ἄκρῃ λαβοῖν . . σκοπευμένοις δὲ αὐτοῖς ἰδοὺ παντάπασι ἀνάλωτον εἶναι τὸ χωρίον v. 2. 20. 'Αγάλλω, *to adorn, to agallomai, to pride one's self*. Φράζω, *to tell*, φράζομαι, *to tell one's self, to reflect*. — (3.) Πολιτεύω (from πολιτής, citizen), *to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs*; as, Φοργάδα ἱε' Ἀθηναίων, . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουρίοις] H. Gr. i. 5. 19; Οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τιθένται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, 'Εαίνας ἀτίσφαξιν ἑαυτὸν, *he slew himself*, Dem. 127. 3. Οἱ μὲν φασὶ βασιλῖα καλεῖσθαι τινὰ ἰσισφάζει αὐτὸν Κύρη, οἱ δὲ ἑαυτὸν ἰσισφάζεσθαι i. 8. 29. 'Επισφαιλιστῆραν αὐτὴν . . κατεστύκαται ἑαυτῷ Dem. 22. 13. 'Εαυτῷ ἔνομα καὶ δύναμιν περιποιήσασθαι v. 6. 17. Διελίγοντό τε ἑαυτοῖς, *they talked with themselves*, v. 4. 34 (cf. § 559). Μιστιγίμνους τὸν Σύνισιν πρὸς ἑαυτὸν i. 2. 26 (cf. § 558). Συνίγινοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, *to smite*, κώπτομαι, *to smite one's self through grief*, hence *to bewail*; as, Κόπτεσθ' Ἀδωνι Ar. Lys. 396. See §: 558 – 560. — (b) 'Απόλλετο ὑπὸ τοῦ πωλεμίου καὶ χύοντο, 'were destroyed by,' v. 3. 3. 'Ακούσομαι κακίης, *I shall be cuffed a villain*, Soph. (Ed. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, *they shall not [want] be deprived of these*, i. 4. 8.

3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the *active* or the *middle* may be employed at pleasure; thus, Αἰνέω αὐτόν i. 1. 10. 'Ἰπποῦμαι βασιλῖα ii. 3. 19. Πολὺν φέρουν. . . Μικρὸν φερόμενον Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . φέρουσι Eccl. i. 4. Μισθὸν τούτου φέρει Ib. 6. Παφλαγὸς καὶ θυμμάχους παύσεισθαι . . φίλον ποιήσομεν τὸν Παφλαγῆ v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἠγόραζον τὰ ἱσινδῖα i. 5. 10 (cf. i. 3. 14, § 558). Ἐσπιν ὅτι θύσαι τι βούλοιο. Καὶ ἀπὸ τῶν ἰσινδῶν vii. 2. 14. 'Εσσεράτιοντες ἐν βασιλῖα ii. 6. 29. 'Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἱστρατιῶται ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the *middle* is more inclined to take its object in an *indirect* case than the *active*, thus, Οἱ δὲ φύλακες προσελάσαντες ἱλαδέρουν αὐτόν Cyr. i. 4. 8. 'Ο θῦος αὐτῷ ἱλαδέρεισσι Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its *SUBJECT* an *object* of the *active*, commonly (a.) a *direct*, but sometimes (β.) an *indirect* object. Any other word governed by the active *remains unchanged* with the passive. 'The *SUBJECT* OF THE *ACTIVE*

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιέριπτε δ' αὐτὴ ὑπὸ τοῦ Μάσκου, and it was surrounded by the Mæneas [= Περιέριπτε δ' αὐτὴν ὁ Μάσκος, and the Mæneas surrounded it], i. 5. 4. Οὐδὲν δὲν κρινώ ὑπὸ πλείονι φιλοῦσθαι, I judge that no one has been loved by more [= Κρίνω πλείους φιλοῦσθαι οὐδέν, I judge that more have loved no one], i. 9. 28. Εἰ Σαλᾶττος ἵεργοντε, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἱστίων ὁ λόφος ἰσιστήθη i. 10. 12 (§ 357). 'Ἠλίον . . δοῦναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδιούρι, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). 'Εγὼ ἰσιστήν τι ταῦτα ὑπὸ τοῦ Cyr. v. 5. 16. Σουλῆσι γὰρ 'Ἡρακλῆς τὰς βοῆς . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Nелеus, Isocr. 119 d. Τὶ δῆτα . . οὐ καὶ ἐν τούτοις τὰς ἴσας πληγὰς ἰμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (435). Τεινόντων τμήμα τίμινται τὸ τιμμημένοι, εἰν τὸ τίμινον τίμιναι, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μιμῆσαι, πρὶν τὰ μικρά, you have been initiated into the greater mysteries before the less, Ib. 497 c. "Ἄλλαι τι γινώμαι ἔφ' ἱκάστων ἰλίζοντο Th. iii. 36. 'Εκ βασιλείας διδοῖναι i. 1. 6. Παρὰ πάντων ἰμολογῖται i. 9. 1. 'Ομολογῖται πρὸς πάντων Ib. 20. 'Υπὸ πόλεως τιταγμένοι, ἢ ὑπὸ τοῦ διδάσκει ἄλλῃ σιν ἀνάγκη κατισχόμενοι ii. 6. 13. Τίς ὑπὸ τῷ πατρὶ τιθεαμένος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατιφρονήθη ὑπ' αὐταῖν, I was despised by them [= Κατιφρονήσασθαι μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατίει ἰδίων . . Κρατοῦντ' ἐν ὑπὸ τοῦ 'Ερωτος Id. Conv. 196 c (' 350). 'Ἀσισταῦνται δ' ὑφ' ἑαυτῶν Πελοποννησίους, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πιλοποννησίους ἑαυτοὶ ἀσισταῖσι αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν 'Αθηναίων ἰσιστραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἱς ἡ φυλακὴ ἰσιστραμματο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἰσισταλμένοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, 'Ἀποτμηθεῖς τὰς κεφαλὰς, cut off us to their heads [= Ἀποτμηθεῖσθαι τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμινται ἡ κεφαλὴ i. 10. 1). Δισφραεμένοι . . τοὺς ὀφθαλμούς [= Ἐχόντες τοὺς ὀφθαλμούς δισφραεμένοι] iv. 5. 12. Τὰ ὦτα τιτρωσμένοι, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the active; and hence *deponents* may have a passive. Thus, Μισθώθημι δὲ οὐκ ἐπὶ τούτῳ ἴσασαι, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρακας εἰ ἱεργαμένους, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδράνας καλὸς ἱεργαμένοι, 'having made,' Ib. ii. 6. 6). Ἐγχεσθήναι, it shall be

performed, Soph. Tr. 1218. 'Ερωτήθη δὲ ἱερὰ, and wool was bought, Mem. ii. 7 12 (§ 301. 8). Τὴ Σιατίῃ Th. iii. 38. 'Οὐκ ἐπαύσατο εὐδοῖν Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. α); and it may become so, with an *indirect object*. Thus, 'Ταῖς ἡμέραις, a beginning had been made [= 'Ταῖς ἡμέραις, they had begun], Th. i. 93. 'Ερωτῶν αὐτοῖς παρασκευάσας, when preparation had been made by them [= 'Ερωτῶν παρασκευάσας αὐτοῖς, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀποκρίνηται [= ἂν ἀποκρίνηται]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

### III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

- X I. That, (out of the *Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the RELATION or STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, *χρονός*, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future *					
	(see § 581).					
Indefinite.	Present *	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	(see § 575), }					
	Past, }					
	Future,	*	Future,	*	Future,	Future.
Complete.	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. *a.* The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the IMPF. The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the Plup.

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 595.

X REMARKS. *a.* The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the HISTORIC PRESENT. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σώζειν δοκί, ἡ δὲ ἀταξία πολλοὺς ἄνθρωποι ἀπολύειν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἔστι κτεταλιώτερον τοῦ νικῆν· ὁ γὰρ κερτὸν ἅμα πάντα συνήσταναι Cyp. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλλαστομένη τοῦ σώματος, ἰσθὺς διασφύσσεται καὶ ἀπὸ λωλίου Pl. Phædo, 80 c. Κερτιὶ δὲ μηχαναῖς ἀγαθὸν θεοῦ ἐπισφιδάτα, λασιάσχητόν δ' ἴππον ἐσάξειν Soph. Ant. 348. Ἀπὸ τοῦ ἰσθίου ἔρχεται τὸ μέλλον· Αἶδα μὲν οὖν φεῦγε εὐκ ἐσάξειν Ib. 360. Ἐν πολλοῖς μὲν, ὁ Διὸς κτεταλὸν, πολλὸν διασφύσσει ἰσθμὸν τὰς τι τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας· πολλὸν δὲ μεγίστην διαφορὰν ἐλθέσθαι ἐν ταῖς πρὸς ἀλλήλους εὐνοήσιας. Οἱ μὲν γὰρ φίλους σφόνδρας μόνον τιμῶσι, οἱ δὲ καὶ μακρὰν ἀντίστοιχον ἀγαπᾶσι· καὶ τὰς μὲν τῶν φαύλων εὐνοήσιας ὀλίγος χρόνος διέλθῃς, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' εἰ πᾶς αἰὼν ἔλαττο· Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἡρις δ', ὡς ὅτε τις δέῃς ἥρις Π. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation; thus, Κύπρις οὐκ ἔρ' ἦν θεῖα, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δίδοναι, ἰσθ' ὅτις ἦναι; Pl. Phædo, 230 a. Διαφθερομένην ἐκείνη καὶ λωπτομένην, ὁ γὰρ μὲν δικαίῳ βίβλῃσι ἐγγίνετο, ὃ δὲ ἀδίκῃ ἀνύλλοτο, *we shall corrupt and injure that, which (as we said) is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'ἴσται οὐ ἐκίλειον οἱ στρατηγοὶ εἴμισεν Ar. Ach. 1073. 'Οφίλει μὲν Κύρου ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχρη μίνται σκοπεῖν, *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opl.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

'Ταίριχινε ἀνδρὶ ἰκέσθαι δώσειν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. 'Ἐχον ἰσχυτάς ἀνίστα τετραπολίους, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. 'Ἀνίσταντο . . . λίζοντες, ἃ ἰγίγνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστιούθεις ἀληθύνουν, ἃ ἴλεγες, ἰσῆρας vii. 7. 25. Ἐπεί . . . στρατηγὸν μὲν ἰλίσθαι ἄλλους ὧς τάχιστα, εἰ μὴ βούλειται Κλειαρχος ἀπάγειν . . . ἡγούμενα αὐτῶν Κύρον, ὅστις . . . ἀπαῖξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τῷ δὲ ὑποψία μιν ἦν, ὅτι ἄγχι πρὸς βασιλίαν, *and they had indeed a suspicion, that he was lending them against the king*, i. 3. 21. 'Ἐπαύμασι, τίς στρατηγὸν γίλλαι i. 8. 16. 'Ἐπμιλύντο, ὃ τι ποιήσει βασιλεύς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπαράξειν ὑπιοχρῆντο. ἰδύσε δι τὰς κόμας μὴ καίιν vii. 7. 19. 'Τπισχρῶνται προθυμότερον αὐτοῖς συνεστῆναι Ib. 31. Μιμνήσθαι ὑπιοχρῆντο vii. 6. 38. 'Τπίσχετό μὲν βουλιόσασθαι, λείπεται δὲ μὲν ὑμᾶς ἐκίλειον ii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

✕ § 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as motion in a straight line, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(—————)

( . )

χ § 570. Hence an action is represented,

α.) By the definite tenses, as *continued* or *prolonged*; but  
χ by the Aor., as *momentary* or *transient*. Thus,

Τῶς μὲν οὖν πηλταστὰς ἰδίζαντο οἱ βάρεσθαι καὶ ἰμάχοντο· ἰαυδὴ δὲ ἰγγὺν ἦσαν οἱ ἰσλίσται, ἰεράσσοντο. Καὶ οἱ μὲν πηλταστὰς ἰδὺς ἵπαντο διώκοντες. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἴνα ᾗ . . ἡνυχίας ἴχῃ, ᾗ . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλίγου, καὶ μάθι πρῶτον τίνος εἶναι, converse with them, and learn first who they are, iv. 8. 5. Ἐπειδὴν θάνατα ἀκούσῃσι, κρίναι, καὶ μὴ κρίνειν σφραγισμένους Dem. 44. 2. Δεῖναι οἱ ταύτας τὰς πόλεις; μᾶλλον, ᾗ Τισσαφίρην ἀρχὴν αὐτῶν i. 1. 8. Λαβὼν, *having taken* (momentary). Ἐχων, *having* (continued), l. 1. 2.

χ NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπικριαντο (Κλίσεως δ' ἴλιγιν), *they answered (and Cleurchus was the speaker)*, ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλεξεν Εὐνοφῶν, ἡμέτεροι δὲ Τιμησίδης v. 4. 4. See § 576.

χ 2. In the IMPERATIVE, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς θιῶν συμβούλους ἡμῖν ii. 1. 17. Ἀκούσας οὖν μου πρὸς θιῶν v. 7. 5. "Βρίψον," ἴφη, "πρὸς τὰ ἔρη, καὶ ἴδι ὡς ἔλκας πάντα ἱεσί" iv. 1. 20.

χ § 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπὶ δὲ ἰδὼν αὐτὸν, εἴτις περὶθεν προσκύνουσι, καὶ τότε προσκύνουσαν, and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διέφθειρε γὰρ προσκύνοντες τοὺς στρατιώτας, καὶ ἵνα γι λοχαγὸν διέφθειρε iii. 3. 5. "Ὅστις δ' ἀφικνῆτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθει; ἀπεικμαίτο i. 1. 5. Πολλὰκι; ἰόντες; ἐπὶ τὰς θύρας ἀνίστανται. Ὁ δὲ ἰλσίδα; λίγων διᾶγει i. 2. 11. Στρεφὺν δὲ οὐδὲς ἱλαζειν· οἱ δὲ διώξαντες τῶν ἱσπίων ταχὺ ἱπάζοντο i. 5. 3. — Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

χ § 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῃ τῇ τρίτῃ ἰσχυρῶς σταθμοὺς εἴτασας. Ἡμίνα δὲ τὸν σίματον ἰσχυρῶς, ἰδὼν βασιλείῃν τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. iii. 4. 23. Ἀρίστηνας το-

χρὸς, . . καὶ ἰδίωκεν μίχρῃ οὐ ἶδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Ταῦτοι ἐκίλιουσιν διαφυλάξαι αὐτῇ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταῦτοι οὖν ἐκίλιουσιν ὁ Κύρος διαφυλάττει τὴν Ἀράστην, ὡς ἀν αὐτὸς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλῆρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵνα· οἱ δὲ αὐτὸν τι ἰσχυροῦς . . Τίτι μὲν μικρὸν ἐξίβουζεν τὸ μὴ καταπαύεσθαι, ὅστις δ' ἐστὶ ἔργον, οἱ οὐ δύνασθαι βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt).* i. 3. 1. Ὅπως ἦν ἰσχυρὸς οὐδὲ οὐκ ἔστι, . . πρὶς τοῦτομας δὲ τοῦτον ἰσοδοροῦμεθα. Ἡ μὲν γὰρ ἴσως οὐκ ἀποστέλλει πρὸς τοῦτομα, . . ἰσχυρὸς δὲ τοῦ πάσσαν τοῖσιν Φιδωνίδην . . Τῇ χροῖν καὶ τῇ ἐνέκῃ, καὶ τῇ Φιδωνίδην. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴσως to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise and named him Phidippides.* Ar. Nub. 60. Ὅτ' ἐξέκαλλον τοὺς θεοὺς, *when I was for expelling the gods*, Ib. 1477. Ἐκκαίμεν ἐξῆς· ἀλλ' ἐξέκαλψεν . . Ἀρτεμῖς Eur. Iph. T. 26. Ὀλομήνητοι ἴδωκε δαίμονι Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny* the attempt as well as the accomplishment of an action; thus, Κλῆρχος οὐκ ἐβιάζετο ἵνα τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Ἐννοῦν τοὺς μὲν πειραστὰς οὐκ ἔστιν iii. 4. 39. Ἐστὶ δὲ οὐδὲς ἐπὶ τῇ γῇ, ἔστιν iii. 2. 38. Ἐστὶ δὲ οὐδὲ ἀφίλιμος ἱλγην, ἰσχυρὸς τοῦ ἰσχυροῦ καὶ σφοδρῶς. Ὅ δὲ λειπὸς ἰσχυρὸς. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τὸνδ' εὐτυχίᾳ πείσαντά με; TETK. Κτείναντα; Διόν γ' εἴπαι, εἰ καὶ ζῇς θανάτῳ. MEN. Θὺς γὰρ ἐκσώζει με, τῶνδ' δ' εἴχεται. *Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more.* Soph. Aj. 1126 (§ 410). Σὺν ψυχῇ ἀνέβη, εἰς τὸν ἐκκέναν εἰς ἄνθρωπον Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἠρώτων Κύρον . . ὁ δ' ἀπεκρίνατο, *who asked Cyrus; and he answered*, i. 3. 20 (cf. Ἀξίου . . ἀναγγίλλαι Ib. 19). Ἀκούσαντες ταῦτα ἰσχυροῦς καὶ δίκαιον i. 4. 16. Οἱ Ἕλληες ἰσχυροῦς καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δὲ αὐτὸν αἰτεῖν, καὶ οὐ λατύνειν ἰσχυρὸς; *Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)?* H. 1. 10. Σολλίξος στρατιώτα, ἰσχυροῦς Μίλατον καὶ κατὰ γῆν καὶ ἀπὸ

θάλατταν, καὶ ἱστῶντο κατὰ γυν τοὺς ἰαπυστωκίας L 1. 7. Καὶ πολλοὶς ταπεινότεροι, καὶ ἐκρέθησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. a). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor. or Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. Ἀνὴρ δ' ἴσταν τοῖς ἰδοὶ ἀχέσται ξυῶν, ἔξω μολὼν ἴστανει καρδίαν ἀντι, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ καὶ γὰρ ἰνταδῖτα πρὸς βίαν τοδὶ ἴσταν, ἴσση δ' αὐδὲς, ἦν χαλᾷ σὺδ Id. Or. 706. Ὅταν δ' ἐκ πλοσιξίας καὶ πονηρίας τις, ὤσπερ οὐδὲς, ἰσχύση, ἢ πρώτῃ πρὸςφαις καὶ μικρὸν πταίσμα ἅπαντα ἀνικαίσται καὶ διίλεισιν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ ἴσιν Pl. Rep. 406 d. Ἐστίν' ἔργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433 Σι . . ἴσταν τῇδε γῆς ἔξω πειρᾷ, 'I bid you peremptorily,' Eur. Med. 271. Ὡμῶξε δ' οἶον ἔσθην ἴσ' ἰργασσίην Ib. 791. Ἀτίπτυστα ταυὰν ἐυγγύσιον ἀλλήλων σπικρᾷ Id. Iph. A. 509. Ἥσθην ἀσιταῖς, ἰγίλασα φολοκομσάις, ἀπυστοδέρμα μῦθον, σπικρῶντα, I enjoy your threats, I laugh at your boasts—ings of spoke, &c., Ar. Eq. 696. Ἐδιέμην τὸ θεῖον, I welcome the omen, Soph. EL 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐστὶ δὲ καὶ ἰνταῦθ' ἰχώρουσι οἱ Ἕλλησις, λίσσουσι δὲ καὶ τὸν λόφον οἱ ἰσπῶσι· οὐ μὴν ἴσι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθιν· ἰψιλοῦτο δ' ὁ λόφος τῶν ἰσπῶν· τίλος δὲ καὶ πάντες ἀπικώρησαν. Ὁ οὖν Κλίμαρχος οὐκ ἀνέβησεν ἐπὶ τὸν λόφον, ἀλλ' ὕπὸ αὐτὸν σήσας τὸ σπικρῶντα, τιμῶσι Λύκιον τὸν Συρακούσιον καὶ ἄλλοι ἐπὶ τὸν λόφον, καὶ κλισίῃ, κατιδόντας τὰ ὕστερ τοῦ λόφου, τὶ ἴσται, ἀπαγγίλαι. Καὶ ὁ Λύκιος ἤλασέ τι, καὶ ἰδὼν ἀπαγγίλλει, ὅτι φησὶν οὐκ ἀνὰ πρῶτος. Σχιδὼν δ' ὅτι ταῦτα ἦν, καὶ ἥλιος ἰδίτο. Ἐνταῦθα δ' ἴσθησαν οἱ Ἕλλησις, καὶ δέμναι τὰ ὅπλα ἀνταποῦντο· καὶ ἅμα μὲν ἰσπῶμαζον, ὅτι οὐδαμῶ Κυρὸς φαίνετο, οὐδ' ἕλλος ἀπ' αὐτοῦ οὐδὲς παρήνι i. 10. 13–16. See iii. 4. 25–27, 38, 39; i. 8. 23–27; iv. 7. 10–14; v. 4. 16, 17; vi. 1. 5–13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. a), often occur, where the *indefinite* would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.



5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴφην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

## B. INDEFINITE AND COMPLETE.

X § 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. (Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action.) Thus,

Ταῦτα μὲν ποιεῖναι, *such things has he done* (and is now upon trial for), I. 6. 9. 'Ἐστὶν ἀναγκάζειν σάβην ἱερῶν ἀπὸ τοῦ κλεψῶσι μου,' *whatever they may have stolen from me (and may have in their possession),* Ar. Eq. 1147. 'Ἦλθεν εἰς τὴν πόλιν, οὗς ἐπιστάμενοι Κῦρος ἐπὶ κατασκευῇ, καὶ ἱλαστον, ὅτι Κρείστος μὲν ἡγμένων . . . ἡρημίνες εἰς τὴν πόλιν . . . διδογμένους δ' εἴη παρὰ τοῖς συμμάχοις . . . παρῆναι . . . πιστοποιῆναι δὲ Κρείστον καὶ εἰς Λακωνίαν περὶ ξυμμαχίας Cyr. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προμνησθέν . . . περὶ δὲ τῶν κοινῶν . . . , 'let these things have been premised,' Isocr. 43 d. 'Ὀρίσθω ὑμῶν ἡ βραδύτης . . . νῦν δὲ . . . βοηθήσασθε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν εἰς, ὃ ἐβδόμημι τι καὶ Διονυσίῳ, πιστάσθω τι ὑμῖν, καὶ ἴσως ἰκανῶς ἔχω . . . τὰ δὲ ἄλλα ταῦτα ἰσθιδίξασθαι Pl. Euthyd. 278 d. 'Ἀπειργάσθω δὲ ἡμῖν καὶ αὐτὴ . . . ἡ πολιτεία Id. Rep. 552 e. Πιστεύσθω, [let it have been tried] *let a trial be made*, Ar. Vespr. 1129. 'Ἐξόντες δὲ εἰσὶν τὴν θύραν κλειστάς, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τίτῳσις εἰ θανόντες, *those who have died* (referring to the past event) are dead (referring to the present state consequent upon the event), Eur. Alc. 541 (but, ὀφθαλμοί, I am dying, Th. 330b).

§. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βιζήεις, *went*, A. 221. Βιζήεις E. 66.

§ 579. I. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its time, as in many languages in its form, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

X ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in *ἔλθω*, *to come*, and *εἶρχομαι*, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in *ἀκούω* and *κλύω*, *to hear*, *μανθάνω*, *to learn*, *νικάω*, *to conquer*, and some other verbs. (In these verbs, the *Impf.* may supply the place of the *Plup.*) Thus, *Εἰς καλὸν ἔπικει*, you [come] have come opportunely, iv. 7. 3. *Κύρος δὲ οὐκ ἔπει ἔλκει*, and *Cyrus had not yet come*, i. 5. 12. *Οὗτοι ἀποδιδράκασιν, ἔδω γὰρ ἔπει εἶχοντα*, 'whither they have gone,' i. 4. 8. *Ἦς ἡμῖς ἀκούσαμεν*, as we [hear] have heard, v. 5. 8. *Ἀρεὶ μανθάνω* Eur. Bac. 1297. *Νικῶμεν τε βασιλίᾳ* ii. 1. 4.

X § 580. II. Unless the attention is specially directed to the effect of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. a), as a more familiar, more vivacious, and often a shorter or more euphonic form.) This use prevails especially in the *active voice* (§ 578. a). The Aor. often occurs in immediate connection with the Perf. or Plup. Thus,

*Ἐφ' ᾗ [κρήνη] λίγεται Μίδας τὸν Σάτυρον θηρεῦσαι, ὅνῃ περάσας αὐτὴν, at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. *Ταύτην τὴν πόλιν ἐξίλισον οἱ ἰνοικῶντες*, this city its inhabitants had left, Ib. 24. *Νυνὶ δὲ Θεσσαλοῖς . . ἰβούθησι*, and now it has ruled the Thes-salians, Dem. 22. 7. *Ταῦτα παθὼν καὶ πάσχων*, having suffered and suffering such things, Id. 576. 18. *Ἀποδιδρακόντες πατήρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες* vi. 4. 8. *Πισιστήριος τιτοῖσιν, καὶ πολλοὺς κινδύνους ὑπερμένον ἠγάγασι, καὶ περὶ τοῦ Ἑλλήνας διαβίβλῃσι* Isocr. 163 a. *Οὐχ ἰσημιμῖνος οὐδ' ὁ μισθὸς τὰ δίκαια λίγιν* Dem. 576. 22. *ΣΤΡ. Ἰνα μὲν διδάξῃ, ὅντις αὖτις ἰλλήνῃσι*. ΣΩ. Ἦλλες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the Aor. for the Perf. is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete* Futures, if they require

to be distinguished from this, to be expressed by a *Participle* and *substantive verb*; as,

Σκῆρος ἔαρεουσά μοι ἵσται τὸ λισσίν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Ταῖςδ' ἵσται μίλον Id. CEd. C. 653. Ἄλκ' αὖ τακαίνοντις ἵσται, *you will have won a man*, vii. 6. 36. Τὰ δόντα ἱσμεῖα ἰγναιόντις, καὶ λόγων ματαίων ἀσπλλαγμίαι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (*paulo post futurus, about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνεσθαι, μάτην ἡμὶ κελευσέναι, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (γ 564. 3). Οὐδὲις . . μετεγγραφέναι, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φερέει καὶ πιστεύεται, *spread and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὲ μὴ σῶναι, πιστεύομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζεις ἰν' εἴ τι σὴ ἤμην ἐμὶ τι πατακισέσθαι, καὶ ὑμᾶς οὐ σελύξωμαι ὅστις, 'shall be immediately cut down,' i. 5. 16. Ἐάν γὰρ ἔρα ἡμὶ δόξῃ τίνα . . αὐτίκα μάλα δύν τινόναι, τινέησι εὖτος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Κατιδάγας ἵσται, Δισχερμένους ἵσται Ib.). Μνησθήσεσθαι, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθύς Ἀριστεύς ἀφιστάξαι· ὥστε φίλος ἡμῖν οὐδὲις λιλίψεται, *Aristeus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μέλλω, ἰθίω or θίω, βούλομαι, διί, χρεή, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰλίου παιῖδα . . μέλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. Ὁ σαρπηρὶ ἴδθα ἡμίλλαι καταλύνει i. 8. 1. Μελλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὴ πλοῖα ἵσθαι μέλλω ἱκανά, *if there are to be vessels enough*, v. 6. 12. Ὅσα ἰθίω ἰλθῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ δ' ἄνδοι, διακρίσασθαι ὑμᾶς iii. 5. 8. Βουλεύεσθαι, ὅ τι χρεή σῶναι i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without *ὅς*, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλὴν εἰχόμενοι παιδευόμενοι . . εἰ διαφίεσθαι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινῶσιν καὶ διψῶσιν καὶ μυχόσονται καὶ ἀγροσθήσονται, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ὀφθαλμὸν βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κύρον ὡς ἀποκτείνων, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐπεφύ-

εἰς τὴν ἱερῶντα, *he sent one to say*, ii. 5. 2. Πιερθεὶς παρὰ βασιλῆως κελύοντα ii. 1. 17. Μεχούμινος εὐνή i. 10. 10. See § 531. a. — (b) Instead of the Fut. Part. the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλλον, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἤκει τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δάσει τις δίκην Ib. 554). 'Απωλόμισθ' ἔρ', ὃ κακὸν περιείσμαι νόον παλαῖ, *πρὶν εἶδ' ἐξητεληκέναι* Eur. Med. 78. Εἰ μὲν τίξων ἰγνερατὴ αἰσθήσεται, ὅλολα, καὶ εἰ περιδιαφθεῖ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενιῖτέ με, ὁ νόμος ἀνῆται Eur. Or. 940. Οὐκ ἴ' ἐνιέρξων, ἀνία' ἢ σπασσάμεθα κύνων βίον σῶ-ντος, ἢ οἰχόμεσθ' ἅμα; Soph. Tr. 83. Ἀσιοντακά σαι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμὲν δ' ἰγὼ . . σάτεμ' ἰδὲν βουλῆσθαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. XOP. Παῖδεις τιθήσαι χυρὶ μητέρῃ σίθιν. 'IAΣ. Οἱμοι, εἰ λίξις; 'Ως μ' ἀπώλισας, γύναι Eur. Med. 1309. Πῶς φῆς; εἰ λίξις; 'Ως μ' ἀπώλισας, γύναι Id. Hel. 780. This exclamatory use of εἰ λίξις for εἰ λίγεις or εἰ ἔλιξας, as though the communication were not yet finished, belongs particularly to Euripides.

#### IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

##### A. INTELLECTIVE.

§ 587. Intellectual sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. κά). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellectual sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual: while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. Ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *si*, may commonly be distinguished from the conjunction *et* for *and* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied; with the Subj. after various connectives; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *si* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *si* is connected are commonly translated into Eng. by the potential mode.

X § 589. Contingency is viewed as either present or past; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. (PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.*; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*)

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form:—

X PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present; for that which *will* be contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its contingency. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the going itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of *past* are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave* (and I intend to ask for it).  
*I think, that I may go, if I can have leave.*  
*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*  
*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave* (but I have no thought of asking for it).  
*I could go with perfect ease.*  
*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### a. In regard to the present.

*I would go, if I had leave* (but I have none, and therefore I shall not go).

###### β. In regard to the past.

*I would have gone, if I had had leave* (but I had none, and therefore did not go).

§ 391. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive becomes the Definite Present (or the Present) Conjunctive	
Present Optative	" " Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	" " Aorist Present (or Primary) Conjunctive.
Aorist Optative	" " Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	" " Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	" " Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

X § 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. α. In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.*. In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. 2, 603. 2.

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§ 587, 603. α); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς; ἔλθω . . αἰψά κς . . ἀποτίσιναι* ε. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλὰκις γὰρ ἔβη μὲν άν τινες ἔβην, for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δὲ τίνα ἱερὴ δινὸν ὄντα εὐκρίνουν . . οὐδὲνα άν πάποτε ἀφίλιπε, ἀλλ' ἀδὲ πάλιν προσίδου* i. 9. 19. *Εἰ τις αὐτῷ δοκεῖν . . βλακυῖν . . ἱπαισιν άν, καὶ ἄμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δίδω ἔη . Σῦττον γὰρ ἀναλώσουσι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ Σηῶντες μὲν οὐκ άν ἀριστέσαιν, ἢν δὲ τι δέσῃ . . Σηῶσι μίχρῃ δίσκου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἔστιν ἡ κωιντική.* ΚΑΛ. *Φημί.* ΣΩΚ. *Οὐκοῦν ῥητορικὴ δημηγορία άν ἔη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἀρνηθίην, I confess, and [would not] will not deny it*, Dem. 576. 17. *'Ἀλλ' οὐκίτ' άν κρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ άν μεθίστην.* ΠΡ. *Οὐδ' ἴγῳγ' ἀφίσταμαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῦ βῶ; πᾶ σταῖ; τί λίγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμαι, ἢ σιγῶμαι, ἢ τί δέξομαι;* Id. Ion. 758. *Εἰσπίν τι δάσεις, ἢ στυμφίς οὐτως τω;* Soph. Ant. 315. *Κάμπλᾶν τοῦ σοῦ μέρου;* Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ σε μὴ . . γινῶσ' οὐδ' ὀποσσίνουσιν, for they [cannot] will not know how suspect you*, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δέσῃς* vii. 3. 26. *Ὅ πᾶσι βοήθει . . ἢν τι . . οὐδὲς μᾶκτι μίσῃ* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. \* It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double



negative, *οὐ μή*. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, *Οὐ δίδουκα μὴ γινῶσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φόβος, μή σε ἀγάγω* Mem. ii. 1. 25; *Οὐχὶ δὲος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Οὐ σοι μὴ μεθίψωμαι ποτε*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (1.) *Desiderative*.

X § 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj.* mode. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt.* mode. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) *Ὡς οὖν ποιήσῃς, καὶ πείσῃς μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὲν τῶνδ' ἔρως* Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Οὐκ ἄξι' ὥς τάχιστα; καὶ . . ἄφισι μόνῃ*, [*Will you not carry? Carry her away instantly, and leave her alone*, Soph. Ant. 885. *Ἄξις τίς ἔλθων διῦρο τὸν βοτήρᾳ μοι; Ταύτην δ' ἱάται* Id. Ed. T. 1069. *Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἡμοῖς*; [*Won't you not talk? Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with *ὅπως* in the place of the *Imperat.*, see § 602. 3. (3.) The Aor. and Pres. are also used with *τί οὖν οὐ*, or *τί οὐ*, in the earnest expression of a wish; as, *Τί οὖν, ἔφη ὁ Κύρος, οὐ . . ἔλξεις μοι; Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. *Τί οὖν, ἦ δ' ἴς, οὐκ ἔρωτᾷς*; Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀναμύνωμιν*, *let us not wait*, iii. 1. 24. *Μὴ μέλλωμιν, ὃ ἄνδρες, ἀλλ' ἀπειλόντες ἦδη κίριος* Ib. 46. *Δύο τῶν πεισθέντων στρατηγῶν ἐκμιμνήσκον· ἐπιστοφυλακῶμιν δ' ἡμῖς* iii. 2. 37. *Ἀλλὰ μ' ἔκ γε τῆδε γῆς σφόδρα μισοῖ ὥς τάχιστα, μηδ' αὐτοῦ θάνατος* Soph. Tr. 801. *Φίε', ἐκπύθωμαι* Eur. Herc. 529. *Μὴ ποιήσῃς ταῦτα, do not do this*, vii. 1. 8. *Μηδὲν ἀβουμῶσθε* *ἴσμεν τῶν γιγνημένων· ἴσμεν γάρ* v. 4. 19.

**NOTES.** (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐκδῶνί μὲ . . . μήτις πολυμίῃτι vi. 6. 18. Μήτ' ἐκνίπτῃ, μήτ' ἀφ᾽ ὧν ἴσως Soph. (Ed. C. 731. Μὴδ' ἐκνίπτῃ σ. 168. Μὴδ' ἐκνίπτῃ σ. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζειτε, be not wondering, i. 3. 3. see Οἱ δὲ ἐρωῶντες ἰθαύμαζον Ib. 2; but Μὴδὲ . . . δόξῃτε, nor should you think, iii 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis thus, 'Ορᾷτε μὴ ἀναμένωμεν, see that we do not wait. Στάσι μὴ σπύσῃς ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνγινόμεν, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' ἔιχες . . . βελτίους φρένας, *Would that you had a better spirit.* Eur. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἶχον Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' ἔιχες βελτίους φρένας, καλῶς ἂν εἶχε, or ἡδύμην ἂν, *if you had a better spirit, it would be well, or I should be glad.* See § 600. 2, 603. δ.

**NOTE.** A wish in opposition to fact may be also expressed by the Aor. ἄφιλον (568), *ought.* With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, "Ὀφθαλμοὶ μὲν Κύρου ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. "Ὀλοῦσθαι δ' ἄφιλον, *Would that I had perished!* Soph. (Ed. T. 1157. Εἴθ' ἄφιλον Ἀργεῖος μὴ διαπτάσθαι ἐνάθοι Eur. Med. 1. Εἰ γὰρ ἄφιλον Pl. Crito, 44 d. So the Impf. ἄφιλον, Eur. Iph. A. 1291. In later writers, ἄφιλον and ἄφιλαι are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαντε, *May the gods requite!* iii. 2. 6. Πολλὰ μὲν καλὰ γίνονται v. 6. 4. Μήτις πολυμίῃτι Λακταίμοιοις, σῶζοισθί τε vi. 6. 18. Περάξαι δ' ὃ μὴ σύχωμαι, νοστήσωμι γὰρ Eur. Alc. 1023.

**NOTES.** 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, "Αγὼ, ἡμῖς πρὸς μιν ἀποτρωπώμεν . . . ἥ τις . . . Ἀχιλλῆϊ παραστήνῃ, δαίη δὲ πρῶτος μίγῃ, μὴδὲ τι θυμῷ διυίσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γάρ (Ep. and Dor. αἴθε, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἰ μοι γίνοντο φθόγγος, O, that I had a voice! Eur. Hec. 836. Εἴθε μή ποτε γνοίης Soph. (Ed. T. 1068. Εἰ γὰρ γίνοντο Cyr. vi. 1. 38. Ὡς ἔλοιτο παγκράτους Eur. Hipp. 407. Πῶς ἂν ἔλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865 — These expressions, except the last, are elliptical; thus, Εἰ μοι γίνοντο φθόγγος, ἡδύμην ἂν, *If there were a voice to me, I should be glad; Βουλόμην ἂν ὥς ἔλοιτο παγκράτους.* See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἔλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡς παῖ, γίνοιο πατρὸς ἐντυχίστηκες, τὰ δ' ἄλλ' ἔμοις καὶ γίνοι' ἂν οὐ κακίως, Μὲν ποτ,

may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

## (II.) Final.

× § 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή· ὅφρα poet.), a *present purpose* is expressed by (α.) the Subj., or (β.) in the Fut., by the Ind.; but a *past purpose* by (γ.) the Opt., or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) Ἵνα εἰδῇτι, so that you may know, i. 3. 15. Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλίῳ ἰγὰρ, τὸν ἄνδρα τοῦτον ἐκπαδὸν ποιῆσαι ὥς τάχιστα· ὥς μηκίτι dig i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, Ἀξίως ἡμᾶς, ὅπως ἂν εἰδῶμεν Cyr. iii. 2. 21. Θυμῇ βάλ', ὥς ἂν τίσματα ἱεμάτων Esch. Pr. 706.

(β.) Ἄλλ' ὅπως τοι μὴ ἐσ' ἐλπίγ' ἰκνησέμεθα, πάντα ποιήτιον, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. β.

(γ.) Κύριος τὰς ναῦς μεταστέμψατο, ὅπως ἰπλίτας ἀποβιβάσειεν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βασιλέων ἱκετιμύτων, ὥς πολέμῳ τε ἱκανοὶ εἴησαν i. 1. 5. Ἐδίκευ αὐτοῖς ἀπείναι . . , μὴ τις ἐπίδοις γένηται iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δέμοις, ἵ' ἄλλος μὴ τις εἰδῇ Eur. Hec. 1148.

(δ.) Τί μοι οὐ . . ἱκτινας εἶδθαι, ὥς ἰδεῖξαι μήποτε ἑμαυτὸν; Why did you not instantly show me, so that I might never have shown myself? Soph. CEd. T. 1391. Ἵ' ἡ τυφλῆς Ib. 1389. Οὐκοῦν ἔχρησεν εἰ Πηγάσῳ ζυῖζας πτερόν, ὅπως ἱθαῖον Ar. Pax, 135. Ἵνα μηδεὶς αὐτοῖς διόφθιεν, ἀλλ' ἰσχυρὰ ἀφίκοντο εἰς τὸν ἡλικίαν, χεῖρῃσι γίγνιντο Pl. Meno, 89 b. Ἐβί τὰ ἰσχυρὰ τότε λαβεῖν, ὥς μηδ' εἰ ἐβούλιτο, ἰδύνατο ἂν ταῦτα ἱσταταῖον vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, Ἐπίτηδὲς εἰ οὐκ ἔλαρον, ἵνα ὥς ἥδιστα διάγῃς Pl. Crito, 43 b. Ἐξῆλθον δέμου, μὴ μοι τε μίμνησθαι Eur. Med. 214. Ἵλχιστο πρίσβυς ἄγωνα, εἴπῃ τὰ σφίσιμα φράσσει Th. vii. 25. Προσιλθὲν ἐκίλιεν, εἴ τις εἴη . . , ἵνα ἀπαγγέλωιεν ii. 5. 36. Compare ἰσχυρὰν and ἰσχυρῶναι iii. 4. 1, 34. Ἵσως δὲ σου ἡ ἀποκαταστήσει τις ἡ ἀποτυχίσει, ὥς ἔσταις τις ἡ οὐδὲς iii. 4. 4. Σπῆνόν μοι καὶ ἰδρύσθαι, ὥς πυδοίμεθα Soph. CEd. C. 11. Αἰσὺν πλοῦτα, ὥς ἀποπλῖναι . . . πύμψαι δὲ καὶ προκαταληφόμενοι τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. Ὡς ὕβρις διζήμεν Αἰγίεθον θύεις, γόνους τ' ἀφίπῃ Eur. El. 58.

2. After words of fear, the final conjunction μή, *lest*, is commonly used, but sometimes also the fuller ὅπως μή, or some other connective; thus, Ἐλπίσων

μὴ ἐκδοῦντο αὐτοῖς . . ἢ πολέμῳ, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδούς, μὴ λαβῶν μὲν δίκην ἰσθῆ 1. 3. 10. Φοβούμεναι δὲ, μὴ τις αὐτὰς ἰδοῦσιν ἐκείσιν ἐκείνῳ Pl. Phil. 13 a. 'Εφοβῶντο . . μὴ οὐ δύνασθαι iii. 1. 12. Κίνδυνος μὴ λάθωσι vii. 7. 31. Διδούχ' ὅπως μὴ τυφθῶμαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. 'Ὅπως λάθω, διδοίκα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρεῖσιν, ὅπως εἰ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης πρὸς, ὡς . . ἔψεται Soph. El. 1309. 'Εφοβῶντο, ὅτι ἰφθίμους ἱμελλει Cyt. iii. 1. 1. Φοβούμεναι δὲ, πῶς χερὶ ἀκυλοῦνται ὑπακούσαι Ib. iv. 5. 19. 'Ατὰρ φίλος, εἰ τίςιν δισπῶναι Eur. Med. 184.

3. A verb of *attention*, *care*, or *fear*, is sometimes to be supplied before ὅπως or μή· αἷ, 'Ὅπως οὖν ἴσμεθ' ἄλλους [sc. ἔρῃσι, σκοπεῖται, or ἱερμολίοντι], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] εἰ, ὅπως πατρὸς διέξῃς ἐν ἰχθρῶσι, οἷος ἐξ οἴου 'τρεῖσιν Soph. Aj. 556. 'Αλλ' ὅπως μὴ οὐχ οἷος εἴ τις [sc. διδοίκα] Pl. Meno, 77 a. Μὴ . . διαφθίγη Eur. Alc. 315. Cf. §§ 595. δ, 598. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (α.) as a *fact*, or (β.) as *that which may become a fact*, or (γ.) as a *mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the Ind. and Opt. are usually connected by *εἰ*, and the Subj. by *άν* (= *εἰ* and *άν* the contingent particle) or its shortened forms, *ἦν* and *ἄν*· exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with άν*· and in the fourth (δ.), by a *past tense of the Ind. with άν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὁμοῖς ἰδίλιον ἔχομεν ἰσὶ ταῦτα, ἴσμεθ' ὑμῖν βούλομαι· εἰ δ' ὁμοῖς τάσσεται μὴ ἡγῆσθαι, οὐδὲν προσφασίζομαι iii. 1. 25. Ἐστὶν ἰσὶ ἰδίλιον τι ταῦτα, οὐκ οὕτως ἰδίλιον vii. 6. 16.

REMARK. Supposition is sometimes made in the Greek, as in other lan-

gauges, by the Ind. without a conjunction; as, *Kai δὲ παρῖται· ὅσα πῶς . . σωθῶσιν* Eur. *Hel.* 1059.

(β.) *Ἦν γὰρ τοῖς λάβομεν, οὐ δυνήσονται μῖναι*, for if we take this, they will not be able to remain, *iii.* 4. 41. *Ἦν δὲ φύγη, ἡμῖς καὶ πρὸς ταῦτα βουλευόμεθα* *i.* 3. 20. *Ἐάν μαι πισθῇται . . προτιμάσθαι* *i.* 4. 14. See *Ib.* 15.—(α. and β.) *Οὐκ ἔρα ἴσι μαχίται, εἰ ἢ ταύταις οὐ μαχίται ταῖς ἡμέραις· ἰδοὺ δ' ἐλθούσης, ὑπὸ χυνοῦμαι* [= *δύσω*] *i.* 7. 18.

NOTE. The place of the Fut. in the conclusion, may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, *Ἐάν οὖν κατὰ μίρας φυλάττωμαι καὶ σπεῶμαι, ἥτοι εἰ δύναιτο ἡμᾶς Θερσὶ ἐπὶ πολίμῳ* *v.* 1. 9 (§ 595. β). *Ἦν γὰρ ἐνὶ ἐλπίδι λίγων σοὶ ταῦτ', ἔγωγ'* εἰ ἐκπεφυγούσιν πάθος *Soph. CEd. T.* 839. *Ἦν δ' ἡμῖς ἠσέσωμαι, ἡμᾶς δὲ . . πείσεται* *i.* 7. 7 (§ 583). *Καὶ τοῦτ', ἔφη, ἠπάμαι, πάθος' ἡμῖν πιστεύεται* *i.* 8. 12 (§ 584).

(γ.) *Οὐκ εἰ οὖν θαυμάζομαι, εἰ εἰ πολίμῳ . . ἱσπελοῦσιν, Ἴ should not, then, wonder if the enemy should pursue*, *iii.* 2. 35. *Εἰ οὖν ἐφην ὑμᾶς σωτήριον τι βουλευομένους, ἴδωμαι εἰ πρὸς ὑμᾶς* *iii.* 3. 2.

(δ.) *Εἰ μὲν ἴδωμαι ἀπορῶντας ὑμᾶς, τοῦτ' εἰ ἰσάσων . . Ἐπεὶ δὲ ἔρῳ, κ. τ. λ., If I saw you in want, I should be considering this . . But since I see, &c.*, *v.* 6. 30. *Οὐκ εἰ ἰσώσιν Ἀγασίας ταῦτα, εἰ μὴ ἰγὼ αὐτὸν ἰκέλευσα, Ἀγασίας would not have done this if I had not commanded him*, *vi.* 6. 15. *Εἰ δὲ ταῦτο πάντες ἰσώσωμαι, ἔσταντες εἰ ἀπαλόμεθα* *v.* 8. 13. *Εἰ μὴ ὑμῖς ἤλθιτε, ἱσπεροῦμεθα* *ἐν* *ii.* 1. 4.—(γ. and δ.) *Εἰ μὲν πρὶόντιν ἥτιστάμην, οὐδ' εἰ συνηκολούθῃσαι· καὶ νῦν ἔπιμι.* *Οὐδὲ γὰρ εἰ Μεδόκος μὲ ἰ βασιλὺς ἰωαννῶν, εἰ ἐξελκύνουμι τοὺς εὐεργέτας.* *Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* *vii.* 7. 11.

(ε.) *Εἰ σου στήθεσσι* *Soph. CEd. C.* 1443.—The use of *εἰ* with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) *Εἰ μὲν ἰσώσω αὐτόν, δικαίως εἰ μὲ καὶ αἰτιώσθαι καὶ μισοῖναι* *vii.* 6. 15. *Εἰ δὲ καὶ δυνήσεται τά τι εἶναι κλίψαι . . ἥξειτι ἐπὶ τοὺς ποταμούς* (cf. *Ἐφ' ὃν ἔλθοντες εἰ, εἰ τὸν Ἄλυν διαβάσῃς*) *v.* 6. 9. *Εἰ ἔχομαι, ὡς τάχιστα ἔσχα ἰσπεύω* *μην* *Cyr. ii.* 1. 9. *Οὐκ εἰ προσβαίην τὸν πόδα τὸν ἴσιρον, εἰ μὴ ταῦτ' ἀπρὸς ὀφθαλμοῖς* *Ar. Ecc.* 161. *Εἰ γὰρ γυναῖκες ἴς τοῦτ' ἤξουσιν Θράσους, . . παρ' οὐδὲν αὐταῖς ἦν εἰ ἄλλοις πόσις* *Eur. Or.* 566.

(η.) *Εἰ οὖν ἰδῶνι τοῦτο . . ἴεντο εἰ πρὸς τοὺς πότους . . καὶ κατεργάζοντο εἰ αὐτὴν* *Ven.* 12. 22. *Διὸν εἰ ἴη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοιται, ἐν δὲ τῷ τῶς χρόνῳ . . θανάτῳ ἐκολέζεται* *Lys.* 179. 32. *Εἰ μὲν σπείας ἴσισθαί μίλλαις ἰκανὰ . . ἡμῖς εἰ πλείομαι· εἰ δὲ μίλλοιμαι* *v.* 6. 12. *Οὐκ ἐν . . ἀγρόσι, οὐδὲ καὶ . . αἰνίης* *β.* 184.

(θ.) *Ἐπορεύομαι, ἴνα, εἰ τι δέωται, ἀφελῶμαι αὐτόν* *i.* 3. 4 (§ 601). *Ἐπὶ βουλοῦμαι, ὡς, ἢ δύνωται, ἀπαλείψω* *iii.* 1. 35. *Εἴπω, εἰ αὐτῷ δέη ἰσπίας χιλιούς, ὅτι . . καταπάνω εἰ* *i.* 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) 'Ἐτι εὖν εἰ γίναιο τῷ ἰμῷ ἀδελφῷ πολέμιος, ἡμεῖ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with εἰ to denote one of these ideas, the other being implied as a condition; thus, Οὐκ εἰ δυνατόν, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τοῦτ' εἰ τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν εἰ ἐπεβόησαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. 'Ἡμᾶς δ' εἰ ἴθνη ἴγῳγι χεῖναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτείνειν εἰ θέλομεν, *nor should we wish to slay him* (if we could), ii. 3. 23. 'Ἦδιστα εἰ ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἰλιυθρίαν ἰλομένη εἰ i. 7. 3. Ὀκνεῖν μὲν εἰ i. 3. 17. 'Ἐβούλεμην γ' εἰ, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with εἰ just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν καμίζεις εἰ σεαυτὸν, *you may now bettike yourself* [might if you wished], Soph. Ant. 444. 'Ἄγετε εἰ μάταιον ἀνδρ' ἐκπαδῶν Ib. 1339. Χωρεῖς εἰ εἶσω εὐντάχῃ Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, 'Ἄλλ' εἴποιετο εἰ, *but you may say* [might if you were disposed], vii. 6. 16. Φαίηται εἰ Ib. 23. See also § 600.

(β.) Βουλόμην δ' εἰ, ἀποτος εἰπὼν [= εἰ ἀπείμ] Κύρου, λαβεῖν αὐτόν i. 3. 17. Οὐτε γὰρ, βούς εἰ ἔχων σῶμα [= εἰ βούς ἔχει σῶμα], ἀνδρώσων δὲ γνώμην, ἡδύνατ' εἰ πρᾶτται εἰ εἰσὺλιντο Mem. i. 4. 14. 'Ἄνισ τοῦ τὰ τοιαῦτα ἔχιν [= εἰ μὴ τὰ τοιαῦτα ἔχιν], . . οὐκ εἰ οἶς; τ' ἦν Pl. Phædo, 99 a. Νικῶντι μὲν οὐδὲνα εἰ καταπάνοισι, ἡττηθέντων δὲ αὐτῶν οὐδὲς εἰ λυφθῆ iiii. 1. 2. 'Ἦσπερ εἰ δρᾶμαι τις περὶ νίκης i. 5. 8. 'Ἄσπερ εἰ ἀνδρωποι ἐν ἡμέρῃ σπείσονται, ἄλλως δὲ οὐκ εἰ τολμῶν v. 4. 34.

(γ.) Ὅστις δὲ τοῦτων εὐνοῖν [= εἰ τις εὐνοῖν] αὐτῷ παρημιληκός, τοῦτον ἰγὼ εὖσσε' εἰ εὐδαμονοῖσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without εἰ, as, Οὐκ ἦν λαβεῖν, *i* μὴ . . . Σπερῶν i. 5. 2. Οὐδὲ γὰρ, εἰ πάνυ περὶμοῖτε, μέδιον ἦν iii. 4. 15. Εἴ τις αὐτῷ φανερὸν γίνετο ἰσθιδικνεσθαι βουλόμην, περὶ πάντος ποιοῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. 'Ἰσπερτις, εἰ ἀλλοῦσονται i. 4. 7. Διςχερὸν γὰρ ἦν τὰ μὲν ἰμὰ διαπισπᾶσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, 'Ἐάν δ' ἰμὶ ἴλησθι, οὐκ εἰ θαυμάσαιμι, εἴ τινα εὖροι vi. 1. 29. 'Ἦκουον . . ἔτι, εἰ διόλουν . . , ἦν μὲν βούλονται, διαζήσονται iv. 1. 3.

4. The particle εἰ is sometimes omitted where it would regularly be insert-

ed; as, *Ἡερχυμένη μίνου, εἰ . . ἔξηπατήθη, I certainly should be ashamed, if I had been deceived*, vii. 6. 21. *Εἰ δ' ἀμύνει' οἱ θιοὶ γνώμην ἔχουσιν, ἐντυχθεῖν ἰγώ* Eur. Ph. 1200. *Εἰ δὲ μὴ . . ἤμιν . . φόβος παρίσχειν* Id. Hec. 1111. *Δύνανται τις ἀνδρῶν ὑπερβασία κατέσχει*, Soph. Ant. 604. *Οὔτι δρῶς ἱλάνθαι*, nor could she have done it unobserved, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, *Τάδε ἰθαύμασα, εἰ [= εἴτι] . . τῶδε*, *this I wonder at, that you place*, Pl. Rep. 348 e.

#### (iv.) Relative.

X § 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives *ἄν* is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

*Εὐθεὶς εἶπ, ἡγήμωνα αἰτιῦν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυρανομήσει τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγήμῳ πιστιύσομαι, ᾧ [indefinite] ἄν Κύρος δῶῃ, 'the guide whom Cyrus may give us,' i. 3. 16. 'Ἐγὼ γὰρ ἀκούην μιν ἂν εἰς τὰ κλοῖα ἱσθάνειν, ἃ ἡμῖν δοίη, . . φοβούμην δ' ἂν τῷ ἡγήμῳ, ᾧ δοίη, ἵστασθαι, 'the vessels which he might give us,' Ib. 17. 'Ὁ τι ἂν διῇ, τίσεσμαι Ib. 5. 'Ὅταν δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγιντο ἰσχυροῦσιν ii. 6. 23. Σὺν ὁμῖν μὲν ἂν ἄμα εἶναι τίμιος, ὅπου ἂν ᾧ i. 3. 6. 'Ὅπου μὲν στρατηγὸς εἶναι, τὸν στρατηγὸν παρικάλου. ὁπόθεν δὲ οἴχεται, τὸν ὑποστρατηγόν iii. 1. 32. Περιούσιος δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἂν δυνάμει μακροτάτους ii. 2. 12. Σιποῦνται . . ὅταν [= ὅτι ἂν] οἱ ἀρχόντες σημήνωσι Cyt. i. 2. 8. 'Ὅτι δ' ἔγω τοῦ δινοῦ γίνουτο, . . ἀτίλειπον ii. 6. 12. 'Ἐγὼ δὲ, ὁπόταν [= ὁπότε ἂν] καί τοι ἤ. ἤξω vii. 3. 36. 'Ἐλέγειν ἀπὸ ἴππου, ὁπότε γυμνάσαι βούλοιο i. 2. 7. Τί οὖν, ἴφρ, ποιούσιν, ἵσθιν [= ἵσθι ἂν] αἰσθάνται, Cyt. iii. 2. 1. 'Ἐπὲν [= ἵπτι ἂν] δὲ πάλιν ἀλίσσῃ ii. 4. 3. 'Ἐπὶ τοῖς δώκοις, ἀποδραμόντες ἵστασαν i. 5. 2. 'Ἐως μὲν ἂν παρῇ τις, χρωμαί. ἱπιδαν [= ἱπιδῇ ἂν] δὲ ἀπύσαι βούληται, . . κακὸς πωῶ i. 4. 8. 'Ἐως Κύρῳ συμμείξαν ii. 1. 2. 'Ἐπιδῇ δὲ τοῖς ἐμφάγωνι ἀνίσταντο iv. 5. 8. Δύεται αὐτοῦ, μὴ πρὸς τοῖς καταλύσαι . ., πρὶν ἂν αὐτῷ συμβουλεύσεται i. 1. 10. Πρὶν αὐτοὺς καταγάγοι i. 2. 2. Μίχρη ἂν καταστρεφῇ i. 4. 13.*

NOTES. (a) The omission of *ἄν* with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, *Ὡςτις λίς ἡγύγιος, ὅν βα κύνης . . δύνονται* P. 109. *Ὡς δὲ δει πρεφύρη πύλας* Ξ. 16.

#### (v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦεν ἄγγελος λίγων, ἔτι λιλασιὸς ἦν Σύννεσις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Ἀῦται ἡρώτων αὐτοῦ, τίςτις εἰν. Ὁ δὲ ἱερηνεύς εἶπε Περιεσεῖ, ἔτι παρὰ βασιλῆως περιέκριντο πρὸς τὸν σατραπέην. Αἱ δὲ ἀστειρέοντο, ἔτι οὐκ ἵσταῦθα εἴη, ἀλλ' ἀπίχαι ὄντι παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ἔτι οἰμάζοντο, εἰ μὴ σιωπήσειεν, ἰσχυρό. "Ἄν δὲ σιωπῇ, οὐκ ἔρ," ἴφη, "οἰμάξομαι;" H. Gr. ii. 3. 56. "Ὅτι δὲ καίτοι, εὐ διεκλήμην ii. 1. 23. Ἦεσθοντο εἰ μὴ Ἑλληνας, ἔτι βασιλεὺς. . . ἐν τοῖς οἰκίαις



φόνος ἦν, βασιλεὺς δ' αὖ ἤκουσε Τισσαφρίδους, ὅτι αἱ Ἕλληνες παῖδες i. 10. 5. Ἐργισμένους, ὅτι ὑπόσιμτος ἦν iii. 3. 4. Σαφὲς πᾶσιν ἦδη ἰδέναι εἶναι, ὅτι i σταλός ἦν iii. 1. 10. Ἠγνοίη, ὅτι τὸ πάθος ἦν iv. 5. 7. Ἐρωτώμενος δὲ πο δαυὶς ἦν iv. 4. 17. Ἐπυθάνετο περὶ τοῦ Σιῦθου, πότμα πολλοῖσι: ἦν ἡ φίλος, vii. 1. 14. Ἐκάμην . . μνήμην παλαιῶν σκευμάτων ἔχουσι, ὅφ' ᾧ θάνατος μὲν αὐτοῖς: Soph. (Ed. T. 1245. Σκοπῶν, ἵ διαβαίνουσιν ii. 4. 24. Ὁ δ' ἔχκαλίσται: νιν, ὅτι . . πρῶτος λίγος i. 5. 14. Ἐλαύμαζεν, ὅτι οὐδαμοῦ Κύρος φασίνοτο i. 10. 16. Τισσαφρίδης διαβάλλει (Hist. Pres., § 567. a) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἰσχυροῦς αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἔφη. Thus, — (α.) Ἠλεξίνος εἶπεν, ὅτι "Αὐτός εἰμι, δὲ ζῶντις," Πρωτευος αὐτῷ, "I am the very person you inquire for," ii. 4. 16. Οἱ δ' εἶπεν, ὅτι "ἱκανοὶ ἴσμεν" v. 4. 10. "Ἰσως ἂν εἶπαιεν, ὅτι "δ' Σώκρατες, μὴ θαύμαζέ τὰ λεγόμενα" Pl. Crito, 50 c. — (β.) Ἐπειδὴ κενὸς δὲ, "ὡς εἰσθες εἶπεν, ἡγριότατοι αὐτοῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν στρατῶν" i. 3. 16. "Λόγος" ἔφρασε "χερταὶ δίδονται, μεμνημένους ὅσας τε ναυμαχίας αὐτοὶ καθ' αὐτοὺς νικῆσαντες καὶ ναὺς εἰλόφαται" H. Gr. i. 1. 28. Ἐλιγνι, ὅτι "ἡρώως ἤτιοντο . . Ἄλλ' ἔφη, "ἡναγκάσθη." Ἀπικρίνατο, ὅτι "αὐδὶν ἂν τούτων εἶσαι εἰς τὴν στρατῶν: ὡς εἶπεν, ὅτι "εἰ βούλει, λίγιστι" v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στρατόν ἦκουσι, ἔλιγνι, ὅτι τὸ στρατόν ἀποδίδου, When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army (here the regular forms of indirect quotation would be ἦκουσι and ἀποδιδόναι, while those of direct quotation would be ἦκουσι and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐργον, ὅτι οὐ δύναται i. 3. 2. Ἐπεφύλα μὲν ἦν, ὅτι ἄγος (cf. "Οἱ δὲ ἐπὶ βασιλείᾳ ἄγος" Ib. 21. Οὗτοι ἔλιγον, ὅτι Κύρος μὲν εἰσέκηκεν, Ἀρταβάζης δὲ περὶ τὸν ἐν τῇ σταθμῇ ἦν ii. 1. 3. Ἦσαν λίγοντες . . ὅτι οὐχ ἰσάως εἶπεν, ἀλλὰ ὑποζῶντα νύμιντο ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐλίκου δὲ ἄλλος εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐκτελέσει vi. 1. 25. Ἐλιγνι, ὅτι περὶ σπανδῶν ἦκουσι, ἀνδρῶν, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. a); as, Ἐλιγνι, ὅτι . . ἦν . . , δ' ἦσαν ἦκουσι, 'through which they had come,' iii. 5. 15. Ἐλιγνι . . , ὅτι πᾶσις ἦν λίγος Σιῦθου . . χιμῶν γὰρ ἦν, 'for it was winter,' vii. 3. 13. Even though an infinitive precedes; as, Ἐλίκου, ἄγος τὸ στρατόν κατὰ μίσην τὸ τῶν παλαιῶν, ὅτι ἐπὶ βασιλείᾳ ἦν, 'because there was the king,' i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, *Ὀὐα αἶδ', ἢ Χερσάντη σούτῃ δῶ* Cyr. viii. 4. 16. *Βούλει [sc. ὥς] λάβωμαι;* *Will thou I take?* Soph. Ph. 761. *Θάλλει μινώμεν;* Id. El. 80. *Εἴτε σὺ βούλει προσβῆς ἢ ἀφίλῃς* Pl. Phædo, 95 d. *Δι. Παρανῶ σοι εὐαγγῆν. . . Αἰσχ. [Sc. Παρανῶς ὥς] Ἐγὼ εὐαγγῶ;* Bacch. *I advise you to be silent.* *Æsch. I be silent?* Ar. Ran. 1132 (cf. § 537). — The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600; 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, *Θιπτό; δ' Ὀρέστης; ὥςτις μὴ λίαν στίνι, and Orestes was mortal; so that [do not grieve] you should not grieve to excess,* Soph. El. 1172. *Γράψω δὲ, ὥςτις, ἂν βούλησθε, χιροτομήσασθε, and I will propose it in writing, so that if you will, [vote it] you may vote it,* Dem. 129. 1. *Διῆξαι, ὅσα, ἂν μὴν ἴθισται, . . πτάσθωσαν, to show them, that, what they desire [let them gain] they must gain,* Th. iv. 92. *Ἐπανηρωτῶ πάλιν, τῶν ἐκμαγρίων ταῖς ἡδαῖς ἢ πρῶτον ἢ τοῦθ' ἡμῖν ἀρίστον κίσθω* Pl. Leg. 800 e. *Οἶσθ' οὖν δ' ὁρᾶσθαι; Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. *Οἶσθ' οὖν δ' ὁρᾶσθαι;* Id. Cycl. 131). *Οἶσθ' ὥς ποιήσας; ἀντι τῶν ἐρημίων ἴσ' ἀντάκουσον, κατὰ πρὶν αὐτὸς μαλὼν* Soph. Cael. T. 543. *Ἄλλ' οἶσθ' ὁ μοι σύμπερξον;* Eur. Heracl. 451. *Οἶσθά νυν ἂ μοι γινώσθω; Do you know then, what [let be done] must be done for me?* Id. Iph. T. 1203. *Φυλάκευς, αἰ λεγόντων* Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the Imperat. is sometimes used with *πᾶς*, or *τις*, or both, instead of the 3d *Pers.*; as, *Χάρεαι διῶρε πᾶς ὑψηλότης· τόξου, παῖς· σφινδόνῃ τις μοι δῶτα, Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling,* Ar. Av. 1186. *Φύλασσε πᾶς τις* Ib. 1191. *Ἴτω τισὶ σισάγγυλλαι* Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as *ἄγε*, *ἰστί*, *θί*, and *φίει*, may be used in the singular, as interjections, though more than one are addressed; thus, *Ἀγὲ δὴ, ἀκούσασθι* Apol. 14. *Εἰσὶ μοι, τί πάσχεις, ὠδρε;* Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, *Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] myrrise me to have said,* Mem. iv. 2. 19. *Ἰλαούτι σὺ γὰρ . . , καὶ ᾗ* Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantive* may be incorporated in

the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders the *subject of the Inf. or Part.* the same with the *subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. *Ἦσθητο, ὅτι τὸ Μένωνος στρατόνμα ἦν ἐν Κιλικίᾳ ἦν, he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. *Λίγυται, ὅτι ἐπὶ ταῦτο ἔρχονται* Cyr. i. 2. 6. *Παριεκύβηζοντα, ὥσως κατὰ κρυφὴν ἰσθλαῦσιν* Th. ii. 99.

β. *Ἦσθητο τὸ τι Μένωνος στρατόνμα, ὅτι ἦν ἐν Κιλικίᾳ ἦν, he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. *Ἐλίγοντό τινες, ὡς γιγνώσκουσι* Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. *Λιστάμενοις αὐτοὺς μέγα παρὰ βασιλῇ Δαρίῳ δύνασθαι, perceiving them to have great influence with King Darius*, Th. vi. 59. *Παριεκύβηζοντο βοηθῶν* Th. iii. 110. *Πιστοὺς σίμῳσι πισποσύν* (Ec. 4. 6. *Ἦλθιν . . βοηθῶν τῇ πατρὶδι* Ages. i. 36.

δ. *Οὐ δύναμαι . . εἰ αἰσθίσθαι πειρώμενον, I cannot perceive you attempting*, H. 5. 4. *Παριεκύβηζιτο γὰρ περιεσόμενος* H. Gr. iv. 2. 41 (§ 583. α). *Ἐπαμψί τινα ἰσθύντα* ii. 5. 2. *Ἐρχόμεθα . . βοηθήσονται τούτοις* vii. 7. 17. — γ and δ. *Ἐδοξεν αὐταῖς παρηγορία ἐς τοὺς Λακκαίμωνίους εἶναι, τῶν μὲν ἡγλημάτων σίρι μὴδιν ἀπελογησόμενους, . . δηλώσαι δὲ* Th. i. 72.

α. For examples, see § 551.

ζ. *Ἐσπερίζομεν εἶναι μῖναι (= ἡμῶς ἀξίους εἶναι), we thought that we were worthy*, Cyr. vii. 5. 72 (cf. *Νομίζοιμι γὰρ ἑαυτὸν ἰσικίνας* Ib. v. 1. 21). *Νίμζει . . ἄνδρα ἀγαθὸν ἀποκτείνων (= εἰαυτὸν ἀποκτείνοντα), consider yourself putting to death a good man*, vi. 6. 24. *Οἶμαι εἶναι τίμιος* i. 3. 6 (cf. *Οἶμαι μὲν, ἦ δ' ἰγὰρ, ληρέν* μ. Pl. Charm. 173 a). *Ὁρῶ μὲν ἔκμαρτάνων* Eur. Med. 350 (cf. *Ὁρῶ δὲ μ' ἔργον διπλὸν ἱξυγασμένην* Soph. Tr. 706). *Οὐκ ἂν κρείττων ᾗτι ἂν, ταῦτα προεικαλῖτο τοὺς συνότας, ἀλλ' ἄπειρ' εἰ ᾗτι ἑαυτὸν ἥττονα εἶτα, ταῦτα ἔφηχε* Cyr. i. 4. 4. *Δηλοὶ σίμων τὸν πλοῦτον* Ar. Plut. 587 (cf. *Ἀποφῆναι μόνῃ ἀγαθῶν ἀπάντων οὐσαν αἰτίαν ἐμὶ* Ib. 468). *Σαφῆ σημαία φαίνεται ἰσθλὴς εἰς ἡμᾶς γιγνώ* Soph. El. 23. See §§ 627, 633. — ζ and δ. *Ἐώρων οὐ κατεβούντες, καὶ τοὺς στρατιώτας ἀχθόμενους, they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. *Ἐδοξεν οὖν αὐτοῖς συνκυβασμένοις ἂν ἔχον καὶ ὀπλισμένοις προΐναι, it therefore seemed best to them, that having picked up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). *Ἐξ γὰρ φρονύτους ἕμμα σὺ κατηγορεῖ, for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARK. 1. An especial variety of construction is ob-

served with such words as *εὐνοῖα*, *συγγινώσκω*, *ἔοικα*, *ἰσμεὶς εἰμι*. 'Εγὼ σοι *εὐνοῖα* [sc. *εἰ*] . . *πρὸς ἀνίσταμαι* (v. l. *ἀνιστάμην*), *I* [know with you your rising] *remember your rising early*, Ec. 3. 7. *Συνέλαο γὰρ τοὺς μὲν . . γιγνόμενοι* (v. l. *τοὺς . . γιγνιμένοις*), *τοὺς δὲ . . εὐληφότες* Isocr. 319 a. *Πότῃ αὖτε ἱκανῶς εὐφείδω* Pl. Apol. 21 b. 'Εμαυτῷ γὰρ ζυγῆδαι εὐδὶν *ἰσισταμίην* Ib. 22 d. 'Εμαυτῷ *ζύνειδα*, *ἔτι . . λίγω* Ib. Ion, 533 c. 'Εοικετι βασιλεὺς εἶναι, *you seem to be king*, Cyr. i. 4. 9. 'Εοικαται τυραννίς μάλλιστ' ἢ πολιτείαις ἀδίκαις, 'you seem more pleased,' H. Gr. vi. 3. 8. 'Εοικας ἀληθῆ λέγοντες, *you seem like one who has spoken the truth*, i. e. *you seem to have spoken the truth*, Pl. Alc. 124 b. 'Εοικε γὰρ ὅσῳτε αἰνῆγμα ζυγνιδίντι Pl. Apol. 26 a. 'Ομοιοὶ ἔσμεν οὖν ἰσθὺς ὁμολογησίοι Id. Meno, 97 a. 'Ομοιοὶ ἦσαν θαυμάζουσιν (v. l. *θαυμάζοντες*), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., wherever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔξαπατηθῆναι ἄν εἴποι*, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). 'Ὡςτι καὶ ἰδιώτην ἄν γινώσκει vi. 1. 31. *Τὶ ἄν εἰρήνη πάλιν* (cf. *εἰ εἰρήνη κρίσεται*); iii. 1. 17. See vi. 1. 20, and § 595. β. 'Ὡς οὕτω περιγινώσκουσιν ἄν τῶν ἀντιστασιωτῶν, *as though he would thus prevail over his opponents*, i. 1. 10. 'Ὡς ἄλλοις ἄν τοῦ χειροῦ v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα*, *αὐτίκα*, *εὐθύς*, *εὐαίφνης*, and *μεταξὺ* joined with the Part. instead of the principal verb; as, 'Ἄμα ταῦτ' εἰπὼν ἀνίστη [saying this, he at the same time rose up], *as soon as he had said this*, he rose up, iii. 1. 47. 'Ὅσας μὲν, ἄμα ἀποδύσαντος τοῦ ἀνδρώπου, διαπεκιδένονταί ἡ ψυχὴ Pl. Phaedo, 77 b. *Εἰδὼς οὖν με ἰδὼν ὁ Κίφαλος ἠσπάζετο*, *immediately, therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. 'Ἦν αὐτοῖς *ἐπιχώριον*, *τὸ μεταξὺ περιουμένους μήτε ἰσθίην μήτε πίνειν*, *it was their custom, while marching [in the mean time], neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἄν*, and *οὐκ* with *φημί*. as, *Σὺν ἡμῖν μὲν ἄν εἴμαι εἶναι τίμιος*, *with you, I think that I should be honored*, i. 3. 6. *Χρήσιμοι ἄν ἰδοῦναι εἶναι* v. 6. 1. *Οὐκ ἔφασαν εἶναι*, *they said they would not go*, i. 3. 1. 'Ἐσθήσεις αὐτὸν, εἰ ὁπλιτεύσῃ. Οὐκ ἔφη [sc. *ἑταίρειον*], 'He said *No*,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, 'Ἀγγαλλί δ' ἔρεα προστιθείς [uniting *Ἀγγαλλί δ' ἔρεα* and *Ἀγγαλλί δ'*, *ἔρεα προστιθείς*], and *announcing [with an oath, adding it]*, adding an oath, Soph. El. 47. 'Ὅτε βάλλουσιν δίκην ἀναιρουμένους ταῖς βαύλαις Cyr. ii. 3. 17. *Τὶ ἡμῶν δέήσειτε χρήσασθαι* [uniting *εἰ ἡμῶν δέήσειτε* and *εἰ δέήσειτε ἡμῖν χρήσασθαι*]; [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. 'Ἐπιθυμῶ τῶν ἀνδρῶν τῶν ἐν τῇ νήσῳ κομίσασθαι Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, 'Ὡςτι καὶ αὐτῷ μεταμίλιν ii. 6. 9. *Μεταμίλιν αὐτοῖς* Pl. Phaedo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, 'Τρεῖς ἀνδρες

καὶ ἀμείνων καὶ προθύμους εἶναι iii. 2. 15 (cf. Ἀγαθοὶ τε ὑμῖν προσήκοντες εἶναι iii. 2. 11). Παράγγιλλας τὴν πρώτην χιλιεσὶν ἵσταται Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθιστο αὐτῶν πολιορκούντων, he was not at all displeased with their being at war, i. 1. 8 (cf. Σιόβης δὲ ἤχθιστο αὐτῷ vii. 5. 7. See §§ 372. α., 406). Ὡς ἱεροῦτος ἐισορᾷ ἐμοῦ Soph. Tr. 394 §§ 375, 377. 2) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὶ μὲν εὖ πρέσσαντο' ἐπιχαίρω Soph. Aj. 136. Ἡδὲν . . εὐλογῶντα εἰ Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ἦτο εἶδιναι ῥᾶστον ἐν ἀφύλακτα λαμβάνειν, but he thought that he alone knew it to be most easy to seize the unguarded property of friends, ii. 6. 24. Πρωτίστως παρ' οἷς ἱεῦλοντο ἑαυτὸν φιλεῖσθαι, to hold the first place with those by whom he wished himself beloved, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf.; is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριστεύς εἶναι Πέρσας ἑαυτοῦ βελτίονας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφ' οἷς, ἰσχυρὰ εὐ ἐκβῆναι τὴν ψυχὴν, περιεῖσθαι . . εἰς τόσον . . ἢ δ' . . δύ' εἶναι χάσματος Pl. Rep. 614 b.

β. Ἀργγίλλου Διεκκυλλίδας, ὅτι νικῆναι τε αὐτὸν Λακκεδαίμονιοι, καὶ αὐτῶν μὴ τιθάναι ἐκ τῷ H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσονται καὶ . . μηδὲς ὅμην λιγίτω . . ὥς δὲ πίσεσθαι i. 3. 15 (§ 640). Ἀπαγγέλλον τῷ Κίρῳ, ὅτι τοσαῦτα εἴη ἱνδὸν ἀγαθὰ, ὅσα . . μὴ ἂν ἱστιάσιν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὥς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἴτε δὲ, ὅτι, ἰσχυρὰ σάχυστα ἢ στρατιά λῆξ, ἰδὺς ἀποτίμψιν αὐτόν iii. 1. 9. Ἐγώμηνεν ὅτι, εἰ τι εὖτος πάθοι, αὐτοὺς ἂν λαβείν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὐ ἰσθ' ὅτι, ὥς ἑαυτὸν στίβω, . . ἐμὲ εἶναι τοῦτων ἵνα Pl. Gorg. 453 b. Αἰσθάνομαι εὖν σου . ., ὅτι, ἰσθί' ἂν φῇ . ., εὐ δυναμίνου Ib. 481 d. Γνοῖς δὲ ὁ Κλίαν καὶ δὲ Δημοδῶνιν, ὅτι, εἰ καὶ ὁσοσούνη μᾶλλον ἰδύουσι, διαφθορησμένους αὐτούς Th. iv. 37.

γ. Ἐφ' ὡς ἵλιν περιεῖσθαι . . Ἐγὼ γὰρ, ἴφω, "οἶδα" iv. 1. 27. Καὶ ἀφ' οἷς, "Μέλα μόλις," ἴφω, "διαπραξάμενος ἦμα· λίγιστον γὰρ ἀναβῆναι ἐπὶ οὐδ' ἐκαστάδιν εἴη. . . Ὅπως δὲ εἰσέλαι," ἴφω, "ἐκλείνουν" vii. 1. 39.

β and γ. Ἀπειρῶντα, ὅτι "ἀκούει Ἀφροδίμην, ἰχθὺν ἄνδρα, ἰσὶ τῷ Εἰφράτῃ ποταμῷ ὄναι . . . καὶ μὴ ἔστι, ἐν δίκῃ" Ἰφρ "χερῶν ἰσχυρίαι αὐτῆ· ἢ δὲ φεύγῃ, ἡμῖς ἰσὶ πρὶς ταῦτα βουλευόμεθα" i. 3. 20.

### (1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the *SUBJECT* of any word which would agree with a noun; whether *appositive*, *adjective*, *article*, *pronoun*, or *verb*. (b) The Inf. may *DEPEND* upon any word which would govern a noun; whether *substantive*, *adjective*, *verb*, *adverb*, or *preposition*. (c) The Inf. may be used, like a noun, to express a *CIRCUMSTANCE*; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φύγων αὐτοῖς ἀσφαλιστέον ἔστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. 'Ὡς οὐκ ἀπέλυσθαι εἴη τὸ τι ἰσχυρίσθαι καὶ λύσειν τὴν γίφθην ii. 4. 19. Διὸς ἱνίκην μολεῖν σοί Soph. Ant. 233. Οὐδὲν εἶν' ἔσθ' [= τοιοῦτός ἐστιν, εἶν'] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν εἶν' τὸ αὐτὸν ἰσχυρῶν. Pl. Gorg. 447 c. 'Εν γὰρ τῇ κραιπνῇ ἰστί καὶ τὸ λαμβάνειν v. 6. 32. Πρὸφασιν . . τοῦ ἀθροίζειν στρατεύματα, *pretext for assembling an army*, i. 1. 7. Πρὸφασιν στρατεύειν ἰσὶ τοῖς Θηβαίοις H. Gr. iii. 5. 5. Ἀντιτάσχειν δὲ οὐδὲς κίνδυνος ii. 5. 17. Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχῃ τοιαύτῃ ἰσίστη, θαυμάσαι μὴν ἄξιον, σπουδῆς γι μῖνοι σῆς ἡμῖς οὐκ ἄξιον Soph. Oed. T. 776. Καλύσει τοῦ καλὴν ἰσίντας i. 6. 2 (§ 347). Οὐκ ἰσώλως βασιλεὺς τὸ Κύρου στρατεύματα διαβαίνειν i. 7. 19. Ἀπυγνῶνται τοῦ μάχεσθαι Ib. Διὰ τοῦ ἰσιορκεῖν ii. 6. 22. Ἠγάλλετο τῷ ἔξασατῶν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνει γὰρ ἡκουῖν Soph. Oed. C. 12. Φεβοῖμιν οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ κατακτείναν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὀσφείρας καὶ διὰ τὴν ἰσμίλιαν i. 9. 27. 'Ὡς πολυμῖν τι ἰσινεῖ ἴσταν i. 1. 5. Ἀμύχανος ἰσινεῖν στρατεύματι i. 2. 21. Φαγεῖν δύναι, *a terrible fellow to eat*, vii. 3. 23. Δυνεὶ λίγων ii. 5. 15. 'Ορεῖν στυγνῆς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρῶτον γὰρ ὡς στέφανος ἰσιστῶν Soph. El. 664. Ἐπὶ γὰρ ταῖς καυαὶ ἥσται ἰσιν ἀμύνεσθαι Th. iv. 10. Ῥῶνται δὲ ἰσ τὸ βλάπτεσθαι Id. vii. 67. Πύσιον δὲ χάσμα μύζον ἰσίδος κλύειν Aesch. Ag. 266. Πλῖον λίγων Ib. 868. Μύδος κυριώτερος λίγων Eur. Iph. A. 318. 'Ὡ, πλὴν γυναικὸς οὐκ ἰσ στρατηλατῶν, πᾶλλ' οὐδὲν, ὃ κἀνισσι τιμαρῶν φίλοις Eur. Or. 718. Οὐδ' ἴσιν οὐδὲν εὐτ' ἴσιν βροτοῖς, πλὴν ἰσμάσαι, 'in nothing except name,' Eur. Ph. 501.

§ 621. NOTES. a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, *τίσται περὶχοντα*, *giving himself up [for beating] to be beaten*.

Pl. Gorg. 480 d (cf. Παράσχη . . διαπεισθῆναι. Id. Charm. 157 b). Παρ-  
χοις ἡμῶς αὐτοῖς ἐδ' αὖτις ii. 3. 22. Δίδωσι δουκίλαιν ἐκθίνας βερίφας Eur  
Ph. 25. Τοῖς ῥέστοις ἐντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9.  
'Ακούσαι μὴ ἴσως τίσιν ἀνδρῶν, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

X § 622. REMARKS. (1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required.) The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object*, *effect*, or *specification*), where another case might have been expected. Thus,

Τὸ δρῆν οὐκ ἠθέλησαν, [willed not the doing it] *were not willing to do it*, Soph. CEd. C. 442. Πείθωμαι τὸ δρῆν Id. Ph. 1252. "Ὅς σε πολύσκι τὸ δρῆν Ib. 1241. 'Ελπίδες . . τὸ μὴ παθῆν Soph. Ant. 235. Τυγίταια τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξέσταμαι τὸ δρῆν Ib. 1105. 'Εργὸν αἴτεις . . τὸ σὶ ἀποκρίνεσθαι Pl. Lach. 190 c. Τὸ τι μὴ βλίσκωιν ἵκοιμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὴ προσταλασσωεῖν . . πρὸδύμεις Th. ii. 53. Τὸ εὐγῆν οὐ εἶναι Eur. Iph. A. 655. 'Εργὸν γὰρ ἐκκαλίει μὴν αἰδύμαι δάκρυ, τὸ μὴ δακρύσαι δ' αὖτις αἰδύμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the Gen. of motive (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τίνας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

X § 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the Acc. of specification, and the adverbial Acc.) When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

'Εα δειματίς σου νυκτίου, δοκῶν μοί, *from some night vision*, [according to the seeming] as it seems to me, or methinks, Soph. El. 410. 'Αλλ' εὐκταί μοι, ἠδύς, *but to guess, joyous*, Id. CEd. T. 82. 'Εν δ' γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. 'Ες τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β' εἰπών, *to speak correctly*, Th. vi. 82. 'Ολίγου δὲν ὀλίγους ἀσικτόντας, *have slain* [to want little] almost a greater number, H. Gr. ii. 4. 21. Μικροῦ δὲν Isocr. 70 c. 'Ολίγου [sc. δὲν] πᾶσαι, *almost all*, Pl. Phædr. 258, c. Καὶ μικροῦ sc. δὲν] καλίπτον ἐξιτραχίλαις Cyr. i. 4. 8. 'Ες δὲν πάρος' ὄδε Κρίων, τὸ πρῶτον καὶ τὸ βουλιόν Soph. CEd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the Inf. of specification, or the adverbial Inf., will be particularly remarked, (α.) with ἰκάν, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by εἰ. Thus, Οὐτε συνέθεας ἐν ψευδαίμωνι ἰκάν εἶναι, *nor would I prove false to my engagements*, [as to the being willing] so far as depends upon my own will.

Cyr. v. 2. 10. Οὐκ ἔστις ἐκὼν εἶναι γίλωνα παρῆχαι, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the (now being) present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἰσὶ τοῦτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἰσὶ σφῶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωμι ἔχειν, in return gives [to have] pleasure, Soph. Oed. C. 232. Αἰτήσεται δι' ε' οὐ μακρὸν γίγας λαχὺν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. expletive* (ἐπισηγητική). — (β.) Εἰς τὸ βαλάντιον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκίλειται . . τοὺς ἴδιους ἰσὶ τὸν Θηραμίνην H. Gr. ii. 3. 54. Ἐφ' ἡ Ὀρίωντις [sc. οὗτω πωθεῖται], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκίλειται . οὐ γὰρ ἂν δύνασθαι πορεύσθαι [sc. ἵστανται], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Ζὺ μοι φράζειν [sc. ἔστι] do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἐμὲ αἰτιάσθαι τοῦτων, do not blame me for these, Ib. 218 a. Οἱ μὴ πιλάζειν Aesch. Pr. 712. Οἶσὶ πολῖται, μή μιν δουλείας τυχεῖν [sc. δότε]! Ye gulls of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. Ἔλ Ζῦ, δός μιν τίνασθαι μέρος πατρὸς Id. Cho. 18). Νίκα, ἔνυγναι . . Σίσται τροπαῖαν ἡμᾶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστήται παντὶ [sc. ἱάται, παραινῶ, or δι], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τοῖσι Ib. 68). KHP. Ἀκούετε, ἀνδρες . . τοὺς ἐπὶ τῆς πόλεως . . ἀπαίειν [sc. κελύειν, δει, or χερῇ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταβύειν v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελύειν], I bid Ion hail, Pl. Ion, 530 a. Ἐμὶ παθεῖν τὰδε [sc. δινόν ἴστω], φησὶ! That I should suffer such things [is horrible], alas! Aesch. Eum. 837. Ὁ βασιλεῦς, πόσους λίγιναι . . ἡ εὐχὴ [sc. χερῇ, or κελύειν]; Hdt. i. 88. Ἄ διλοῖ, τίς τῶν; n. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φεῖ, τὸ καὶ λαβεῖν πρόσφθιγμα τοιοῦτ' ἀνδρὸς! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἐμὲ νῦν κληθῆναι διῆρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἐμὲ κορώην τιθεῖσθαι, τὸν ἄλλον! ἰδοὺ περιελθεῖν στάδια πλεῖν ἢ χίλια! ΕΥ. Τὸ δ' ἐμὲ κολεῖν τιθεῖσθαι, τὸν δὲ μαρτυρῶν! ἀποσπεσθῆναι τοὺς ὄνυχας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γάρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αἰ γὰρ . . ἔχουσιν n. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of



a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.* on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πίστευε τὸν μάντιν λέγειν, *had persuaded the prophet [to the saying] to say*, vi. 4. 14. Τοὺς θυγάδας ἐκάλεισε εἰν αὐτῷ σερватиσθαι, *he invited the exiles [to the serving] to serve with him*, i. 2. 2.

X **RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἡεῖον . . δεσφῆναι εἰ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην δεχεῖν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κιδνυμέναι εἰν ἰσούλεσσι, ἐνὶ λυμοῦ τι παθεῖν αὐτοῖς, *did not wish to incur the risk [that they should suffer any thing] of their suffering from hunger*, Th. iv. 15. Νῦν ποίησιν ἰσήμερον τιλασθῆναι Id. iii. 2. Φα-ει δ' εἰ σοφῶν, . . Σιῶν καὶ ἀνδρώπευσιν τὴν κοινωσίαν ἐνέχουσιν Pl. Gorg. 507 e.

X § 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. (If, on the other hand, (α.) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) (in the same case) (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθεν ἐπὶ τινα τῶν δεκόντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδὲν ἐπιτρέψοντας παρῶν εἶναι, *wh will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξεστιν, ὦ Σεινοφῶν, ἀνδρὶ γινίσθαι vii. 1. 21. Ὁμολογίς εὖν περὶ ἐπὶ ἀδικος [= ἀδικόν σοι] γιγνίσθαι *Do you confess then [to have been unjust] that you have been unjust to me?* i. 6. 8. Τούτῳ δ' ἰσάει ἐν τοῦ χαλιπῶς εἶναι, *and this he effected by being wiser*, ii. 6. 9. Ἰάσθαι αὐτοῖς τὸ τραυμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ ἴσται, ὅτι σωσέσθαι βούλεται, ἐφ' ᾧ μήτι αὐτοῖς τοῖς Ἑλλησι ἀδικίῃν, μήτι ἰσάειν καὶ αὐτοὺς εἰς αἰκίας iv. 4. 6. Ναρμίζεις ἡμᾶς μὴν ἀνίστασθαι σοι, αὐτοῖς δὲ τυπῆσαι; καὶ ἡμᾶς μὴ ἀποψηφισθῆναι σοι, εὐ δὲ οὐδὲ οὕτω παύσεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δέμειν ἑμῶν, ὦ ἄνδρες δικασταί, τὰ δίκαια [sc. ἡμᾶς] ψηφισέσθαι, ἐν-θυμουμένους, *I entreat you, Judges, [that you would vote] to vote what is right*, reflecting, Lys. 118. 2. Κακούρου μὴ γὰρ ἔστι, κείνῳ ἀποθανόντι στρατηγῶν δὲ, μαχόμενον τοῖς πολεμίοις Dem. 54. 1. Οὐ γὰρ ἔν περὶ τοῦ Κλέ-ρου τρέπου, ἔχοντα μὴ δίδοναι i. 2. 11. Συμβουλίῳ τῷ Ξενοφῶντι, ἐλθόν-τα εἰς Δελφοὺς [sc. ἰσάειν] ἀπακονίσαι τῷ Διῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδῶξεν αὐτοῖς, προφύλακας καταστήσαντας συγκρατεῖν iii. 2. 1. Τοῖς σιλλε-σταῖς πᾶσι παρὲρ ἡγῆται διηγουλωμένους εἶναι, . . καὶ τοῖς τοξέταις ἐπὶ-βελήσταις v. 2. 12. Οἳς ἔξ ἀρχῆς ὑπῆλθεν, ἢ βασιλεὺς εἴσιν εἶναι, ἢ ἀποδο-εῖν ὅπως ἱκανοῦς Pl. Gorg. 492 b. Ἐμὲ περὶ τοῦ ἐνὶ τῷ ἐλπίδι ποιεῖν

πῶς ἰσχυρῆμιν, πάρεστι δ' ἀλγὺν ἰς τωίδε τοῦ χροῦς ἔλιπτα γηρόσ  
 πούσαν Soph. El. 959. 'Επίτω εἰ [for which εἰ might have been used, if  
 allowed by the metre] τῇ κηρύγματι, ὅστις περιέσας, ἰμμένειν, . . ὡς ἐστι γῆς  
 τῆςδ' ἀνοσίῃ μάλιστα Id. Ed. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection  
 with the Inf.; as, 'Ελπίζων . . οὐδ' ἂν αὐτός, οὐδ' εἰ [for τοῦς] ἰξ αὐτοῦ, παύ-  
 σιναι Hdt. i. 56. Τοὺς δὲ ἀπεκρίνασθαι, . . αὐτοὶ δώσω Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly  
 omitted. It follows from the rule, that words agreeing with this omitted sub-  
 ject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δὲ ἀδικεῖν. KP. Οὐ δῆτα.  
 ΣΩΚ. Οὐδὲ ἀδικούμενοι ἄρα ἀνταδικεῖν. Soc. One ought then by no means to  
 injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl.  
 Crito, 49 b.

✕ § 628. III. By a mixture of constructions, the Inf. is  
 often used after a connective (commonly ὥς, ὥστε, οἷος, or  
 ὅσος), instead of a finite verb, or of the Inf. without a con-  
 nective; as,

Ἐὰν κατέβαινον ὡς ἐπὶ τὸν Ἰσθμὸν ἀναβαίνειν, and were descending, so as to as-  
 cend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of  
 Dindorf and Krüger], iii. 4. 25. 'Τριλάσας ὡς εὐναντήσας, riding up to meet  
 him, i. 8. 15. Ποταμὸς τοσοῦτος τὰ βάτος, ὡς μὴδὲ τὰ δόξατα περιέχων iii. 5. 7.  
 'Ὡς μὲν συνιόντι [sc. λόγῳ] εἰπὺν, [so as to speak with a discourse bringing  
 all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ'  
 ἐκ βραχυῖ εἰπὺν, but to speak in brief, Ag. 7. 1. 'Ὡς ἴσως εἰπὺν, so to speak,  
 Pl. Gorg. 450 d. 'Ὡς γι εὐτασι δέξαι Id. Rep. 432 b. 'Ὡς μικρὸν μεγάλῃ  
 ἰσάσας Th. iv. 36. 'Ὡς γ' ἰμοὶ χρεῖσθαι κριτῇ Eur. Alc. 801. 'Ἰέλην ἱλιξας,  
 εἰ γ' ἰσχυράζην ἰμὶ, you speak of Iole, [at least for me to conjecture] methinks,  
 Soph. Tr. 1220. 'Ὡς παλαιὰ ἵσται, considering [that they are ancient] their  
 antiquity, Th. i. 21. Βούλειται ποιεῖν, ὥστε πολέμιον, chooses toil, so as to be [or  
 that he may be] at war, ii. 6. 6. 'Ἐχω γὰρ τρεῖς, ὥστε ἱλεῖν τὸ ἱκεῖνον πλεῖ-  
 ον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐποίησα, ὥστε δέξαι αὐ-  
 τῷ i. 6. 6. Κραυγὴν πολλὴν ποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολε-  
 μίους ἀκοῦν. ὥστε εἰ μὴ ἐγγύτατα τῶν πολεμίων καὶ ἴφθγον ii. 2. 17. 'Ἐφ'  
 ᾧ μὴ καίειν iv. 2. 19 (see § 530). 'Ἐφ' ᾧ τι παλαιὰ συλλόγιον vi. 6. 22. 'Ὅπως  
 τὴν ἀρχὴν μὴ τοιοῦτοι ἴσονται εἰ πολῖται, αἷα ποικρεῖ τινος ἢ μισχεῖν ἔργου ἐφί-  
 σονται, 'such as to desire' [= τοιοῦτοι εἶσι ἂν ἐφίοντο, such as would desire],  
 Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μυθεύοντας ἐρχίσθαι Dem. 23. 16.  
 'Ὅσοι μόνον γύσασθαι αὐτῷ καταλιπών [= τοσοῦτοι μόνον ὅσοι ἂν γύσαιτο],  
 leaving for himself so much only as [he could taste] to taste, i. e. merely enough  
 for a taste, vii. 3. 22. Νυμμένοι εἰ τὰ αὐτῶν ἵκασται ὅσοι ἀποζῇ, 'merely  
 enough for subsistence,' Th. i. 2. 'Ἐλίσσεται τῆς νυκτὸς ὅσον σκοταίους διελθὼν  
 τὰ πείδι iv. 1. 5. 'Ὅσα μίντοι ἦν δεκὺν αὐτῷ, but so far as [seemed to him],  
 he could judge at present, Th. vi. 25. 'Ὅσον γὰρ μ' ἰδῖναι Ar. Nub. 1252. 'Ὅ  
 τι κἄμ' ἰδῖναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the ex-  
 amples above, there is an ellipsis before the connective, and that in some the  
 connective itself suffers attraction. From the frequent use of οἷος, as above,  
 with an ellipsis of its corresponding demonstrative (§ 523, it seems to have  
 been at length regarded, especially in connection with τι, as a simple adjective  
 of quality, and to have been construed accordingly; thus, 'Οἷός τι ἴστω

ἡμῖν συμπερᾶξει περὶ τῆς διόδου ;” Οἱ δὲ εἶπον, ὅτι “ἵκανοί ἐσμεν εἰς τὴν χώραν εἰσελθῆναι.” “Shall you be [such as to] able to coöperate with us respecting the passage?” And they replied, “We are able to make an irruption into the country.” v. 4. 9. Ὁ γὰρ εἶός τε ὦν γιγνώσκουσιν τε τοὺς ἀφελίμους αὐτοῖς, καὶ τούτους δυναμίνας ποιεῖν ἰακθῦμιν ἀλλήλων Symp. 4. 64 (: 507. 7). Οὐχ εἶός τι ἦν . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ εἶός τι σε λαθάνειν, it is not possible for you to conceal it, vii. 7. 22 (: 403). Οὐ γὰρ ἦν ἔρα εἰς τὸ πεδίον ἔρδειν, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρῶγμα μάλα εἶναι, καὶ μὴ εἶναι πιστότερον βουλευσέσθαι, ‘not suitable for a young man to direct,’ Th. vi. 12. Συγγράφειν λόγους εἰσὶν εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, *περὶν ἢ, πρότερον ἢ, ὕστερον ἢ*, are sometimes followed by the Inf. instead of another mode; as, Ὑστατον . . ἢ αὐτοὺς εἰκίσειν [for ὕστερον ἢ φῆσαν or ὕστερον τοῦ εἰκίσειν] Th. vi. 4.

## (II.) The Participle.

§ 630. I. The Participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

Κύρος ὑπολαβὼν τοὺς φυγόντας, συλλίξας στρατεύματα, ἰακθῶν Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάνθαν' ἰδὼν, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of *μαθὼν* and *παθὼν* with *εἰ* or *ὅτι*, to form an intensive (and often severe or sarcastic) ‘*why*’ or ‘*because*’; thus, Τί γὰρ μαθόντ' εἰς τοὺς θεοὺς ὕβριζισθι; For having learned what new wisdom did you insult the gods? i. e. Why did you insult them? or, What possessed you to insult them? Ar. Nub. 1506. Τί παύσασαι . . εἴξει γυναῖξιν; Having experienced what change do they resemble women? i. e. How is it that they resemble? Ib. 340. Δικαιοῦτερον τὸν ὑμῖντερον πατέρα εὔστατοι, ὅτι μαθὼν σοφὸς υἱὸς οὕτως ἔφθισεν, ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἤθελεν ὡς μάλιστα ἰδύνατο ἰσικρυπτόμενος, ‘as secretly as possible,’ i. 1. 6. Ἄπτε καὶ ἀρχόμενος ἔσται, ‘in the beginning,’ Th. iv. 64. Τοὺς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαίμενους, the most [beginning with] and participle by Thrasymachus, Pl. Rep. 498 c. Τελειῶν ἰχθυήσαντων iv. 5. 16 (§ 457. a).

'Αύσας τρέχει Ar. Plut. 229 (§ 457. γ). 'Ἦες Μίνων ὁ Θισσαλὲς, ὁπλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistency* (cf. § 637. a) ; as, Ποῖα ὑποδήματα φλυαρεῖς ἔχων; [*Holding on upon what shoes are you trifling?*] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. "Ἐχων φλυαρεῖς, [*you trifle, holling on upon it*] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυστάζει; ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί θῆτα ἔχων σερῖβη; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part.* is particularly frequent with verbs of *sensation*, of *mental state* and *action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

"Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard* [of Cyrus being in C.] *that Cyrus was in Cilicia*, i. 4. 5. 'Εώρα αἰλίονος ἰδὼν, *he saw* *that there was need of more*, vi. 1. 31. 'Ιεθεῖ μίντοι ἀνόητος ὢν, *but know* *that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κασιμαθὸν ἀναστὰς μόλις v. 8. 14. Εἰδῖναι συνοῖον, *to know* *that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὸς ἥσθι' ἡδικομένη Eur. Med. 26. Σύν-αυδα ἱμαντῶ πάντα ἰψυσμένος i. 3. 10 (§ 615. 1). Φρόνι βιβῶς; Soph. Ant. 996. 'Ερίμνητο γὰρ εἰπὼν Cyr. iii. 1. 31. Τιμῶμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. 'Απολιπόντες αὐτὸν ἔχθονται. . . "Ἢδονται πρᾶττοντες Mem. ii. 1. 33. Μισιμίλοντο ἀποδιδακόντες Th. v. 35. Διδρακυῖαν γιλᾶν Soph. Ant. 483. 'Επαισχύνεθι. . . κινύντες Id. Cœd. T. 635. Εὔρειον εὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξελγυχθῶσι διαβάλλοντες ii. 5. 27. Τειφόμενοι ἰλάνθανιν, [*was secret being maintained*] *was secretly maintained*, i. 1. 9. Λαθεῖν αὐτὸν ἀπειλῶν, *to conceal from him* *our departure*, or, *to depart without his knowledge*, i. 3. 17. "Ὅπως μὴ λάθῃσι σιαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. "Ἐστ' ἂν λάθωμι [sc. ἡμᾶς αὐτοὺς] ὑδροσῶται γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχανε, *happened* [*being*] *to be present*, i. 1. 2. "Ὅστις ἐχθρὸς ὢν κυρεῖ Eur. Alc. 954. 'Αδικεῖται. . . πολέμου ἔρχοντες, *you do wrong in beginning war*, Th. i. 53. 'Ελλείσσεσθαι εὖ ποῶν Mem. ii. 6. 5. Ἐπὶ εὐτυχέσμεν. . . ἰλόντες Eur. Or. 1212. 'Ἡ πόλις αὐτοῖς οὐκ ἱπικρίψει παραχαίρουσι τὸν νόμον Isocr. 268 e. Νικαμένη γὰρ Παλλὰς οὐκ ἀν' ἔξεται Eur. Heracl. 352. 'Τάτρεξαι κακὸς ποιοῦντες; v. 5. 9. Διὰ γυνουσι μανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρέβουσι μιλιῶσαι Ib. 12. Διαγωνίζεμενι. . . διατιλοῦσιν Ib. Μὴ κάρη φῖλον ἄνδρα εὐεργετῶν Pl. Gorg. 470 c. 'Επαύσαντο πολιμοῦντες vi. 1. 28. "Α ὅμαι ἂν παύσαι ἰνοχλοῦντα ii. 5. 13. "Ὅπως μὴ φθάσωσι μήτι ὁ Κῦρος μή-τι οἱ Κίλικις καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φάνουσιν ἰσὶ τῷ ἀρεθῇ γινόμενοι τοὺς πολέμιους iii. 4. 49. Οὐκ ἴφθησαν στυβόμενι τὸν περὶ τῶν Ἀσσιανῶν πόλεμον, καὶ. . . ἤκου, *they no sooner heard of the war around As-*

time than they came, Isocr. 58 b. Φυτύνει παῖδας οὐκ ἐν' ἑνὶ φέροντι, you cannot now be too soon in bringing children, Eur. Alc. 662. Οὐκ ἂν φέρονται . . λίγων you cannot tel. me too soon, i. e. tell me at once, Mem. ii. 3. 11. "Ἄλλα γὰρ δὲ μερὶς ἱππασίων λίγων Pl. Phil. 26 b.

§ 634. NOTES. a. With these verbs, the Part. ὦν is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. ὦν], know that you are safe, Soph. Ed. C. 1210. Εἰ γίγναι πυρῶ Ib. 726. Σὶ δηλόσθω κακίῳ [sc. ὦντα] Ib. 793. Δαλοῖ τὸ γίγναι ὁμόν Id. Ant. 471. Νῦν δ' ἀργεῖσι τυγχάνει Id. El. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, "Ἄν ἄπαξ μάθωμι ἀργεῖ ζῆν, if we should once have learned to live in idleness, iii. 2. 25. "Ἦν μάθω σοφιστὴς ὦν, that he may learn that he is a schemer, Esch. Pr. 61. Γὰρ τρίβειν τὴν γλῶσσαν ἡνευχώμεν, 'learn to keep,' Soph. Ant. 1089. Ἐπειδὴν γινώσκω ἀπιστοῦμαι, when they perceive that they are distrusted, Cyr. vii. 3. 17. Μνησθεσθαι ἀπὸ ἀγαθῆς ἰδίας, let him remember to be a brave man, iii. 2. 39. Μιμνήσκω . . ἀκούσας ποτὶ, I remember to have once heard, Cyr. i. 6. 3. Τοῦτο μὲν οὐκ αἰσχύνωμαι λίγων· τὸ δὲ . . αἰσχυνώμεν ὦν λίγων, I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said), Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμοὶ πρίστω ἂν μάλιστα ἱσιμολομῆν, it would become me most of all to attend, Ec. 4. 1. Οἷς οὐδὲ ἄπαξ ἱλουσίλῃσι τυθομένους Isocr. 174. 14. Εἰ πολέμοισιν ἄμεινον ἴσται, whether it would be better for them to go to war, Th. i. 118. Μιστὸς ἦν θυμούμενος, I was sated with passion, Soph. Ed. C. 768. Δῆλος ἦν ἀνήμερος i. 2. 11. Κατὰδῆλοι γίνονται προσπαυόμενοι μὲν ἰδίῳι, εἰδότες δὲ οὐδὲν Pl. Apol. 23 d. See §§ 551, 614. a.

X. § 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting purpose, commonly translated by the Inf. (§§ 583. a, 618. 1).

X. § 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Ἀδελφὶ δὲ ἡγήσμενος οὐδεὶς ἴσται, and again there will be no one who will guide us, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τὸς ἐκπεπαισμένους, those who had been banished, or the exiles, i. 1. 7 (§ 556). Τοῖς γυναιμένοις (cf. Τοῖς γονύσει) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, 'and of the rest [him that wished] any one that wished,' i. 3. 9. Ἡ Διομήδεια λιγυμένη ἀνάγκη, the so-called necessity of Diomed, Pl. Rep. 493 d. "Ἦν, ὅστις ἐκείνος ἔχει δύναμιν τὴν ἀδικήσασθαι καὶ καταδουλοῦσθαι ἅπαντας τοὺς Ἕλληνας, οὗτω τὴν σώσασθαι ἑμῆς καὶ βοηθήσασθαι ἅπαντι ἱστίῳ ἔχοντι Dem. 101. 10. Ἀπαντα γὰρ τολμᾷ διὰ φείσεται, for every thing appears fearful to those who are venturing, Eur. Ph. 270. Πιστευόμενος . . εἰς βλάβην φέρον, to have suffered [what tends to harm]

*any inflexion*, Soph. CEd. T. 516. *Διαφίει δὲ τὰ μὲν πολλὰ καὶ τὸν μὴ καλόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γυμνασμένου* Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

✕ § 637. II. The Part. with such verbs as *εἶμι*, *γίγνομαι*, *ἔχω*, *ἔρχομαι*, *οἶσθαι*, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

*Πιστοῦνός ἐστιν* iv. 8. 26. *Τισυγμῖνός ἦσαν* i. 7. 11. *Ἦσαν πιστοῦνόντες*, ii. 3. 10. *Ἦς δὲ οὐδὲν πιστοῦνός* vi. 1. 6. *Εἴη ἔχων* iv. 4. 18. *Ταῦτα οὕτως ἔχοντά ἴσται* Pl. Leg. 860 a. *Πῶς . . ἦσι πάσχοις τάδε*, Eur. Cycl. 381. *Εἴη στυγερῆς* Id. Alc. 464. *Ἀντιδὸς ἴσται* Soph. Ant. 1067. *Μισῶντί, τι γίγνεται*, Pl. Leg. 908 b. *Μὰ θεοῖς ἡμᾶς γίνῃ* Soph. Aj. 588. *Πόλιν διακωιδίς* Æsch. Ag. 392. *Πολλὰ χεῖματα ἔχοντες ἀναιρεπαυόντες*, [having plundered many things we have them] *we have plundered many things*, i. 3. 14. *Ἄν ποταπὸν τριψέμενος ἔχῃς* vii. 7. 27. *Τὰ πιστάμια πάντα εἶχον ἀνακτομενῖν* iv. 7. 1. *Τὰ πιστάμια ἐν τοῖς ἀνακτομενῖν ἦσαν* Ib. 17. *Τὸν λόγον δὲ τοῦ πάλα θανύμενος ἔχῃ* Pl. Phædr. 257 c. *Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχῃ* Soph. Ant. 22. *Κρηῖσταν' ἔχῃ* Ib. 32. *Ἀτιμάσας' ἔχῃ* Ib. 77. *Βεβουληνός ἔχῃ* Id. CEd. T. 701. *Ὁς τοῦτο λίγων ἔρχομαι*, *I am not going [or come] to say this*, Ages. 2. 7. *Ἐρχομαι ἀποθανεύμενος νυκτὶ* Pl. Theag. 129 a. *Ἦλχυντο ἀπὸς νυκτός*, *he [departed going off] went off in the night*, iii. 3. 5. *Ἦλχυντο ἀπὸ λαύων*, *rode off*, ii. 4. 24. *Ὀλχυνται θανάω* Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with *εἶμι* is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. *Ἐχω* occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession*, *continuance*, or *persistence* (holding on upon an action. Cf. § 632. N.). *Ἐρχομαι* with the *Fut. Part.* forms a more immediate *Fut.* The Part. of a verb of motion with *ἔρχομαι* is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, *Διδογμῖν' [sc. ἴσται]*, *ὡς ἴσται, τήνδ' καρδανῖν* Soph. Ant. 576.

✕ § 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc. absolute* may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

## ✕ RULE XXXII. A PARTICIPLE AND SUBSTAN-

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τούτῳ δὲ λίγους αὐτοῦ, πᾶρευται τις, and [he saying this] upon his saying, this, some one sneezes, iii. 2. 9. "Ὅστις, ἔξιν μὲν εἰρήνην ἔχουσιν . . , αἰεῖται πολέμῳ, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μισὰ δὲ ταῦτα, ἅθῃ ἥλιος δύνει, ii. 2. 3. 'Ανίστη ἰσὶ τὰ θεῖα, οὐδὲν κωλύοντες, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ἴστων ἰσταν, οὐδὲς αὐταῖς δυνήσεται, λιλυμῖνις τῆς γαφῆρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἰσχυροῦς, αἶνος δὲ μὴδ' ἐσφαλεῖσθαι παρὲν, ὅτῳ δὲ σίτον πολλὸν ἀπαγορεύοντων v. 8. 3. 'Ἐν πολλῷ παρατυχὴν ἐφίσι ζυμωταίῳ, καὶ πανταχόθεν αὐτῶν ἀποκακισμῶν Th. v. 60. Ἐδὲ δὲ παρασχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσήκει, when it is no interest of ours, Id. iv. 95. 'Αμφοτέρους μὲν δοκῶν ἀναχωρεῖν, . . κυρθεὶν δὲ οὐδὲν . . ἰσχυρία χρὴ ἱεμάσθαι, οὐκ οὐκ ἐκ ἰσχυροῦς Ib. 125. Διδογμῶν δὲ αὐτῶν Id. i. 125. Δέξαν αὐτοῖς ἀπὸ ξυνοῦ, ὅστις διανομαχίῳ Id. viii. 79. Δέξαντες δὲ τούτου H. Gr. i. 1. 36. Δεξάντων δὲ καὶ τούτων Ib. v. 2. 24. Δεξάντα δὲ ταῦτα καὶ πειρανθέντα Ib. iii. 2. 19. Δέξαν δὲ ταῦτα [sc. ποιῶν, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δέξαν ἡμῖν ταῦτα, ἰσχυροῦς Pl. Prot. 314 c. 'Ἀδελφοὶ δὲ, ἰσότης τις . . ἀφαιρέσεται Th. i. 2. Αἰσχροὶ δὲ τὸ ἀντιλίγιν Cyt. ii. 2. 20. Προσταχίῳ γὰρ αὐτῷ . . ἀναγράφει Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς καὶ τῶν 'Ελλήνων τὰ πρᾶγματα ἰγίνετο Th. i. 74. 'Εσαγγελλέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοῦς πλοῖουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλίσθαι] προεμύνησεν Ar. Ecl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μίντοι, ὁ Γλοῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τοῖς προτέροις μιστὰ Κύρου ἀναβᾶσι . . καὶ ταῦτα, οὐκ ἐπὶ μάχῃ ἵσταν [= ἰούσι], ἀλλὰ καλοῦντες τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τᾷδε ἐκ ἵστων καὶ μαχομένων v. 8. 13. Οὐκίτι ἂν οὗτοι κλιστεύουσιν ἐργάζεσθαι, ἀλλ' ὅν αὐτοὶ λαμβάνει χάριν ἵσται, ὅστις ἡμῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ἡμῖς κλιστέων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547).; as, 'Ἐντιῶντι προείοντων [sc. αὐτῶν], ἰφάινουσιν ἔχουσιν, 'as they were advancing,' i. 6. 1. Οἱ δ' ἴσταν, ἰσχυροῦς [sc. αὐτοῦ], ὅτι Μάκρωνος iv. 8. 5. Πόσις μὲν ἂν μοι, κατθανόντος [sc. πόσις], ἄλλος δ' Soph. Ant. 909. Οὕτω δ' ἔχοντων [sc. ἰσταν] ἀφαιρέσων, and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γιγνομῖναι, σαφῶς εἶδα Cyt. v. 3. 13. 'Ἀκνός βασιλῆς [sc. ὄντος] ii. 1. 19. Ἐξίστι φωνῶν, ὡς ἰμοῦ μόνος σίλας Soph. Ecl. C. 83. 'Ὡς ὑψηλοῦ τοῦ αἵματος Id. Ecl. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὡς (§ 640) or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παράγγυλι . . , ὥς ἰσχυροῦντες Τισσαφέρνης, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. Ὡντο ἀπολωλῖται, ὥς ἑλαυνῖαι τῆς πόλεως, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. Ἐκείνους . . , ὥς εἰς Πυρίδας βουλόμην; στρατιεύειν, ὥς πραγμάτων περιχίντων Πυρίδῳ i. 1. 11. Ὡς ἰμοῦ ὄν ἴντος, . . οὕτω τὴν γνώμην ἔχοντι, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. Ἐλγῃ θάρβην, ὥς κατασθεσμένοι τούτων εἰς τὸ διόν Ib. 8. Τὰ πλεῖστα αἰτίων κελύοντες, ὥστε πάλιν τὸν στόλον Κύρου μὴ ποιοῦναι Ib. 16. Ὡς οὐκ ἔντοι εὖν τίκων, φρόντιζι δὲ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, ὥς βοηθήσων βασιλεῖ, bringing a large force to aid the king, ii. 4. 25 (§ 583. a) Κατασκευάζονται ὥς αὐτοῦ του οἰκήμεντας (cf. Μίνιν παρασκευάζομινους) iii. 2. 24. Κατακλιμῖναι, ὥστε ἔξεν ἡνυχίαν ἔχον, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγκυλωμένους ἵναι, ὥς, ὅσταν σμῆνῃ, ἀπαντίζην δέσπον, v. 2. 12. Αἰγουνσι ἡμᾶς ὥς ἑλωλῖται Æsch. Ag. 672. Δηλοῖς δ' ὥς τι σημανόν Soph. Ant. 242. Ὡς πολέμου ὄντος παρ' ἡμῶν ἀπαγγελῶ; ii. 1. 21. Ὡς μὴ στρατηγήσονται ἐμὶ ταύτῃ τὴν στρατηγίαν, μηδὲς ὁμῶν λυγῖναι, let no one of you speak, as though I were to take this command, i. 3. 15. Ἀνικεργον, ὥς οὐδὲν δύναι vi. 4. 22. Ἀπὸ τῶν σοιῶν ἀνθρώπων ἰεργουνσι, ὥς τῇ μὴ τῶν χρηστῶν ὁμιλίαν ἄκνησι τῆς ἀρετῆς, τὴν δὲ τῶν πανηρη, κατὰλυνσι Mem. i. 2. 20. Εὐχοντο δὲ πρὸς τοὺς θεοὺς ἀτλῶς τάγαθὰ δίδοναι, ὥς τοὺς θεοὺς κάλλιστα εἰδόντας Ib. iii. 2. Ἡ δὲ γνώμη ἐν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλῶντα [sc. τὰ ἔσματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. Ἡ δὲ ἡ γνώμη τοῦ Ἀριστῆος [= ἰδοὺ τῷ Ἀριστῇ, τὸ μὴ μὲν] ἑαυτοὶ στρατοῦσιν ἔχοντι ἐν τῇ ἰσθμῷ ἰατρῇ Th. i. 62. Ἐδοξεν αὐτοῖς [= ἰψ. φέροντο] . . , ἰσικαλοῦντες Id. iii. 36. Καὶ δημοσίᾳ κράτιστα διαθίνα τὰ τοῦ πολέμου, ἰδὲ ἑαυτοῖς ἰσικαλοῦσιν αὐτοῦ ἀχρησθέντες Id. vi. 15. Αἰδῶς μ' ἔχῃ [= αἰδοῦμαι] ἐν τῇ πόλει τυγχάνουσα Eur. Hec. 970. Πί. παλταὶ δ' αὐτῇ μοι φίλον κίερ [= τέρμος ἔχῃ μί], τότε κλύουσιν οἶκτον Æsch. Cho. 410. Ὑπαστί μοι θράσος; . . κλύουσιν Soph. El. 479. Ἡμῶν [= ἡμῶν, § 412] δ' αὐτὴ κατεκλήθη φίλον ἦτορ, δισάντων φλόγγον i. 256. For other examples see §§ 344, 459, 627, 639.

β. Ἄλλῃ τι τρέσῃ σιρῶσαστες, καὶ μηχανὴν φροσέγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰσασίαν, Κλιάνω μὴ καὶ Φρυγίᾳ πρὸς Διόνῃ βουλόμηναι ἔχον . . Τιμασίον δὲ προὔθυμῖτο vii. 2. 2. Ὡς τύχη αὐτῶν καὶ προὔθυμῖτο



οὔσα, ἢ διὰ τὸ φεύγεσθαι, ἢ ἀλλὰ περιπλίσσεται Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διέκρινται, τὸ μὴ θεωρεῖν οὐσα [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

X § 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314 f). This verbal is often used *impersonally*, in the neut. sing. or plur., with *εἶναι* (§ 546. a). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρή'* thus, Σκεπτόν μοι δοκεῖ εἶναι [= σκέπτεσθαι δεῖν], it seems to me that it is to be considered [= that we ought to consider], i. 3. 11. Ἐδόκει διωκτόν εἶναι, it seemed that they must pursue, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

X § 643. Impersonal verbals in -τέον, or -τέα, (a.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. x). Thus,

(a.) Ὡς τιμώτων εἴη Κλειάρχῃ, that they must obey Clearchus, ii. 6. 8 (§ 405. x). Περιούσιον δ' ἡμῖν τοῖς πρώτοις σταθμοῖς ii. 2. 12 (§ 431). Πάντα ποιητόν iii. 1. 18 (cf. the personal form, Πάντα ποιητρία Ib. 35). Οὐδὲ ἐν παραδωρία τοῖς Ἀθηναίοις ἰστίον Th. i. 86. Γυναῖκες οὐδαμῶς ἡσυχία Soph. Ant. 678 (§ 349). — (β.) Καταβατίον οὖν ἐν μίρῃ ἑκάστων, each one therefore must descend in turn, Pl. Rep. 520 d. Ὡς οὐτα μισθοφορίαν εἴη ἄλλους ἢ τοὺς στρατιωτικούς, οὐτα μισθίων τῶν πραγμάτων πλείους ἢ πιντακισχιλίας Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (a.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποβίσεις τὰς πρώτας, καὶ εἰ πιστὰ ὅμῳ εἴεν, ὅμως ἰσικιστρία σφίστηρον [for τὰς ὑποβίσεις ἰσικιστρίων, or αἱ ὑποβίσεις ἰσικιστρία] Pl. Phædo, 107 b. — (b.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νουρίον. ἰλαρίζοντας Pl. Rep. 453 d. — (c.) The verbal with the *Inf.*; as, Ἐπειθ' οὐκ οὐ πολλὰ στίον, . . ἰῶντα δὲ αὐτὰς . . ἰσιμαΐζειν Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the ADVERB, the PREPOSITION, the CONJUNC-

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

### A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώσῃσι ὁ Κύριος, *again Cyrus asked*, i. 6. 8. Ἠθίως ἐκείθεντο i. 2. 2. Ὁρβία ἐρχομένη Ib. 21. Ἡμιλημένως μάλλον i. 7. 19. Τὴν οὐ περιτείχισσιν, *the not blockading*, Th. iii. 95. Ἡ μὲν ἡμερία Ar. Eccl. 115. Τῷ ἀπὸ τῶν Ἐπιστολῶν πάλιν καταβάσει, *'the descent back'*, Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γὰρ νικῶμεν, *we at least are victorious* (here γὰρ, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἡκουσιν οὐδὲν ἵν' γι' τῇ φανερῇ i. 3. 21. Ἀριστὸς δὲ, . . καὶ οὐτος . . πειράσται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μεταπειρομένῳ αὐτοῦ, οὐκ ἰδίῳ ἰδού, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσβύνησαν, καίσις ἐιδέσσις i. 6. 10. Εἰδοίσι τοί μιν τάδε ἀγγελίας δὲ ἰδού, Esch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in simple, absolute negation, and the latter in dependent or qualified negation, hence in supposition, prohibition, &c.; or, in the language of metaphysicians, οὐ is the objective, and μή the subjective negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ εἶδα, *I do not know*, i. 3. 5. Οὐποτέ γὰρ οὐδέ τις Ib. Ἐάν τι μὴ διδῷ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φάσκει Ib. Μηνίς μιν Κύρῳ νομίζει i. 4. 16. Οὐκ ἀκούει ἔτι, καὶ μὴ δεῖν ἂ μὴ χεῖζαι; Soph. Ed. C. 1175. Ἐμὲ τῶν σὺν λόγῳ ἀρετῶν οὐδὲν, μὴδ' ἀρετῶν ποτὶ Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σε δοκοῦμεν, [*We do not seem to you, do we?*] *Do we seem to you?* Esch. Pers. 344. Ἡ μήτις . . λαύνη; ἢ μήτις ὁ αὐτὸν κτείνῃ; . 405. Οὐκοῦν . . σιπαύνομαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἰκανῶς ἔχῃσιν Pl. Phædr. 274 b.

### B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-

en substantives in the oblique cases, and mark their relations; as,

Ἦρματο ἀπὸ Σάρδων, καὶ ἤλαβον διὰ τῆς Λυδίας . . ἰσὶ τὸν Μαίανδρον ποταμὸν, he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.

Or, more particularly,

X	Ἀντί, ἀπό, ἐξ, and πρό govern the	Genitive.
X	Ἐν and σύν	" " Dative.
X	Ἀνά and εἰς	" " Accusative.
X	Ἀμφί, διὰ, κατὰ, μετὰ, and ὑπέρ	" " Gen. and Acc.
X	Ἐπὶ, παρά, περί, πρὸς, and ὑπό	" " Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετὰ in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφί σκυραῖς Æsch. Pr. 71. Ἀνά τι ταυρί Eur. Iph. A. 754. Μιστὰ χερσὶν Soph. Ph. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as *in* for *ἐξ*, § 68, *ξύν* for *σύν*, *ἰς* for *εἰς*, *ἰσὶ* for *ἰν*, *πρὸς* and *πρὸ* for *πρός*, *ὅπαι* for *ὅπῳ*) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. Ἐν and πρὸς, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (*in*, § 58) *εἰς* or *ἰς* (cf. § 57. 4), and πρὸς - thus, *in*, *in*, *εἰς*, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, to (cf. §§ 150, 322); as, Οὐλύμῳ -δε A. 425 (cf. Περὶ Ὀλύμπου 420). Ἀλα -δε A. 308 (cf. Εἰς ἄλα 314). Ἀἰδῶ -δε [= εἰς Ἀἶδος δέμον, § 385. γ] H. 330. It is sometimes used pleonastically; as, Ὅνδε δέμονδε β. 83. Εἰς ἄλαδε α. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE OR MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, from the province, i. 1. 2. Ἐκ Χερρόντηος ἡρώμενος Ib. 9. Παρὰ δὲ βασιλείας πολλοὶ πρὸς Κύρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι κατὰ τῆς σίρας, leaping down from the rock, iv. ii. 17. — (β.) Of ORIGIN AND MATERIAL (§ 355). Γίγοντες ἀπὸ Δαμασκού ii. i. 3. Οἷόν τι ἐκ τῆς βαλάνου παποιημένοι τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἰνίον ἦκουον, I heard respecting some of you, vi. 6. 34. Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς Cyr. iii. 1. 8. — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν σολομίων i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σύν τοῖς φυγάσι, with the exiles i. 1. 11. Τῶν παρ' αὐτοῦ Ib. 5. — (η.) Of PLACE (§ 420). Βασιλεῖα ἐκ Κιλαϊαῖς ἱερυνά, ἰσὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὅσῳ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνύτο . . πρὸς αὐτόν, came to him, i. i. 5. Κατίστανιν εἰς πύδιον i. 2. 22. Πίμπας . . παρὰ τοὺς στρατηγούς Ib. 17. Ἀνίστη ἰσὶ τὰ ἔρη Ib. 22. Κατὰ Σολυζέην ἀφίκου τι

2. 26. 'Τα' αὐτὰ τὰ εὐχὰ ἔχον Cyr. v. 4. 43. — (α.) Of SPECIFICATION (§ 437). Δαμναρὰ καὶ κατ' ὄμμα καὶ φόνει Soph. Tr. 379. Κατὰ γνώμην Ἰδρι Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, as pleasure; as, Ὡςτις δὲ τις ἀγάλλεται ἐπὶ θουσιβίᾳ . . οὕτω Μίνων ἀγάλλεται ἔκαστα πατρὶν δύνασθαι ii. 6. 26. Καὶ κραυγὴ πολλὴ ἐπίβου i. 7. 4. Σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, Ὅδῃ . . Διελθὼν κατὰ Δαυλίης Soph. CEd. T. 734. Ἀγρεύς σφι πίμπησι κατὰ ποταμίων νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus παρά denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλῆα πορεύεσθαι, ἰσχυροὺς παρὰ δὲ Ζηνίου καὶ Περσέως πλείους ἢ δισχιλίας, λαβόντες τὰ ὄπλα καὶ τὰ εὐνοφόρα, ἰσπερσοειδύσαντες παρὰ Κλεόρχῃ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, Ἰλαρὰ δὲ ἀντὶ εὐφροσύνης [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι εὐφροσύνης] ἦσαν, καὶ ἀντὶ ὀφθαλμῶν αὐτὰς ἡδῆς ἀλλήλας ἰδέναι, they were cheerful instead of [being] downcast, &c., Mem. ii. 7. 12. Ἐξ ἐλπίου ἀζήλον ἐρεῖσθαι βίην Soph. Tr. 284.

ε. The omission of the preposition with the second of two substantives having a similar construction will be observed, not only after a conjunction, but also in the case of the relative, in the questions and answers of a dialogue, &c.; as, Ἀπὸ τι τῶν νῶν καὶ τῆς γῆς. H. Gr. i. 1. 2. Ἐν τῇ χρείᾳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. Ἀπ' ἐκείνου γὰρ τοῦ χρέους, ᾧ' εἰς τοῦτον ἠγάσθην Pl. Conv. 213 c). "Τοῦ τοιοῦτο πύρι." "Τίνος δὲ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. Ὡς παρὰ φίλους καὶ ἐμεγίστας, [sc. παρὰ] Ἀθηναίους ἡδῆς ἀπέναντι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So Εἰς [sc. τὸν χρέον] ὅτι β. 99. Ἐς οὐ, untill, Hdt. i. 67.

† § 652. 2. A preposition in composition (α.) often retains its distinct force and government as such.) But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). Thus,

α. Συνίσταμην αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσίσταμην δὲ αὐτῇ τὴν θυγατέρα Cyp. viii. 5. 18 (cf. Πίπται Ἀέρο [ἱλμην] . . πρὸς Εἰσοφῶντα vii. 6. 43). Ἐπισπύνας αὐτῇ H Gr. i. 6. 22 (cf. Πλαῖν ἐπ' αὐτοῦ Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *ισί*, *πρὸς*, and *πρὸς* are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀπὸ*, *ἐξ*, and *ἐν*. See §§ 347, 399.

γ. Ἐπιστρέφοντο εἰςβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλείας ἀπῆλθον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λυγρῶν ἀμύναι [= λυγρὸν ἀπαμύναι], *to ward off destruction*, A. 67. Παρὰ δ' ἔρχεται μακρὰ τίσησιν Γ. 135. Ἀπὸ μὲν σιωπῶν ὀλίγας Hdt. iii. 36. Ἐκ δὲ σπῆδῶσας, *and leaping forth*, Eur. Hec. 1172. Διὰ μ' ἰφθίμης, κατὰ δ' ἰκτύνας Id. Hipp. 1357. Ἀπὸ εὖ κρίνεται Pl. Gorg. 520 c.

NOTES. (1.) The preposition sometimes follows the verb: and is sometimes repeated without the verb; as, Πίμπαντες, ὃ γύναι, μετὰ Eur. Hec. 504. Ἀσπλὶ σέλι, ἐπὶ δὲ πατέρα Id. Herc. 1055. Κατὰ μὲν Ἰκαυον Δρόμου σέλι, κατὰ δὲ Χαράδην Hdt. viii. 33. So, Ὡρυστο . . Ἀγαμῖνονι, ἐν [sc. ὀρυστο] δ' Ὀδυσσεύς Γ. 267. Ἐλισσιν . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ε. Ἀλλ' αἶα [for ἀνάσσει] ἔξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθὺν πάρα [for πάρεστι] Eur. Alc. 1114. Ἐν [for ἵσται] δ' ἐν τῇ ἱερῇ χόρῳ καὶ λυμὸν καὶ ἄλσιν γ. 3. 11.

## C. THE CONJUNCTION.

Χ § 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἦσθινι Δαρῖος καὶ ὑπάσσει, *Darius was sick and apprehended*, i. 1. 1. Τισσαφηνος διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλῆς αὐτῶν. Ὅθι πείθεται τε καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡς τε αὐτῶν μᾶλλον φίλους εἶναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ διαχίλις i. 3. 7. Ἐξία καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects*, *predicates*, *adjuncts*, &c. Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2 Like parts of a sentence are commonly, but not necessarily, of the same *part of speech* and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (*supplying an ellipsis*) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Περσεύς ἀλλοις . . . καταλιπὼν τὸν ἄφρονά τινι πελοπίου, εἰ βούλωντο φεύγειν* iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, *Πλουσιώτερον μὲν ἂν, εἰ ἰσχυρόντι, ἢ ἰμοὶ ἰδδόντι* Cyr. viii. 3. 32. *Ἐκ δυνατοτέρων ἢ τοιοῦδ' ἰσότησαν* Th. vii. 77. *Τοῖς δὲ νωτίστοις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγὰ [sc. ἀκμάζω], σαραινω* Isocr. 188 a. *Ἡμῶν δὲ ἄμεινον, ἢ ἰκτίνοι, τὸ μίλλον προσημαίνων* Dem. 287. 27. *Οὐδαμοῦ γὰρ ἴσται Ἀγρίαντον Ἀθηναίων ἵνα, δώσει Θερασύουλον* Lyb. 136. 27. *Ἐξιστί θ', δώσει Ἡγίλοχος, ἡμῖν λίγην* Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *πολύς* is followed by another adjective; as, *Πολλὰ τε καὶ ἰσχυρὰ δαλίγαντο* v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, *Ἐκμάθων· σχολὰ δὲ πλείων ἢ δέλω ἀρεστί μοι, '[and] for I have more leisure,'* Æsch. Pr. 817. *Τυγχάνω τι κληρὸν ἀνίστασθαι πόλιν χαλῶσα, καὶ μὴ φθόγγος εἰκίσι κακοῦ βάλλει δὲ ὤτων,* 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. *Καὶ ἂν ἢ ἐν τῇ τρίτῃ σταθμῇ, καὶ Χιρίσθοις αὐτῇ ἰχθυήσῃ* iv. 6. 2. *Ὅχι ἡμῶν πιστοῦκασι, καὶ Ὅμηρος* (cf. § 400), *they have not composed in the same manner [and] as Homer, or with Homer,* Pl. Ion, 531 d (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of *ὃς* for *γὰρ*, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of *γὰρ* in specification, where we should use *that, namely, now, &c.*; as, *Τῷ δὲ δῶλον ἦν· τῇ μὲν γὰρ πρίσθιν ἡμίερον . . . ἐκίλις* ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

a. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses *ἔσω* and *ἔσω* as protracted forms for *εἰς*· thus, *Ἀγγίλων, ἔσω* Ω. 145 (cf. *Εἰς ἔσω* 143). *Ἀγάγῃσιν ἔσω κλισίῃν* Ω. 155.

β. *Ἡ μὴν κλισίῃσιν, ἀπιδουῖξω τι πρὸς [sc. τούτῳ], 'in addition to this,'* besides, Æsch. Pr. 73. *Πρὸς δ' ἴτι* iii. 2. 2. *Ἐν δὲ [sc. τούτοις], and meanwhile,* Soph. Ed. T. 27.

γ. Κῶρον δὲ (conjunction) μεταπέμψεται . . . καὶ στρατηγὸν δὲ (adverb) εὖ τὸν ἀντιδύξαι i. 1. 2. 'Ὡς δὲ νῦν ἔχει, χαλινῶν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰσχυροὶ καὶ τιμῆς τιμίζεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσχυροῖσι vi. 6. 16. Σοφαινοῖσι δὲ τὸν Συμφάλιον, καὶ (conjunction) Σωκράτην τὸν Ἀχαῖον ξένους ὄντας καὶ (adverb) τούτους, ἐκίλευσιν i. 1. 11. Πρῶτον μὲν ἰδάνεβι . . . εἴτα δὲ ἱάτι i. 3. 2. Ἄλλος δὲ λίθον, καὶ ἄλλος, εἴτα πολλοὶ i. 5. 12. Ταῦτα ἰσχυροὶ, μίχρει ἐκόςτος ἰγνίνοτο iv. 2. 4 (cf. § 394). Πλὴν οἱ εὖ πασηλείᾳ ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρὸςθεὶ καταλῦσαι . . . πρὶν ἂν αὐτῷ συμβουλευσῇται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέτταρα στάδια διελθεῖν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἦ* and the appropriate mode: thus, *Πρὶν ἦ . . . ἰγνίνοτο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἦ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

X § 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

"Ὅταν δὲ τούτων ἔλῃς ἔχηται, but when you have had enough of this, v. 7. 12. Εἰς μὲν ἄπαξ καὶ βραχὺν χρόνον, for once and a short time, Dem. 21. 1. Εἰς νῦν Pl. Tim. 20 b. Μίχρει ἵσταυθα v. 5. 4. Πρὸςπαλαι Ar. Eq. 1155. Ἐμπρὸςθεὶ iii. 4. 2. Παραντοῖκα Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδις, above half of the whole army were Arcadians, vi. 2. 10. Αἰτίῳ αὐτὸν εἰς διαχίλιους ξένους i. 1. 10. Ἐκ τῶν ἀμφὶ τοὺς μυρίους v. 3. 3. Ευνίδραμοι ὡς εἰς ἰστανκοσίους H. Gr. iv. 1. 18. Συνιλιγμένων εἰς τὴν Φυλὴν περὶ ἰστανκοσίους Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἴθυγον* [is for *ἐν*, by reason of *ἴθυγον* following], those in the market fled [from it], i. 2. 18. Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων Ib. 7. Ἀφικνούνται τῶν ἐκ τοῦ χωρίου περὶ ἀνδρῶν v. 7. 17. Τὰς ἐκ Πύλου ληψέσιν, those taken at Pylos and brought thence, Ar. Nub. 186. Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντί-οις . . . ἰχρῶντο Th. vii. 70. Εἰς ἀνάγκην κίμιστα, we have come into necessity, and lie there, Eur. Iph. T. 620. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πιδίον, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. Ἐν Λευκαδίᾳ ἀσήμεον [is for *εἰς*, to imply that they were still there], had gone to Leucadiu, or were absent in L., Th. iv. 42. Οἱ δ' ἐν τῇ Ἠραίῳ καταπατιφυγόντες (cf. *Εἰς δὲ τὸ Ἠραῖον κατεῖθον*) H. Gr. iv. 5. 5. Ἐν τῇ σσταμῇ ἴπισιν Ag. 1. 32.

γ.) AN ADVERB of motion for one of rest. Τῶν ἰδδέν [for *ἴδον*] τις εἰσενγ-αδον Ar. Plut. 228. Μισοίησις τοῦ τόπου τοῦ ἰδδέν εἰς ἄλλον τόπον Pl.

Apol. 40 c. Πῶ κακῶν ἐρημίαν εἶρω; 'Whither can I go to find? Ear. Hero. 1157.

δ.) An ADVERB of rest for one of motion. "Οπου [for ὅπου] βίβηκας, οὐδὲς οἶδε, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεσώμενος Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πόδον πατρίδων, γοῖων, γυναικῶν, παίδων iii. 1. 3. Ἐχθρὸς πόλιν, ἔχθρὸς ἀνέμους, ἔχθρὸς χεῖματα, ἔχθρὸς ἀνέμους τοσούτους vii. 1. 21. Οὐτὶ πλινθυσίαι δέμου προσιλοῦς ἦσαν, οὐ [for οὐτι] ξυλουργίας Aesch. Pr. 450. Ὁμῶς ὁμῶς θιὸς πάντας καὶ πάσας, [sc. ὅτι] ἢ μὴν . . ἰδύμεν vi. 1. 31. Ἀφιλόμεν, ὁμολοῶ v. 6. 17. Ἀπαγγέλλων πόσει, ἥκιν ὅπως τάχιστα ἐλάττωμι πόλιν γυναικὰ πιστὴν δ' ἐν δόμοις εἴρω Aesch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὐκάν with the ellipsis of a conditional or other conjunction; as, Οὐκάν ποιήσῃς ταῦτα, ἡμῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἐστίν ὃ τι σε ἠδίκησα;" "Ὁ δ' ἀπακρίνατο, ὅτι οὐκ ἴσται" i. 6. 7. Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ἰδᾶν, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷσι γὰρ σε μαχίσθαι, ὦ Κύριε, τὸν ἀδελφόν; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective; as, Ὡ γύναι, ἴφη, ὄνομα δὲ σοι τί ἴσται; Mem. ii. 1. 26. Ὡ Κίρκη, τίς γὰρ . . ἡγμονεύσει; x. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περιεσώμεν ἦδη ἄρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ διδοικα iii. 2. 25. Παρὰ τὴν ὀφειλάντων ζῆ . . καὶ [sc. ταύτῃ ἡμῖν] γὰρ ἦδη ἡσθίνοι vi. 2. 18. Καὶ γὰρ καὶ παπὸς ἰφαινετο ii. 2. 15. — And yet; perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θῶτερον ἢ [sc. οὐτω ταχὺ] ὥς τις ἂν ᾔητο, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἡγοσάμενος εἶναι ἢ



ὡς ἰσὶ Πινιδῆς τὴν παρεσκευάσας, *thinking that the preparation was greater than* [so great as] *it would be against the Pinidians*, i. 2. 4. Βραχύνειρα ἡνιόχισα, ἢ ὡς ἔλκευσθαι, *hurled* [a shorter distance than so as to reach] *too short a distance to reach*, iii. 3. 7. Ἐφάνη κοινοτάς, *δυναίς νιφίλη λυσιή* i. 8. 8. Ὡς εἰς μάχην παρεσκευασμένους, *arrayed as [he would array] for battle*, Ib. 1. Ἐπικαμνοῦν, ὡς εἰς πόλεμον Ib. 23. Φινύουσι δὲ καὶ πρὸς ὡς πρὸς τὴν ἀσὶ τοῦ στρατοῦ ἔλκεται iv. 3. 21. Ἀδρῆϊς, ὡς ἰσὶ τοὺς i. 2. 1. Ἰλασιε ἰσὶ, ἰαίλοισι i. 5. 8. Ὡς ἐκ τῶν παρόντων [sc. ἰδόντες], *ἐνταξίμην* Th. vi. 70. Κεραιούσι, ὡς ἐν καὶ ἰστανόσις τὸ παρ' ἑαυτοῖς πρῶγμα, *discussing, the Cerantians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. Ὡς ἰσὶ τὸ πολὺ, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. α, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, Περσύνεται ὡς βασιλῆα, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, Ἐχὼν [sc. οὕτω πολλούς] ὡς πεντακσίους, *having such a number as 500*, i. α. about 500, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, Καὶ μὴ μ' ἄντρος ἐσθ' ἀποστῆλιναι γῆς, ἀλλ' ἀρχίσσονται καὶ καταστάναι ἄνθρωποι [sc. διέσθαι] Soph. El. 71. Εἰ μὴν βούλεται, ἰψίτω· εἰ δ' [sc. μὴ βούλεται], ἴσι βούλεται, τούτω ποιεῖται Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μάλλον· as, Ζητοῦσι κερδαίνειν [sc. μάλλον], ἢ ὅμως τιθεῖν Lyb. 171. 8. Τὴν τῆς ὁμιλίας πόλιος τύχην δὲ λαίμην, . . ἢ τὴν ἐκείνου Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, Εἰ μὴν σὺ τι ἔχῃς, δ' Μηδέναις, πρὸς ἡμῖν λίγιναι [sc. λίγα δὲ]· εἰ δὲ μὴ [sc. ἔχῃς], ἡμῖν πρὸς εἰ ἔχῃς vii. 7. 15. Εἴτε ἄλλο τι θῆλυ χρῆσθαι, εἴτ' ἰσ' Αἰγυπτῶν στρατιῶν, *συγκρατοῦσθαι*· εἰ μὴν δὲ μὴν δ' Κύρος βούλεται [καλῶς ἔχῃ]· εἰ δὲ μὴ, ὅμως γι τὴν ταχίστην πόλιν Cyr. iv. 5. 10. Ἐπαινοὶ καὶ χιλίαι καὶ εἰ τι ἄλλο χρῆσθαι ἢν [sc. ἔπαινο τούτω] i. 6. 1 (εἰ τις so used is equivalent to ἴσως). Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολέμων καὶ χιόνος, καὶ εἰ τις νόσος v. 3. 3. Ἐπίδοντο, πλὴν εἰ τις τι ἐκλήψιν iv. 1. 14. Εὐνοὶ ἔσαν, πλὴν καλόνος εἰ τὴν Σικελίαν φόντος αὐτοῦς δουλώσθαι Th. vi. 88. Ἄλλοι μίνοντες . . εἰ δὲ καὶ αὐτοὶ [sc. οὐ μίνοντες], φινύουσι I. 45. Εἰ δ' ἄρα [= εἰ δὲ βούλει, ἄρα, but if you will, come] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, Ζώγρει, Ἀγρίος υἱέ, σὺ δ' ἄρα δίξαι ἄπαντα Z. 46. Ἐκ Πύλου ἔξω ἀμύνοντες . . ἢ ἴγῃ καὶ Σπάρτην β. 326. See § 650. β.

#### B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly

α.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, Οὐδὲν ἐκὶ αὐτοῖς i. 3. 5. Οὐδὲν ἀδελφῇ σὺνταμῶς οὐδὲμιν ποινῶνται ἔχῃ Pl. Parm. 166 a.

(β.) In divided construction; as, *Θὺν αἰσχύνεσθι οὐτὶ θιβεῖς οὗτ' ἀνδρώπων* II. 5. 39. *Μηδὶν τιλείτω μῆτι μοι μῆτι ἄλλῃ* vii. 1. 6. *Οὐ γὰρ ἴσται ὅσως ἀνδρώπων εὐδοκίῃται, οὐτὶ ὑμῖν οὐτὶ ἄλλῃ εὐδινὶ πλεῖσθι γνησίῃς ἰκαιοσύμῃς* Pl. Apol. 31 a.

(γ.) In the emphatic use of *οὐδὲ* and *μηδὲ*: as, *Οὐ μὲν δὴ οὐδὲ τοῦτ' ἐν τῇ ἰσῷ* i. 9. 13. *Μὴ τοῖνυν μηδὲ* vii. 6. 19. *Οὐκοῦν βούλεται . . , οὐδὲ πολλοὶ δέ, he does not therefore wish, no, far from it*, Dem. 100. 9.

§ 665. δ.) In the use of *μή* with the Infinitive, after words implying some negation; as, *Ναυκλήροις ἀπιῖται μὴ διάγειν, he forbade the shipmasters to cross* [saying that they should not cross], vii. 2. 12. *Ἐξίφονγι τὸ μὴ κατασπένθηται* i. 3. 2. *Ἐξὺ τοῦ μὴ καταδύναι* iii. 5. 11 (cf. *Σχίσμα εἰ σπῆται* Eur. Or. 263). *Καλύοντες μαθαρὰ . . περιζέσθαι* vii. 6. 29 (cf. *Καλύσει τοῦ καίῃ* i. 6. 2). *Καλύματα μὴ αὐξήσθαι* Th. i. 16. *Ἐμποδὼν τοῦ μὴ ἴδῃ εἶναι* iv. 2. 14.

NOTE. *Οὐ* is sometimes used in like manner, with a finite verb supplying (with *ἴσσι* or *ὡς*) the place of an Inf.; as, *Ἀρνίσθαι . . , ὅτι οὐ παρῇ, to deny that he was present*, Rep. Ath. 2. 17. *Ὡς δ' οὐκ ἐκείνους ἰγνώργει τὴν γῆν, οὐκ ἄδυνατ' ἀρεθῆναι* Dem. 871. 14.

§ 666. ε.) In the use of *μή οὐ* with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of *shame* and *fear*. Here *μή οὐ* takes the place of simple *μή*, and (3.) may even be wholly redundant after words where *μή* would be so (§ 665). Thus, (1.) *Οὐδὲς γὰρ μ' ἐν πείσῃσι ἀνθρώπων τὸ μὴ οὐκ ἰδέσθαι, none of men can persuade me not to go*, Ar. Ran. 65. *Οὐ γὰρ ἐν μακρὰν ἔχουσιν αὐτοὶ, μὴ οὐκ ἔχων τὴ σύμβολον* Soph. Ed. T. 220. *Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆται*; Pl. Phædo, 74 d. (2.) *Ὡςτι πᾶσιν αἰσχρὸν εἶναι, μὴ οὐ εὐσπονδάζειν* ii. 3. 11. (3.) *Οὐκ ἰκαιοσύμῃς τὸ μὴ οὐ γιγνώσκειν* Esch. Pr. 787. *Τὶ δῆτα μίλλαι; μὴ οὐ γιγνώσκουσιν*; Ib. 627. *Τὶ ἴμποδὼν μὴ οὐχὶ . . ἀποθανεῖν*; iii. 1. 13.

ζ.) In the occasional use of *οὐ* to strengthen the negative idea implied in *ἤ*, *than*; as, *Τί οὐν δεῖ ἐκείνους τὸν χρόνον ἀναμῖναι, . . μᾶλλον ἢ οὐχ ὡς τάχιστα . . τὴν εἰρήνην ποιῖσθαι, 'rather than make peace,' = 'and not rather make peace'*, H. Gr. vi. 3. 15. *Εἰ τοῖνυν τις ὅμων . . ἄλλως πῶς ἔχει τὴν ὀργὴν ἰπὶ Μιδίαν, ἢ ὡς οὐ δέον αὐτὸν τιθέναι* Dem. 537. 3. *Ἦτοι γὰρ ἡ Πέρσης οὐδὲν εἰ μᾶλλον ἢ ἡμῶς, ἢ οὐ καὶ ἰπὶ ὅμοις* Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siete*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) *Οὐ περὶ μὲν σοῦ λίγω . . , περὶ μοῦ δὲ οὐ, I do not say it of you, and not of myself*, Pl. Alc. 124 c. *Οὐ γὰρ ἐκείνοι παύμενοι, . . οὐδὲ ἀποθανεῖν οἱ πλεῖστοις δύναται*; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, *Οὐδὲς οὐκ ἴσασθαι* Symp. i. 9. (2.) For *οὐ μή*, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater *clearness* or *strength* of expression, particularly after *interrogatives*.

ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλεγιν, ὅτι, εἰ μὴ καταβήσονται οἰκήσονται καὶ πείσονται, ὅτι καταπαύσου  
vii. 4. 5. Δίδουκα, μὴ ἂν ἄταξ μάθωμι ἀργαὶ ζῆν. — μὴ, ὥστε εἰ λωτοφά  
γοι, ἰσχυρώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι εἶμαι, οὐτ' ἂν φίλον ὠφελῆσαι,  
οὐτ' ἂν ἰχθρὸν ἀλίξασθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσονται καλοῖμαι' ἂν  
Soph. Ant. 680. Τάχ' ἂν κἄμ' ἂν τοιαύτη χεὶρ τιμωρεῖν θίλει Id. Œd. T.  
139. Ὡ τίνοις ὦ γυναικῶν Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβω Pl. Gorg.  
480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρίσθιν καταλύσαι πρὸς τοὺς ἀντιστασίωτας, πρὶν δὲ αὐτῇ συμβουλεύ-  
σεται i. l. 10 (cf. i. 2. 2). Οὐ πρίσθιν πρὶν ἧ . . ἰγίζοντο Ag. 2. 4. Ὅσον  
ἂπὸ βοῆς ἴνικα Th. viii. 92. Τίως δὲ χάριν ἴνικα Pl. Leg. 701 d. See  
§§ 461. 3, 609 a, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἴσται, οὐ ἰρῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν  
through the attraction of οὐ] Pl. Conv. 205 c. Ἠξίου, Λίπριον μὲν μὴ ἀπο-  
δοῦναι (τοῖς Λακισταίμοις), εἰ μὴ βούλονται· ἀναβάντας [for ἀναβάντας, by  
attraction to the subject of βούλονται] δι . . ἀπομόσαι Th. v. 50. Ἐμποκρά-  
τους καὶ εἰ τοῦ ἄλλου πιθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTION.

§ 669. Anacoluthon is frequent in the connection of sen-  
tences. The clause completing the construction is often either  
omitted or changed in its form. Hence, also, the regular cor-  
respondence of particles is sometimes neglected. Thus,

Ἦς γὰρ ἰγῶ . . ἤκουσά τινος, ὅτι Κλιάνδρος ὁ ἐκ Βυζαντίου ἀεροστονὴς μίλλυ  
ἤξιν [for ὡς ἤκουσα, Κλιάνδρος μίλλυ, or ἤκουσα, ὅτι Κλιάνδρος μίλλυ] vi. 4.  
18. Ἀνὴρ δὲ ὡς τοῖσιν οὐ νικᾷ [for ὡς τοῖσιν, οὐ νικᾷ, or τοῖσιν οὐ νικᾷ]  
Soph. Tr. 1238. Ἀλλὰ μὴν, — ἰρῶ γὰρ καὶ ταῦτα, ἰξῶ ἂν ἔχω ἰστίδας, καὶ  
οἱ βουλήσονται φίλον ἡμῖν εἶναι. — οἶδα μὲν γὰρ [for ἀλλὰ μὴν, ἰρῶ γὰρ, οἶδα,  
or ἀλλὰ μὴν ἰρῶ· οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἔτυχεν  
γὰρ πρεσβεία πρότερον ἐν τῇ Λακισταίμω περὶ ἄλλων παρῶντα, καὶ . . ἰδοῖεν  
αὐτοῖς Th. i. 72. Οὐκ ἴσθ' ὅτι μάλλον, ὦ ἄνδρες Ἀθηναῖοι, πρίσσι οὕτως, ὡς  
τὸν τοιοῦτον ἄνδρα ἐν Περστανίᾳ σιτίσθαι [for ὅτι μάλλον πρίσσι, ἢ, or ὅτι  
πρίσσι οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ἰμοίως δυνηθῖναι, καὶ εἰ ἐκ  
τῶν νῦν πρὸς παρισκυασμένους ἐκβιάζοις, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντας  
γνωσθῆναι Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the  
place of a part of a sentence, and sometimes the reverse ; as, Ἐρχονται . .  
κήρυκες· εἰ μὲν ἄλλοι βάρεκαροι, ἢ δ' αὐτῶν Φαλῖνος εἰς Ἑλληνας [for εἰς δ' αὐ-  
τῶν Φ. Ε.], there come heralds ; the rest barbarians, but [there was] one of  
them Phalivus, a Greek, ii. 1. 7. See i. 10. 12. Παρημίλου ὅστις Ἰσπανός.

οὔτε γὰρ . . διδόντες [for οὔτε διδόντες, or οὔτε γὰρ διδόντες. The construction might be made regular by repeating *παρημίου*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γάρ, καὶ γάρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμῶς . . , ἀλλ' ἢ παρ' αὐτὴν τὴν εἰδὴν iv. 6. 11.

3. ἄλλως τι καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τι καὶ ἄρχοντι, πάλλιν εἶναι πτόμα vii. 7. 41.

4. ὁπλον ὅτι, *it is evident that, evidently*, εἰδ' ὅτι, εἰδ' ὅτι, εἰδ' ὅτι, εἰδ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὖτος ἔχει i. 3. 9. Οὐτ' ἐν ὑμῖν, εἰδ' ὅτι, ἰσαύτως Dem. 72. 24. Μοιούτατος γὰρ εἰς εὐ . . , εἰδ' ὅτι Ar. Plut. 182.

5. εἰ γάρ, εἴθ' ὥφελον, see §§ 599, 600. 2.

6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα . εἰ δὲ μὴ, ἴφθι, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχον . εἰ δὲ μὴ, ἤρπασζιν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. α.

8. μή τί γι, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἔνι δ' αὐτὸν ἄργουντα οὐδὲ τοῖς φίλοις ἐπιτάττει ὅτι αὐτοῦ τι ποιεῖν, μή τί γι δὲ τοῖς Στοιῖς Dem. 24. 21.

9. Ὅτι μὴ after negatives, *except [= ὅτι μὴ ἴσθι, what is not]*; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίβι ἔλει Ar. Nub. 232.

11. οὐ μὲντοι ἀλλά, οὐ μὴν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἴππος τίπτετι εἰς γόνατα, καὶ μικροῦ κακίονος ἔξιτραχῆλιν . οὐ μὴν ἀλλ' ἰπρίμινος ὁ Κύρις Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Criton himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὐς οὐ φοβοῦνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναιξίν . . , μὴ ὅτι ἀνδράσι, *'not to say men'*, Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμῶντα, ἀλλ' οὐδ' ἰσάμεντα Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντες, ἀλλὰ καὶ ἰσαμνήσαντες, *that the Lacedaemonians had not only not punished, but*

*had even commended*, H. Gr. v. 4. 34. Οὐχ ἔσως δῶρα δούς vii. 7. 8. Μὰ ἔσως ἐρχίσεται ἐν ῥυμῷ, ἀλλ' οὐδ' ἐρθεῖσθαι ἔδνασθαι Cyt. i. 3. 10. Πιστεύωμεν ἡμῖς, οὐχ ἔσως εἰ παύσεσθαι Soph. El. 796.

NOTE. Οὐχ ἔτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσεται, οὐχ ἔτι παῖξαι καὶ φθῆναι ἐπιλήσμων εἶναι Pl. Prot. 336 d.

13. οὖνκα and ἰδοῦνκα [= τοῦτον ἵνακα, ἔτι, §§ 530, 40. 2, 372. γ], poet., on account of this, that —, because, and, with certain verbs, that; as, Ζηλῶ σ' ἰδοῦναι ἕκαστος αἰτίας κυρίως, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἰδοὶ τοῦτο πρῶτον, οὖνκα Ἕλληνας ἴσμεν Soph. Ph. 232. Οὖνκα is sometimes used by the Att. poets, like a simple adverb, with the Gen.: as, Γυναικὶς οὖνκα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ κρήνην, round about the fountain, B. 303. Δι' ἐν μινάρεσσιν κ. 388. Περὶ περὶ γὰρ Ἰγχεῖ θῶν A. 180. Διὰ περὶ P. 393. Πάρεστι τοῦ . . ἀργυρίου Hdt. iii. 91. Ἐκ' ἐν βελίῳ, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accenuation when they follow (which is chiefly poet., and in Att. prose occurs only with περὶ governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Περὶ ἄλλοις ἄλλων, for ἄλλοις περὶ ἄλλων, Æsch. Pr. 276. Ἠμεῖς φίλους φίλῳ φίρην γυναῖκες ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

• § 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; αὖ (not for ἰάν, § 588), ἄρα (paroxytone), αὖ (poet. αὖτε), αὖθις (Ion. αὖτις), γάρ, γί, δαί, δέ, δή (except in Hom. and Pind.), δῆθεν, δῆτα, θῆν (poet.), κί (Ep.), μίν, μίντοι, μήν, νῦν (enclitic; Ep. also νύ, § 66. α), οὖν, σίς, τί, τοί, τοῖνυ, and the indefinite adverbs beginning with π (πρός, πρῶ, &c., § 63). Thus, Ὅ δὲ τίθεται τι καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κύρην ἵπαι, εἰ αὐτῇ δοίη ἰστίαις χιλίους, ἔτι . . κατακάνει [for ἔτι, εἰ . ., κατακάνει] i. 6. 2. Ἐφ' αὐτῷ ταῦτα συμπεριλαμβάνει, ἔτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἡφαιστί, σὺ δὲ χερὶ μιλίῳ ἐπιστάς [for εὖ δὲ Ἡφαιστί], and you, Pólcas, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs *ἵνα* and *χαρὶν* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς περὶ τῆς ἵνα περὶ ἐμὴ ἀρετῆς* L. 4. 8; and, *Ὅσπερ αὐτοῖς ἵνα* L. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Οὐκ αἶδ' ἐν αἰ πύσσυμι* [for αἶδ', αἰ πύσσυμι ἐν] Eur. Med. 941.

5. In emphatic address, the sign *ᾧ* is sometimes placed as follows; *Ἐπεὶς ᾧ φασιδέσσον* Soph. Aj. 395. *Θαυμάσι ᾧ Κρίσαν* Pl. Euthyd. 271 c. *Ἢμῶν αἰπὶ ᾧ περὶ Διὸς Μίλων* Id. Apol. 25 c.

## BOOK IV.

### PROSODY.

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Γλώσσης μίληγμα.

Eschylus, Eumen.

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§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

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### CHAPTER I.

#### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in *ἔμφαξ*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels *η* and *ω*, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in *ἡμῶν*, *πλείους*, *γλώσσας* (§ 34), *δύς* (§ 58), *καὶν* (§ 40), *λαῖς*, *ἡμῖν*, *πῦρ*.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 - 31, 723.

§ 679. RULE II. The vowels *ε* and *ο* are short; as in *φέρομεν*.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in *χλαμύδι*.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

a.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in *μαϊνᾶδες*, *καρκίνος*, and *χλαμύδες*, the vowel of the *penult* is short; and, in *Λάδα*, *φείνῃς*, and *κόμης*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in *ἔρευνα*, *δύναμις*, *τίλιαν* · *βῶλαξ*, *πρᾶξις*, *διῶρυξ*.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -*α* in the Sing. of Dec. I., and -*οῖ* for *οῖ* in the nude Present.



Thus, Dec. I., Pl. Acc. -ας (§ 34), Du. Nom. -α (§ 86), Aor. Pt. -ασαι, -ασά (§§ 58, 132), Pl. 3 -ασαι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for -αι, -αί in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -ας, becoming -αι in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

### § 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, *σπῆν, σπῆνος · δελφίς, δελφίνος · Φόρνος, Φόρμνος*. Except in the adjectives *μίλλαι, μίλλανος, τάλλαι, τάλλανος*, and in the pronoun *τίς, τίνος*.

β.) In most *palatals*, if a long syllable precede; as, *δάρειξ, δάρεινος · μέντεξ, μέντεινος · πέρδιξ, πέρδινος · κήρυξ, κήρυκνος*.

γ.) In words in -ις, -ιδος, and in some *oxytones* in -ις, -ιδος; as, *ἐρις, ἐρίδος · κνημίς, κνημίδος · σφραγίς, σφραγίδος*.

δ.) In a few other words; as, *κίρις, κίριδος · ψάρις, ψαρίδος · γρύψ, γρύπος*. — None of these words are *pures*, except *γρυψ*, *γρυψίς*, and *καύς, καύς*. None of them are *labials*, except a few monosyllables, in which *π* is the characteristic; as, *πίψ, πίπτις · γύψ, γύπτις*. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are long; as, *κίς, κίος · μῦς, μῦος · πῦρ, πῦρος*. Except the pronoun *τίς*.

NOTE. In accordance with this analogy, the neuter *πῶν* (¶ 19) is lengthened.

3. Nouns in -ων, and in -ίων, G. -ιονος\*, have commonly the *α* and *ι* long; as, *ὀπίων, κίων* (G. *κίονος*); but *Δευκαλίων* (G. *-ίωνος*). For comparatives in -ίων, see § 159. α.

### § 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *α* is *short*, except in *ἰάμαι, to heal, κᾶν, and κλᾶν* (§ 267. 3). — In Epic and lyric poets, the *α* is sometimes long for the sake of the metre.

β.) *ι* is commonly *long*; thus, *κεῖμαι, to cover with dust, κείμω* (§ 282) But *κίω* (¶ § 189. 4), *κείμαι* (§ 298); *δίδω, to give* (§ 58); *κείμαι, to keep* (§ 278).

γ.) *υ* is *variable*; thus, *κύνω* (§ 272. β), *δακύνω, to weep, δύνω* (§ 219), *κωλύω, to hinder; ὑβύνω* (§ 264).

### 2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, *ἰσχυάσθαι, ἰσχυάσθαι, ἰσχυάσθαι* (§ 275); *καμίσθαι, καμίσθαι* (§ 40); *κλύζω, to rinse, F. κλύσω, A. κλύσω · τίτθαι, τίτθαι* (§ 268); *κίρηναι, κίρηναι* (§ 217. α); *πίπθηναι* (§ 270). Except *βρίθω, to weigh down, F. βρίζω, A. βρίζω*.

β.) In *pure verbs*, — (α) *α* is *short*, except when the theme ends in -άω *pure*, or -εάω; thus, *σπᾶναι, ἰσπᾶναι* (§ 219); *ἰσπᾶναι, γιγᾶναι* (§ 219. α, 298);

but, *ἰδέναι*, *Θηρέω* (§ 218). — (b) *i* is commonly *long*; thus, *κοῖναι* (1. b), F. *κοῖναι*, Pl. P. *κοῖναι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίω*, *ἰφθίω* (§ 278). — (c) *υ* is *variable*; thus, F. *ἀνύω*, *δακρύω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *a* is commonly *short*, but *i* and *υ* *long*; thus, *λαμῶμαι*, *μαρῶμαι* (§ 290); *κλῖνω* (§ 269); *ἀλγύνω*, *ἄδωμαι* (§ 270). But *ινῶμαι* (§ 292), *τῖνω*, *φθῖνω* Ep., *φθῖνω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. 3), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλύνω*, *ἔκρινα*, *ἔκλυα* (§ 56); *ἰλάσσομαι*, *ἰθύνω*, *ἰπυόμην* (§ 290); *ἰπύκην*, *ἰμύκην*, *ἰζύκην* (§ 294); *λίλασσα*, *κίκρινα*, *μίμυκα* (§ 236. 2). — Except 3 A. *ἰάγων* (§ 294; Att. *ἄ*, Ep. commonly *ἄ*). See, also, § 236. E.

## C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *Θηρέω*, F. *Θηρέω*, Pl. P. *τιθῆράμαι* · *Θηρέομαι*, *Θηρέαμα*, *Θηρέατης*. *Θηρέατος* · *αἰετόνιος*; (*αἰετὸν*, *Θυμῖς*), *ἱππότης* (*ἵππ*, *τίμη*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305–321. For *i paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes long. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *a* is lengthened without passing into *η*; as, *λοχῆγός* (*λόχος*, *ἄγων*).

## D. DIALECT.

§ 686. The Doric *α* for *η* is long; and *α*, where the Ionic uses *η*, is commonly long (§ 44. 1). See also § 47.

## E. AUTHORITY.

§ 687. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ἄσκη*, *destruction*, *ἰσχυρός*, *follower*, *σφραγίς*, *seal*, *ραχίς*, *rough*, *φλυαρός*, *talkative*, *μικία*, *outrage*, *ἄνεια* (ἴ), *grief*, *ἀκριβής*, *exact*, *ἄξιον*, *axe*, *δῖον*, *whirlpool*, *κάμινος*, *oven*, *κίνη*, *to move*, *κλίνη*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *ἄνιστοι*, *crowd*, *σιγή*, *silence*, *χαλκίς*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *ὑπόπνη*, *account*, *ἰσχυρός*, *strong*, *κινδύνος*, *danger*, *λύπη*, *grief*, *πῦρ*, *wheat*, *σπλάγχνον*, *to plunder*, *ὄλη*, *forest*, *φύλαξ*, *tribe*, *χρυσός*, *gold*, *ψυχή*, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth or rough*, or, if *middle*, is followed by *ε*. A middle mute followed by any liquid except *ε* commonly renders the vowel long. Thus, the penult is regularly short in πέντες, τέκνον, πόσις, διδραχμός, γινίδη, Μελίσηρος, χαράδρα and long in σσεβίσις, ἀγρίσις.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids *μν*.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial *ρ*, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰῶλον [as if -αλλ-] *u.* 36, ἦ νίφος Δ. 274, πάλλα λισσεμίνη *E.* 358, ἰμὲ ῥίον *Soph.* (Ed. T. 847, μέγα ῥίον *Æsch.* Pr. 1023.

2.) When the *digamma* (§ 22. 3) has been dropped; as, γὰρ ἴδιν [Fίδιν, §§ 142. 4, 143. β] I. 419, κίς ἰ κίνις *X.* 42, πρὸς ἴκον [Fύκον] I. 147. — Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine cæsura* (§ 699. 4), and sometimes, without a cæsura, by the mere force of the *arsis* (§ 695); as, ὄνυμα · Οὔτιν *u.* 366, ἀπὸ ἴδιν *Z.* 62, ἀπείρεγ *Φ.* 283, ἀδάκνυς ὤς *ζ.* 309, θύγατριά ῥιν *E.* 371, ἔγ' ἐλέησι *A.* 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπονέμεται *Ξ.* 46; Ἀελλαιῶν δὲ *Β.* 731 (cf. Ἀελλαι-

αἰὼν οἷόν Δ. 194), βλασηδῆς, ἰσχυρότερος Δ. 36, "Εως 'ς ταῦτ' Α. 193; "Εως δὲ (ῖ) Χ. 379, Φίλι παρίστη Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358), "Αρεῖς, "Αρεῖ Ε. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, Ἡμετέροις τοῖς δαυτὶς ὁ Ἀργεὶς ἐνέλετο πάρος. Α. 30. Τίς, ὁ μὲν Ἐκιδάτω, ὁ δ' ἔξ' Εὐρύτου Ἀνταρίωνος. Β. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἱμῶν δ' ο. 379, αἶς (αι) Ν. 275, τοῖσιν Soph. Ph. 1049, διόλκας Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (α, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (αἰν' ι); or the subjunctive of the diphthong to be used with a consonant power (ἱμῶν).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest licence appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce authority (§ 687), *caesura, arsis, the necessity of the verse* (§ 690), &c.

## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θέσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. a. As one long syllable is equal to two short, the partial substitution of — for — in the arsis, and of — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapaest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — — — — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — — — = 4 breves); but in the series — — — — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — — — — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in the

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , and *Trochaic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapaestic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , and *Iambic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , and  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$  (§ 697), is Cretic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , Bacchic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , or Antibacchic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ ; and the second, Choriambic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , Antispastic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , Rising Ionic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , or Falling Ionic  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (*λογαῖδικός*, from *lógos*, *discourse*, and *laîdê*, *song*; see REM. 1 above). The most irregular kinds of verse are termed *polyschematic* (*πολυσηματικὸς*, *multiform*) and *asynartete* (*ἀσυνάρτητος*, *disjointed*).

§ 697. FEET of the same metrical length are termed *isochronous* (*ισόχροнос*, *of equal time*). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\text{— —}$	μῑν.
II.	Ἰαμβος,	Iambus, Iamb,	$\text{— —}$	μῑν.
	Τροχαῖος, Χορίος,	Trochee, Chorus,	$\text{— —}$	μῑν.
	Τριβραχς,	Tribrach,	$\text{— — —}$	μῑν.
III.	Δάκτυλος,	Dactyl,	$\text{— — —}$	δύοι.
	Ἀνάστικτος,	Anapaest,	$\text{— — —}$	ἰδίω.
	Σπονδαῖος,	Spondee,	$\text{— —}$	σῶζ.
	Ἀμφίβραχς,	Amphibrach,	$\text{— — —}$	ἰδίω.
	Προceleusmaticός,	Proceleusmatic,	$\text{— — — —}$	λογίμους.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	$\text{— — —}$	δύοι.
	Βακχίος,	Bacchius,	$\text{— — —}$	λίγαντα.
	Ἀντιβακχίος,	Antibacchius,	$\text{— — —}$	σῶζ.
	Παῖον α',	Pæon I.,	$\text{— — — —}$	δύοι.
	Παῖον β',	Pæon II.,	$\text{— — — —}$	ἰδίω.
	Παῖον γ',	Pæon III.,	$\text{— — — —}$	ἰδίω.
	Παῖον δ',	Pæon IV.,	$\text{— — — —}$	ἰδίω.
V.	Χορίμβος,	Choriamb,	$\text{— — — —}$	σῶζ.
	Ἀντισπαστικός,	Antispast,	$\text{— — — —}$	ἰδίω.
	Διῖαμβος,	Diamb,	$\text{— — — —}$	σῶζ.
	Διτροχέος,	Ditrochee,	$\text{— — — —}$	ἰδίω.
	Ἰωνικός ἀπὸ μίζονος,	Falling Ionic,	$\text{— — — —}$	βουλόντα.
	Ἰωνικός ἀπὸ ἰλάσσονος,	Rising Ionic,	$\text{— — — —}$	ἰδίω.
	Μολοσσός,	Molossus,	$\text{— — — —}$	μνηστικόν.

VI. Ἐπίτριτος α',	Epitrite I.,	~~~~~	ἐπίτριτα.
Ἐπίτριτος β',	Epitrite II.,	~~~~~	ἐπιτροτάσσον.
Ἐπίτριτος γ',	Epitrite III.,	~~~~~	ἡγουμένον.
Ἐπίτριτος δ',	Epitrite IV.,	~~~~~	βουλεύεται.
VII. Δάχμιος,	Dochmius,	~~~~~	ἰκελευόμενος.
Δισπόδιος,	Dispondeo,	~~~~~	βουλεύωνται.

NOTES. *a.* The Pyrrhic appears to have been so named from its use in the war-dance (πυρρίχην); the Iamb, from its early use in invective (ἰάπτω, to assail); the Trochee from its rapid movement (τρέχω, to run); the Dactyl, from its resemblance to the finger (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapaest, as the Dactyl reversed (ἀνάσσειν, struck back); the Spondee, from its use in solemn rites (σπονδή, libation); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Chorea and Iamb; the Diamb, Ditrochee, and Dispondeo, of two Iamb, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

" Trôchèe | trips frôm | lông tō | shôrt.  
 From long to long, in solemn sort,  
 Slôw Spôn|dêe stâlks; | strông fôot! | yet ill able  
 Evêr tō | cômê ùp wîth | Dâctyl trî|syllâblê.  
 Îam|bics mârçh | frôm shôrt | tō lông.  
 Wîth a lêap | ând â bôund | thê swift Ân|apæsts thrông.  
 One syllable long, with one short at each side,  
 Amphibrâ|ch's hâstes wîth | â stâtelý | stride."

*β.* Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (*διποδία*, double foot, from *δις* and *ποῖς*). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcaeus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, of one measure), *dimeter* (δίμετρος, of two measures), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάλητος, not leaving off, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (κατάληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχυς, short), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, over), when it has one or two syllables over; and *aco-*

*phalous* (ἀκίφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabum), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῦ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τάλανα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from *credo, to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The cæsura of the verse is more frequently, but not necessarily, a cæsura of the foot. (b) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (c) A cæsura is sometimes allowed between the parts of a compound word; as, Καὶ μὲν οὐκ ἐλπίσιν ἡλπίσας; | αἰδέσθαι. Æsch. Pr. 172. (d) A syllable immediately preceding a cæsura is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-cæsura may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-cæsura (often called simply the cæsura) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the cæsura follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A cæsura in the second foot is



named *tricrim* (τρισημιμίστης, from *τρεῖς*, three, *ἡμι-*, half, and *μῖστος*, part, occurring after three half-feet); in the third, *penthemim* (πενθεμι, five); in the fourth, *hepththemim* (ἑπθεμι, seven); in the fifth, *ennehemim* (εννεμι, nine), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the penthemim. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the penthemim and hepththemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the one always begins and ends with the *arsis*, and the other with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, of a single line) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστίχος, of two lines); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, turning round, stanza), and the second the *antistrophe* (ἀντιστροφή, counter-turn, or -stanza). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *prode* (προὐδός, before, and ᾠδή, ode), *mesode* (μέσος, middle), or *epode* (ἐπί, after). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into *dipodies* and *feet*, but also the *arsis* or metrical ictus (§ 695), and the *verse-cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNIZEISIS (§ 30). (a.) In Epic poetry *synizeisis* is very frequent

especially when the first vowel is *i*; thus, *ἰα, ἱγ, ἱαι*; *ἰο, ἱφ, ἱου*; *ἱα, ἱφ*, as, *Ἰηλιηῖδην* A. 1; *χευσιφ* *ἰνά* 15; see § 121. 2, ¶ 23. We find more rarely *αι*; *αα, ααι, αη, αφ, αο*; *αι*; *οο*; *οαι*; &c. Synizesis sometimes occurs between two words, when the first is *ἦ, ἦ, δῆ, μέ, ἰσι*, or a word ending in the affix *-η* or *-φ*; as, *ἦ οὐχ* E. 349, *δὴ ὀργῶν* η. 261, *Πηλιῖν ἰθαλ'* A. 277, *ἀσείων, οὐδ'* P. 87.

(b.) In Attic poetry, *synizesis* occurs chiefly, — (a) In the endings *-ισις*, *-ισι*, *-ισ* of Dec. III. (§ 116. a). — (b) In a few single words and forms; as, *Σίξ*, Eur. O. 399. — In the combinations *ῆ οὐ* and *μη οὐ*, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is *ῆ*, *ῆ*, *μη*, *ισις*, or *ῆς* — as, *μη ἰδιῖνας* Eur. Hipp. 1335, *ῆς ἰσις* Soph. Ph. 585.

3. **HIATUS.** Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. 3). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative *τι*, and some interjections, or words used in exclamation: as, *αἰὶνῶ! ἰνῶ! ἔσχα. Aesch. Ag. 1257.*

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

### A. DACTYLIC VERSE.

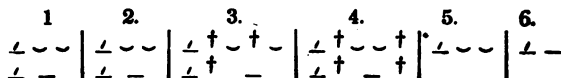
**§ 703.** The place of the fundamental dactyl is often supplied by a spondee (— ~ ~ = — —).

**§ 704.** I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite *cæsura* of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent *cæsuras* are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-*cæsura*, it is yet seldom wanting as a foot-*cæsura*. It is stated, that in the first book of the *Iliad*, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.

## SCHEME AND EXAMPLES.



Αλλὰ καὶ πῶς ἀφ' ἡμῶν, † πρᾶτ' ἐπὶ δ' ἴσ' | μύθον "ε" τελλῶν. A. 25.

Στείμματα' ἰ' χῶν ἴν | χίε' τιν' † ἰ' καθόλου | Ἀπὸ λ' λῶν. A. 14.

Αἰ κί' | πῶς ἀφ' ἡμῶν καὶ σ' ἡς † αἰ γῶν σ' ἰ' λ' αἰών. A. 66.

'Η-τοὶ δ' γ' | ὡς εἰ πῶν κατ' ἄρ | ἰξί-τδ' † | τὰ σ' δ' ἰ' ἄνισσῃ. A. 68.

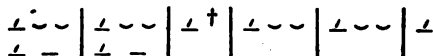
Βη δὲ κατ' | Οὐλομαι τοῖς καὶ ῥῆνῶν, † | χῶμα ἰνὸς καὶ ἡρ. A. 44.

*Coleridge's "Homeric Hexameter Described and Exemplified."*

Strongly it | bears us a long † in | swelling and | limitless | billows,  
Nothing be fore and | nothing be hind, † but the | sky and the | ocean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plain-tive song, the Elegiac Metre.

## SCHEME AND EXAMPLES.



'Αρετ' μὲν | θῆρε' φθι' νῆ, † θύγα' τ' ε' Διὸς, † | ἦν Ἀγαμέμνων  
Εὐσθ', δ' α' | ἴς Τρῶν ἦν | ἴσ' ἡλ' ἴσ' | ἡδ' ἴσ' ἡδ' ἴσ'.

Εὐχόμε' ἴσ' μὲν | καὶ ἴσ' δ' | καὶ ἴσ' δ' | καὶ ἴσ' δ' | καὶ ἴσ' δ' | καὶ ἴσ' δ'.

Σοὶ μὲν | τοῦτο, θ' ἴσ' δ' | σμικρὸν, ἴσ' μὲν δ' ἴσ' μὲν γὰρ. Theog. 11

*Described and Exemplified by Coleridge.*

In the Hexámeter | rises † the | fountain's | silver | column;  
In the Pentámeter | aye †, falling in | melody | back.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only; (b.) *Impure*, consisting of dactyls and spondees; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β); (d.) *Logædic* (§ 696. 3), in which dactyls are united with trochees. Thus,

## 1. DIMETER.

(a.) Μυσσέδδ' αὖς δόμης. Ar. Nub. 303.

(b.) ADONIC (— — — | — — —). Περσὶ ἄ, | θύμῳ. Sapph. 1. 4.

(c.) Hypercat., *Dactylic Penthemim*. Ἀλμῆ|εὐτ' αὖ|ρεῖν. Æsch. Sup. 844.

## 2. TRIMETER.

(b.) Πόλλ' αὖ γὰρ | ὥσ' ἄν' αὖ μᾶν' ἴς. Soph. Tr. 112.

(c.) PHERECRATIC (B. | — — — | — — —). "Ελδ' αἰ φίλον | ἦτορ. Pind. O. 1. 6.

GLYCONIC.

(B. | — — — | — — —) Τὸ σὺν | σοὶ ἀρετ' | δ' αἰ γὰρ, ἴσ' ἡμῶν,

(B. | — — — | — — —) Τὸν σὺν | δ' αἰ μὲν, | σὺν σὺν, ἴσ' Τλᾶμῳ | Οἰδ' αὖ|δ' αἰ, βεῖν' ἴσ'.

Soph. CEd. T. 1193.

(d.) Μᾶτερ, 'ὅ'π'α φῦ'γ'αμ' "ἄν. Æsch. Pr. 907.

(a.) Hypercat. Πάλλ' ἄρ' ἔ'σαν δ' ἄ'μ' αἰ'σ' ἄ'ν'α. Æsch. Sup. 543.

## 3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', ἄ'γ'ι, | Κἄλλ' ἰ'σ'α θ' ὀ'χ' ἑ'τ'ε Δ'ι'σ'. Alcm.

(b.) Spondaic. Ζεὺς π'ῶ'δ' ἄ'ν'ε'ρ'ε'ς | ἄ'μ'φ' γ' ὀ'ν'αι'ν'ε'ς. Æsch. Ag. 62.

(c.) Γ'λ'α'θ' σ'ι'α'ρ'ε'ν ἄ'μ' ἄ'χ'ῆ'ν'ε'ν | ἑ'ρ'ω'τ'ε'ν. Sapph. 20 (37).

(d.) LESSER ALCAIC ( — — — | — — — | — — — | — — — )  
 Χ'ε'ρ'ε'ν'ε' μ'φ' Ζ'ε'φ' ὀ'φ' μ'ι'γ'α'σ'ε'. Alc. 5 (24).

(a.) Hypercat. Τ'ὼν μ'ι'γ'ᾶ' λ'ᾶν Δ'ἄ'ν'ε' ὦν ὀ'π'ε' | κ'λ'ῆ'ζ'ε' μ'ε'ν' ἄ'ν. Soph. Aj. 225.

## 4. PENTAMETER.

(b.) Ἄ'τ'ε'ν' ἰ'δ'ᾶ'ς μ'ᾶ'χ'η' | μ'οῦ'ς, † ἰ'δ'ᾶ' | ἡ Ἀ'ν'θ' ἄ'ν'αι'τ'ᾶ'ς. Æsch. Ag. 123.

(c.) Οἰ'δ'ε'ς, | ὦ φ'ι'λ'ι | π'αι', † λ'ι'γ'ι' τ'αι', κα' | ἄ'λ'ᾶ'θ'ῆ'. Theoc. 29. 1.

(d.) Ὠ' π'ο'δ'ι'ς, | ὦ γ'λ'η' ἄ' τ'ᾶ' λ'αι'ν'ᾶ, | νῦν σ'ι. Soph. El. 1314.

Π'ε'ρ'θ'ε'ρ'ε'ς | ὅ'ς τ'ε'σ' | μ'αι'ν'ᾶ' μ'ε'ν' ἔ'ϋν | ἑ'ρ'ε' μ'φ'. Soph. Ant. 135.

SAPPHIC ( — — — | — — — | — — — | — — — )  
 Κα'ι γ'ᾶ'ρ | αἰ' φ'ε'ν' γ'αἰ', τ'ᾶ'χ'ι' ὧ'ς δι' ὤ'ξ'η'ι,

Αἰ' δι' | δ'ω'ρ'ε' | μ'ᾶ' ἄ'ν'ε'σ', | ἄ'λλ'ᾶ | δ'ᾶ'ν'η'ι. Sapph. 1. 21.

PHALÆCIAN (B. | — — — | — — — | — — — | — — — )  
 Τ'ὼν λ'ι'δ'ι'ν'ε' μ'ε'ν' | χ'ᾶ'ν, τ'ὸν | ὀ'ξ'ῦ' χ'ι'μ'ε'δ'. Theoc. Ep. 20.

## 5. HEXAMETER.

(a.) Π'ε'ρ' σ'ι γ'λ'η'ν'ι'ᾶ'δ'ε'ς, | ἄ' φ'ι'λ'ε'ς, | ὦ δ'ᾶ'ν'ι μ'ᾶ'σ'ᾶ'τ'ε'ς | "Ε'λλ'ᾶ'δ'ι. Eur. Sup. 277.

(b.) Ἄ'λλ' ὦ | π'ᾶ'ν'ο'ι'τ'ᾶ'ς φ'ι'λ'ε' τ'ᾶ'τ'ε'ς ἄ'μ' αἰ'σ' ἄ'ν'αι'ν'αι' χ'ᾶ'ρ'η'ν. Soph. El. 134.

(c.) Κ'ι'λ'δ'ι' μ'αι' τ'ι'ν'ᾶ | τ'ων χ'ᾶ'ρ'η'ν'ε'σ' Μ'ε'ν' ὠ'ν'ε' ἄ'ν'αἰ'σ'σ'α'ι. Alc. 49.

(d.) "Η' π'ᾶ'λ'ᾶ' μ'φ' τ'ι'ν'ι | τ'ᾶν δ'ῶ'σ' ἄ'ν'ε'ν' ἰ'λ'ᾶ' τ'ι'ς | ἄ'ρ'χ'ᾶ'ν. Æsch. Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ( — — — = — — — = — — — = — — — ).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμίαί), the *paræmiac* verse (see § 700. 1). The use of the *paræmiac*, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

## SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	( — — )	—
— — —	— — — †	— — —	— — —	— — —	— — —	( — — )	—

Ἄλλᾳ ὁ ὧ | Μαῖᾱς † || στυγαίῃς ἄνᾳξ

Πλάσσει δὲ μοῖσι, † || ὧν ὁ ἴσσι νοῖσι

Στυγαίῃς | πᾶσι χῶν † || περὶ ξί | ῥι, ἴσσι

Γινοῖσι δὲ ἄνᾳξ,

Αἰγυῖ, | πᾶσι ἴσσι || διδὲ καὶ στυγῶν. Eur. Med. 759.

Διελθῆναι | σῆσι † || αἰσῖ | αἰσῖν. Æsch. Pr. 93.

Ἦ σῖ | διελθῆναι σῖσι † || ἴσσι ἄν | λῖσσι. Soph. Aj. 146.

Though her eye | shone out, † || yet the lids | were fix'd,  
And the glance | that it gave † || was wild | and unmix'd  
With thought | of change, † || as the eyes | may seem  
Of the rest | less who walk † || in a trou | bled dream.

*Byron's Siege of Corinth.*

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—

Καὶ μὲν | ἐνδὲς γ' † || ἄσπερ βαλὼν δῖον † || σῖσι σῖσι | ἄσπερ || ἄσπερ δῖον ||

Τῆς ἡμιτιγῆς † || ὡς οὐδ' ἀμύθη † || ἡσυχῶν | ἴσσι || βῆσι λῖσι |

Τὴ γὰρ ἐν δαίμων † || καὶ μᾶλλον ἐρῶσιν † || μάλλ' ὅν | ὅν ἴσσι || δῖον σῖσι ||

Ἦ σῖσι | ἐρῶσιν, † || ἡ δῖον | ἐρῶσιν, † || ζῶν, | καὶ σῖσι || γῖσι σῖσι.

Ar. Vesp. 548.

At your word | off I go, † || and at start | ing will show, † || convinc | ing the  
stiff | est opin | ion,  
That reg | lia and thrōne, † || sceptre, k | ing | dom and crōwn, † || are but dirt |  
to jud | cial dom | in | ion.

First in pleas|ure and glée, † || who abound | more than wé; † || who with  
lux|ury near|er are wó|lded?

Then for pán|ic and frigh|ts, † || the world through | none excí|tes, † || what  
your dí|cast does, é|en || tho' gray-hé|ad,ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logæædic* (§ 696. 3);

Monom. Hyperc. Τελ|σδλδμ|σιδδν || κελν. Pind. O. 13. 1.

Dim. Hyperc. Τε|σι|μν | τε|ρε|σα||μδτ|α|δε | και | "α|ρε|σ||τδς. Eur. Herc. 1018

Trim. Brachyc. Σι| μν| ον | κ|α|τ|α|λ|ε|σδμν, | σ|μ|α|ρε || κ|ι|φ|α|λ|η. Ar. Ach 285.

LOGÆÆDIC. 1 An., 1 Iam. Νι|μ|α | δι| τε|ρε|. Pind. N. 6. 34.

1 An., 3 Iam. Δι|χδμν|ε|σ|θε και | θι|ων | γι|νδς. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χ|α|ρε|τ|ων | ι|κα|τι| τδν|δε| κ|α|μδν. Pind. O. 4. 14.

2 An., 1 Iam. Τι| μν | "Α|ρε|λ|α|σ|χον | μν|λδς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. "Ο|λι|γδ|δ|ρε|ν|α|ν | "α|ν|ι|κ|ον. Æsch. Pr. 547.

2 An., 3 Iam. Σύν|ν|ε|ρε|σ | "α|δδ|κη|τδς | η|δδν|α | | σδ|δν. Eur. Ion, 1447.

3 An., 2 Iam. Δω|λι|ρεν | μν | "α|ι | κ|α|τ|α|σδν|α | δε | τε|ρε|σδν. Ar. Av. 451.

4 An., 1 Iam. "Ι|ο|τα|τι | γ|α|μδν, | "ο|τι | τα | | "ο|μδ|τα|τε|ρε|δν. Æsch. Pr. 558.

## C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsura the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsura*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	( — — )	— —
— —	( — — )	— † —	— † —	— —	— —

Ἐγὼ | δ' ἄτελ' || μὲς αἰ' μὴ † σὺ γ' || γένῃ | Σίδν. Æsch. Pr. 14.

Συῖθῃ | ἴς αἰ' || μὲς, † ἄτελ' τὸν αἰς || ἴρῃ | μίαν. Ib. 2.

Παντὺς | δ' ἄνδρ' || πῇ † τὸν δ' || μοῖ || τελευτῶν | σχίσθης. Ib. 16.

Τῆς | δεξιᾶς || λὸς Θέμι' || δὲς † αἰ' || σὺ μὲν, τῶ παῖ. Ib. 18.

Ἐκαστὸν || κἀρῇ || νὸν † πρὸς βίαν || χίρην || μίαν. Ib. 353.

Τὴν || τὸν ἴσ' || πρὸς μὴ δὲς † | ἄπ' || στίλβης | σάτῃς. Soph. Ed. C. 1317

Κίττις || τῶ μῇ || φιδίος' † | ἴγῶ || τῆς κὸς | Πάρι'. Eur. Hec. 387.

Μίτι' λᾶς' μῇ || γυμνάς | ὕψ' || στήθεας | σφᾶς. Soph. Aj. 1091.

Love watch|ing Mád|ness † with | unál|terá|ble mfen.

Byron's *Childe Harold*.

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsure after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	( — — )	in prop. names.

Ὅ' ταν | χέρι' || μ' ὅ δ' εἰ' πρὸς τῆς † || ὅ σὲς | κίπλη' || κί δ' εἰ' εἶ.

Ὀκνοῦ | πάλαι || δὴ ποῦ | λήγῃ; † || σὺ δ' αὖ' τὸς οὐκ || ἀκροῖς.

Ὅ' δ' εἰ' πρὸς τῆς | γὰρ φῆ' εἰ' ὅ' || μᾶς ἢ δ' αἰς || ἀκροῖς. Ar. Plut. 260.

Auróira rís || es é'er | the hùlls, † || by gráce'ful Hóurs || atténd'ed,  
And ín | her tráin, || a mér,ry troóp † || of bríght-eyed Lóives || are blénd'ed

Percival's *Classic Melodies*.

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παῖ' αὖ' τὸν ἄν' || δεξιᾶ' τῶν, καὶ

Γαστρε' ζεῖ καὶ || τοῖς ἴν' τρεῖς

Καὶ τοῖς | ἡδύοις,

Χάσας | πόλιν || τὸν ἄν' δεξιᾶ. Ar. Eq. 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of iambic verse (for the iambus in logædæic verse, see § 710).

Monom. Hyperc. 'Ετα|μός 'ὅμ||ιών. Pind. P. 6. 7.

Dim. Brachya. 'Ἰτασσιμα|| Σφασσι. Soph. El. 479.

Dim. Hyperc. Σὺ τα|| σὺ τα|| κἀπ||ξίω||σας. Soph. Ph. 1095.

Trim. Cat. 'Ος αἰ|ς 'ὅπιρ||ῶχον| οδιδος|| κρᾶται|διν. Æsch. Pr. 429.

Tetram. Ταυδαι|ναελα||σας, δαι,ναδ' αἰ||ρεουσας| περὶ αὐ||θαιμῶν| αἰθῆ. Soph. CEd. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χολιάμβος, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Ερδ' ἴσσι| κρη||γυδς| τῖ† κα|| πῶρε|| χρεῖσάν. Theoc. Ep. 21.

## D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— = — —). The last foot of a dipody is often lengthened to a spondee or anapæst. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

### SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
	— —		— — †		— —		
	— —		— — †		— —		
(— —)	— —	— —	— —	— —	— —	in prop. names.)	

Πάλλα|χρὸς αὐδ||αυούτις| 'ἡμῶς † || αἰς 'ἄ|παρδ' αἰ||ρεῖσσι|τι  
Τοὺς κρη||αὐς κα|| τῆν δῖ|αιτάν † || σφῆξιν| ἱμῶσι||ρεῖσσι|αυούτις.

Ar. Vesp. 1101.

Small reflection || and in'spection, † || needs it, | friends of || mine, to | see,  
In the | wasps and || as your | chorus, † || wondrous | simi||lari ty.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῷ κρη||αυτῷ, || τῶν σ' ἱ|λαίων,  
'Ὀν πδ||θεομῖν, || ἀντι|αυούτων  
Τῆνδῖ | νῦν

Τῶν δῖ|διν κρη||αυδῖ|τι. Ar. Pax, 578.



§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logæædic verse, see § 706).

Trim. . Δῶρε' ῥ' φῶ' | νᾶν' ἔ'ν' ἀρμῶ' | αἰ' ἀ' διλῶ. Pind. O. 3. 9.

Trin. Cat. Τιν' γὰρ | ἔ'ν' πόν' | τῶ' πύ' | ἑρῶν' | ται' ὁ αἰ. Ib. 12. 4.

Tetram. 'Ε' σ' | τ' | μαι' ὁ | ὦν' ἔ'ν' | κ' αἰ' | τ' | μὲρ | ἡ | αἰ' | λαιῶς. Pind. I. 4. 1

#### E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φέρει' σ' | καὶ γ' ἔ'ν' οὐ

(— — —) Πανδινῶς | ὑστέρῃς | ἀρξέ' σ' ἔ'ν' οὐ,

Τὰν φύ' ἀδ' | μὴ ἀρξέ' σ' ἔ'ν' οὐ,

Τὰν ἔ'ν' ἀδ' | ἔ'ν' κ' αἰ' λαιῶς

Δυσσέ' σ' | ἔ'ν' ἑρμινῶν. Æsch. Sup. 418.

2. Bacchiæ Tetram. Τίς' ἀχῶ, | τίς' ὁδμᾶ | ἀρξέ' σ' αἰ' | μ' ἀφ' ἡ γῆς.

(— — —)

Æsch. Pr. 115.

3. Choriambic System, closing, as is usual, with a bacchiæ.

(— — —)

Νῦν δ' ἔ'ν' ἔ'ν' | Σπῆτι' σ' ἔ'ν' οὐ

Ἰ' ὑμῶν σ' ἔ'ν' | λ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

Καὶ τὸν ὁ πῶς | φᾶσ' σ' ἔ'ν' οὐ. Ar. Vesp. 526.

4. Rising Ionic System. Περσέ' σ' ἔ'ν' | μὴ ἔ'ν' σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

(— — —)

Βάσιλινος | σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

Δινδῆ σ' ἔ'ν' | σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ. Æsch. Pers. 65.

5. Pæonic Tetram. Cat. 'Ω' μ' ἀρξέ' | Αδ' ὁδμᾶ, | ἔ'ν' σ' ἔ'ν' μ' ἀρξέ' | ἔ'ν' ὁδμᾶ,

(— — —)

Παιδ' ἔ'ν' ἔ'ν' σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

Ar. Vesp. 1275.

6. Dochmiac System. Μίθ' ἔ'ν' σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

(— — —)

'Ραῖ πῶλ' ἔ'ν' ὁδ' λ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

Αἰθ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ

'Αναδ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ σ' ἔ'ν' οὐ. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντισπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) — — — — —; (2.) — — — — —; (3.) — — — — —; (4.) — — — — —; (5.) — — — — —; (6.) — — — — —; &c.

## CHAPTER III.

## ACCENT.

( § 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as *εἰμί* (enclitic, § 732), to be, *εἰμι*, to go; *ἐ*, the (§ 731), *ἐ*, which; *πότε*; when? *πότε* (encl.), once; *ἄλλα*, other things, *ἄλλ᾽*, but; *λίθοβολοι*, throwing stones, *λίθοβολος*, thrown at with stones (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. *βουλιύσαι*, the Inf. *βουλιῦσαι*, and the Imp. *βούλιυσαι* (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over *τιμῶ*, *φιλῶ*, *δελῶ*, marks them as contract forms of the pure verbs *τιμάω*, *φιλῶ*, *δελῶ*. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730–732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* *αι* and *οι* are not treated as long vowels, except in the *Optative* (cf. § 41)

NOTE. This treatment of final *αι* and *ει* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. α). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *disyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1       2 1       3 2 1       3 1       3 2 1       3 2 1       3 2 1       3 2 1  
 θες, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,  
 3 2 1       3 2 1       3 2 1       3 2 1       3 2 1       3 2 1  
 πρόσωπον, ἐκούσαις, ἐκούσᾳ, ἐκούσαι, πολέμοις, πόλεμος, πόλεμοι.

2. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (ˊˋ). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θές, παῖς, λόγούˊ, λόγος, πλούτουˊ, πλούτοδˊ, πλούτοδˊ, προσώποιδˊ,  
 πρόσωπονˊ, ἐκούσαιδˊ, ἐκούσαˊ, ἐκούσαιˊ, πολέμοιδˊ, πόλεμοςˊ, πόλεμοιˊ.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˊˋ) fall upon the same syllable, it is more convenient in writing to unite them into one (ˊˋ), or, as rounded for greater ease in writing, ~ or ˘. Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

θές, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,  
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμοις, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; δές, θῆς, θεῆς, χτίς, παῖδης, γυναιξί, βασιλεύς. The following, upon the second; βούς, φῶς, πῦρ, σοφῶς, τιμῆς, νίος, νίαι, λόγος, φίλοι, ζῶνται, τίμηνι, ἐστίν, βασιλῆς, τῶντι. The following, upon the third; λόγῳ, παῖδι, γυναικί, σῶμα, σώματος, σωματῶν, λίσσῳ, λίσσας, λίσσας, ἔλυσαν, λίσσας, λίσσας, λίσσας.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in *θηρί*, *βασιλεύς*; *σοφῶς*, *τιμῆς*; *λόγῳ*, *σῶμα*.

X A word is termed an { OXYTONE,  
 PERISPOME, } if its Ultima is { Acute.  
 BARYTONE, } Circumflexed.  
 Grave.

A word is termed a { PAROXYTONE, } if its Penult is { Acute.  
 { PROPERISPOME, } Circumflexed.  
 { PROPAROXYTONE, if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ἄκρος* (Lat. *acūtus*), *sharp*, *περισσάμινος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρὺς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρὸ* *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

X 1. One accent, and *only one*, belongs to each word.

Hence *εὖν* and *δίς*, compounded, become *εὐνός* · *εὖν* and *φίξω*, *συμφίξω*. — For apparent exceptions, see §§ 731, 732.

X 2. The accent *never* falls upon any syllable before the antepenult.

Hence *δῶμα*, *μείγεις* become, in the Gen., *δῶματος*, *μειγίδος*.

X 3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσά*, *ἄνθρωπος*, *πρίσσωτον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *πρίσσωτον*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἱερεῶναξ* (*ᾱ*), though *ἱερεῶλος*.

X β. In accentuation, *ι* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, β); hence, *Ἀτρεΐδιω*, *πόλειω*, *πόλειω* · *ἀνώγειω*. So, also, with an intervening liquid, in adjectives compounded of *γίλω* and *κίρας* (§ 136. 1); as, *φιλίγίλω*, *ἑκίρας* · and, according to the same analogy, the compound adverbs *ἱσταλαί*, *πρίσταλαί*.

X 4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόις*, *μύες* (*υ*), *πάντες* (*ᾱ*).

X 5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *εὐκον*, become, in the Gen., *μούσης*, *νῆσου*, *εὐκον*. — For *μοῦσαι*, *νῆσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱερεῶναξ*, but permitted *ἱερεῶλος*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of  $\tau$  in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, *ἔργε φονε ἔργε φονε*.

- X 6. If the *última* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *θάλε, αἰών, γνῶμη, Ἀτρεΐδης*, become, in the Nom. pl., *Θῆες, αἰῶνι, γνῶμαι* (§ 723. R.), *Ἀτρεΐδαι*. — For *εἶθε, ναίχι, ὄσσε*, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

- § 727. The accent is subject to the following changes: — (a) The *acute* may be changed to the *circumflex*; as, *θήρ, θῆρες*. — (b) The *circumflex* may be changed to the *acute*; as, *μούσα, μουσῆς*. — (c) The *acute* may be *softened* upon the *última* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, *γράφω, γραφών*. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, *θήρ, θηρός*. — (f) The accent may be thrown upon the *preceding word*; as, *σῶμά μου* (§ 732). — (g) The accent may be *omitted*; as, *ταυτό παρ' ἐμοί, ὁ νοῦς, φιλῶ σε* (§§ 728. b, c, 731, 732).

- X § 728. Changes in the accent arise, principally, from,

- I.) The ADDITION OR LOSS of syllables; as, *ὄρομα, ὀρόματος* (§ 726. 2); *ῥίπτω, ῥιπτέω* (§ 288); *κοῦφος, κουφότερος* (§ 156); *πατέρος, πατρός* (§ 741). See III. c.

- X II.) Change in the QUANTITY of vowels. See § 726. 3–6.

- X III.) CONTRACTION, CRASIS, OR APOSTROPHE, as follows.

- a. CONTRACTION. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, *πόδος νοῦς, τιμάω τιμῶ, τίμας τίμα, τιμαοῖμην, τιμήμην, ἐστὶς ἐστῶτος* (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

- I.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, *περίσλος, περιστλόου, contr. περιστλούς, περισλῶ*. Gen. *ἀγέρω* (§ 17). — (b) The Nom. dual, if accented upon the *última*, is always oxytone; as, *νά, ἔστω* (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ου* are perispome; as, *χεύστος, χευῶς* (§ 18), *κάνισον, κανοῦν, basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *ο* to have been dropped from the original form (cf. § 243. 2); thus, *νάς* (§ 9), G. *νάο* (§ 86), *νά*, by contraction *νά, νῶ* (§ 98. β).

2.) The contract Acc. of nouns in -*ω* is oxytone; as, *ἡχῶα ἡχῶ* (§ 14). So Dat. (*χευτί*) *χεῖ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τερήρης* (§ 14), *αὐτάρεκτος*, and compounds in *ήρης* is paroxytone; as, *τερήριον τερήρων*.

4.) The *Sulj. pass.* of verbs in -*μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι*, *τίθη*, *τίθηται* · *δίδωμαι* · *κίπτομαι*, *μίμνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιβίτο*, *τιβίτο* · *διδόισι* · *κικτῆς*, *κικτῆτο*.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παῖς*, *παῖς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταυτίο*, for *τὸ αὐτό* · *τάλλα*, for *τὰ ἄλλα* (yet some write *τάλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν'* *ἔπη*, for *δαινὰ ἔπη* · *πόλλ'* *ἔπαθον* (*πολλά*). — Except in prepositions, and the particles *ἀλλά*, *μηδέ*, *οὐδέ*, and the poetic *ἦδέ* and *ιδε* · as, *παρ' ἐμοί*, *ἀλλ' ἐγώ*.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ*; *Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπερ*, for *ὑπὲρ δόμων* · *ὀλέσας ἄπο* i. 534, for *ἀπολέσας* (§ 653); *πύρα*, for *πύρεσι* · *ἄνα*, for *ἀνίστησι* (§ 653. ε); *πῆρι*, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except διὰ and ἐν (except for ἐνέσση), to distinguish them from the Acc. Δία, and the Voc. ἄνα (§ 11, 16). (b) Both in anastrophe and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few monosyllables, beginning with a vowel, are commonly *connected* in accentuation with the following word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίτω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb οὐ, *not*; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δὴτα · but, πῶς γὰρ οὐ · ὡς θιός, but, θιός ὡς · in κακῶν, but, κακῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίτω, *to lean upon*). They are,— (1.) The following *oblique cases of the personal pronouns*; 1st Pers. μου, *moi*, μέ · 2d P. σοῦ, *soi*, σέ · 3d P. οὗ, οἱ, ἑ · τῶν, σφίσι, σφε. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* ποῖς, πῶ, πῇ, ποῖ, πού, ποθί, ποθεν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημί, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, ῥύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), ῥύ, ῥά · and the inseparable -δε. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνδρωπός·ισσι· διήξαι μοι · ἢ τίς τινά φησί μοι παρῖναι. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀνέγ·εις· φιλῶ·σι. (c) The accent of the enclitic, if a monosyllable, is also lost after a paroxytone; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοῦ γὰρ κράτος·ισσι· μέγιστον. — (2.) After the *apostrophe*; as, πολλὰ δ'· εἰς· — (3.) If it is *emphatic*; as, οὐ Κύρον, ἀλλὰ· σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ· σοί, περὶ· σοῦ, πρὸς· σί. But πρὸς· μοι, and sometimes πρὸς· μου and πρὸς· σι, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἡ λέξις· ἀπὸ· τῆς· ἐν· σφίσι·

c. When *τετί* is prominent in a sentence, it becomes a paroxytone; as, οὐτ'· ἐσσι, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, *μήτιι, οὐδὲτασι. ὤσσι.* (β.) This is always the case with the preposition *-δι*, *to*; as, *Ὀλυμπόνδι, to Olympus, Ἐλευσίνδι.* (γ.) In pronouns and adverbs compounded with *-δι* (§ 150, ¶ 63. IX.), the syllable preceding *-δι* always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In *ἰώ, ἰμοί*, and *ἰμί*, the accent is thrown back when *γί* is affixed (§ 328. b); thus, *ἰγῶγι, ἰμουγι, ἰμιγι.* (ε.) *Εἶς* and *οἷχι* are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the follow- nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ὀρθόφωνος, erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Give me the book*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic *-δι* always draws the accent to the preceding syllable (§ 732. γ), and the still stronger *-α* always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 237. 1) yields the acc.



cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746-748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737-739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minutest shades of thought and species of relation.

### A. ACCENT IN DECLENSION.

X § 736. I. The accent of the THEME must be learned from special rules and from observation.

#### a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑμῆς, μῦ. Of other words, — (a) All in -as are paroxytone; as, ταμίας. — (b) Most in -as are paroxytone, except *verbals* in -as; from mute and pure roots of verbs in -as, which are commonly oxytone; as, Ἀσρείδης, ναύτης, ψάλτης, πρῶτος, δικαστής, ποιητής. — (c) Nouns in -a short (§ 92) throw the accent as far back as possible; as, γλῶσσαι, λίκαια, ἀλγίδια, μυῖα. — (d) Most abstracts in -ia, those in -ουσι, and those in -ια from verbs in -ιῶ (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, σωφροσύνη, παιδεία. — (e) Most other verbals in -a long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φωνή, φθορά

§ 737. SPECIAL RULES OF DEC. II. (a) *Adjectives* in -os preceded by a mute are commonly oxytone, especially those in -ας, verbals in -ας, and ordinals in -στος; as, κακός, ἀρχαῖος, ἱερός, εἰκοστός, χαλκιστός, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, *primitive nouns* with a mute root are more frequently accented as far back as possible; as, λόγος, πρόμος, παῖς, ψάμαθος. — (c) All ordinals not ending in -στος are accented as far back as possible; as, δίκαιος. — (d) *Adjectives* in -λος, -ρος, and -νος (except those in -ινος denoting material or country, § 315. c, e) are commonly oxytone; as, ἀσπληνός, φιδωλός, φίλος, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, εἰμυός, πιδνός, Κυζικηνός, Σαρδιανός, ἑλληνός, Ταραντινός. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ἰδυμός, βωμός, χέστημι. — (f) Nouns in -ος pure are more frequently oxytone; as, ναός, δῖος, υἱός, υἱός. — (g) Nouns

bals in *-ιος* (§ 314. f), multiples in *-προς* (§ 138. 4), and most adjectives in *-ιος* from nouns of Dec. I., in *-ιος*, and in *-ης*, are accented upon the penult; as, *ποιητής*, *διπλός*, *ἀγοραίος*, *ἰστικός*, *ἰσός*. — (h) Adjectives in *-ιος*, in *-ος* preceded by a consonant, and in *-ος* joined immediately to the root, are commonly accented as far back as possible, as, *θύριος*, *οὐράνιος*, *χερσύνος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μέριον*, *ποτήριον*, *κερίδιον*, *ἔρριον*, *ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-ων*, *-ους*, *-ας* (G. *-ους*), *-ας* (*-αδος*), *-ις* (*-ιδος*), all masculines in *-ης*, nouns of more than one syllable in *-ης*, and almost all nouns in which the characteristic is *ν* preceded by *π*, *τ*, *θ*, or *ρ*, are oxytone; as, *παιών*, *ἰσπύς*, *ἡχώ*, *αἰδώς*, *λαμπάς*, *-άδος*, *σφραγίς*, *-ιδος*, *ἡ πατήρ*, *λιμήν*, *-ίνος*, *λιχμήν*, *-ῆνος*, *δελφίς*, *-ίνος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυνιών*, *Ἀθιστηνών*, *χιλιδών*, *ἐμψιδών*. — *Κρονίων*, *τρίτων*, *κλύδων*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ι*, are perispome; as, *αἶψ*, *σοῦς*, *θύς*, *θύς* · *τὸ φῶς*, *τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βοῦς*, *καῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-της*, and in nouns in *-ης* or *-ους* with the Gen. in *-ιος*, the accent is thrown as far back as possible; as, *πύραξ*, *πυρίχες*, *βούλιμα* · *πύραξ*, *καλαῦρος* (§ 726 R.); *δύναμις*, *σίλικυς*. — (e) Female appellatives in *-ης* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής*, *αὐλητρίς* · *πολίτης*, *πολίτις* · *Πριαμίδης*, *Πριαμίς* · *αἰχμάλωτος*, *αἰχμαλωτίς* · *Πίρσης*, *Πίρσις*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *εὐφής*, *ἡδύς* · *μίλας*, *χαρίεις* (¶¶ 17, 19).

#### b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ἴδιος*, *ἀρκίω*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εὐνοπαίς* (§ 327); *λιδοβόλος* and *λιδοβόλος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-φωξ*, *-αλφξ*, *-ρωξ*, *-τωξ*, *-ζης*, *-θής*, *-κμης*; as, *ἀπαρρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω*, *κατασκευαστής* (§ 737. a), *ἀ-κατασκευαστός*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ῶν* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύη*, anchovy, *ὡ ἐνέηται*, trader.

*wtnda*, ὁ χλούνης, *wild-bow*, and ὁ χρέστης, *usurer*; Gen. pl. ἐφύων, &c. Fo. an apparent exception in adjectives in -ες, see 2 below.

2. In adjectives in -ες, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλος (§ 18), φίλια, Pl. φίλοι, φίλια, M. and F. φίλιων (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in -ων, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιῶν); while, from the noun ἡ φιλία, *friendship*, φιλίας, φιλιῶν. so παρεβάτινας iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μίλας, μιλαινα, μιλαινός, μιλαινῶν (§ 19). Except poetic feminines in -ια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγινής, ἡριγινια. Observe the accentuation of μία, μῆς, &c. (§ 21).

§ 741. 3. In Dec. III., *dissyllabic Genitives and Datives* throw the accent upon the affix; as, γυνός, αἰγί, τευχῶν, ποσί, κλιθεῖν (§ 11); πατρὸς, ἀδελφῶν, κυρί, ἐρεῖ (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, δῆς, δμῶς, θῶς, κῆρς, οὗς, παῖς, σῆς, Τρώς, φῆς, φῶς (*light*), and of the adjective πᾶς; thus, πάλιν πάλιν (§ 14), ἱερός ἦρος (§ 108. N.); δόντος, δόντι, δόντων (§ 22); παίδων, φώτων, ἄτων (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὗς, οστίας, φρεῖας (§ 104. N.); yet see οὗς above), and Θραξ (G. -κός). — (c) Observe the accentuation of οὐδὲς (§ 21), τίς, τίς (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -ές perispome; thus, μυριαδῶν, as if contracted from the Ion. μυριαδίων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δισπότης, *master*; Dec. III. γυνή (§ 101. γ), Ἀσίστων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀντὶς, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαδῆ, *brother-in-law*; thus, δισποτῆ, θύγατρι, Δήμητρι.

NOTE. In the Voc. sing., *eu* and *ei* final are always circumflexed; as, ἑωπιῷ, ἡχοί, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἡδίων, ἥδιον. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ήρης; as, εὐδαίμων, Neut. and Voc. εὐδαιμον· αὐθάδης, N. and V. αὐθάδης· Ἀγαμέμνων, V. Ἀγαμέμνον· V. Σώκρατις, Ἡράκλεις (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of βίλιας (§§ 104. N., 728. R.). — (β.) The forms in -δ(ι), -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precedes, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see § 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, τιμή, -ῆς, -ῆ, ἦρ, -αι, -ῶν, -αῖς, -άς, -ά, -αῖν (§ 7); ὁδὸν, -ῶ, -ολ, -ῶν, -οῖς, οὓς, -ώ, -οῖν (§ 9); γυλιῶν, -οῖν (§ 11).

Except in the peculiar datives *ἡμοί*, *μοί*, *σοί* (§ 23, § 141).

### B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, ἡδύς, ἡδιον, ἡδιον (§ 743. 5), ἡδιωτος.

### C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT;—(a) All *Infinitives in* *αι*; as, βούλει, βούλει, βούλει, ἰσθάναι, ἰσθάναι (¶ 48). Except dialectic forms in -μηναι (§ 250).—(b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, βούλυσθαι, λυθῆναι (¶ 37).—(c) The *Perf. pass. Inf. and Part.*; as, βεβούλυσθαι, βεβούλυναι.—Except a few preteritive participles; as, ἤμυνον (¶ 59). So *πείθων*, from *πείμαι* (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, πατάσκειμαι, πατακίσθαι. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, ἀπάχυσθαι T. 335, ἀπαχήμενος E. 24 (§ 286).—(d) All dialectic infinitives in -μην (§ 250).

§ 747. 2. These forms are OXYTONE; — (a) *Participles in -ς, G. -τος*, except in the 1st Aor. act.; as, βιβουλινκός, βουλυνός, ιστάς, σπός: but, βουλύνεις. — (b) The 2d Aor. act. part.; as, λίσαν, σπές. — (c) The 2d Aor. imperat. forms, ισμί, say, ἰθί, come, ὑρί, find, and in strict Attic, ἰδί, see, and λαβί, take. Except in composition; thus, ἔλθε, ἰσθί.

§ 748. 3. These forms are PERISPOME; — (a) The 2d Aor. inf. in *ιν*; as, *λεπύν*. — (b) The 2d Pers. sing. of the 2d Aor. mid. imp.; as, *λεπύνθῃ*, *δοῦ* (§ 51). Except in compounds of more than two syllables from verbs in *-μι*; as, *ἀπρόδοι*, but *πρόδοι*. Some exceptions also occur in compound and even in simple verbs in *-ω*.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, *παρίγω* (*παρά, ἔγω, § 300*), *παρίῳχος, παρίσχω, παύωσις*.

§ 749. REMARKS. *a.* In those forms in which the accent of the Perf. and 2 Aor. differs from that of the Pres., a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 Aor. forms are sometimes accented as Pres.; as, *Inf.* ἀμυράδην, σχίζην, *Pt.* σχίζην (§ 299); *ποιᾶσα, ποίω, ποιασάσα* (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, εἰ, ἦν, ἦ, ἄν (§ 55); σχῶ, σχῖν, σχών (§ 300).

γ. For the accentuation of *θημί* (§ 53) and *ιιμί* (§ 55), see § 732.

2. The Ionics, in dropping one *ε* from *-ίαι*, *-ίαι*, do not change the accent, thus, *φείε* (§ 243. 2). So *ἴσαι* (§ 55), as if syncopated from *ἴσαι*, remains paroxytone in composition; thus, *ταρίσαι*.

3. Examples of *irregular or various accentuation* are *φής*, *φάβι* or *φάβι*, *Imp. ἴπαι* or *ἴπαι* (§ 53); *ἴν* (§ 56); *κίω*, to go, poet., *Pl. κίον*. Ion. *ἴν* (§ 55); *χεή*, *ἰχεή*, *χεῖν* (§ 284. 4).

#### D. ACCENT IN PARTICLES.

X § 750. 1. ADVERBS. (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σφῶς*, *ταχύως*. — (b) Derivative adverbs in *-θεν*, *-θα*, *-ι*, *-ι*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-θεν*, *-αυ* (§ 321. b, 4), and *-ως*, paroxytone; as, *πληθύν*, *ἀναφανθά*, *Μηδιστί*, *ἀμαχί*, *σκαλ-λάξ*, *σπερμῶν*, *σολάμν*, *ἴξω*.

X 2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, *ἀπό*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the *Anabasis* without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The *Iliad* and *Odyssey* are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the *Iliad*, and a small letter if it is made from the *Odyssey* (thus, A. 232, for Il. i. 232; δ. 305, for Od. ii. 305). In Homer, the references are made to the *verses* of *Wolff*; in *Hesiod*, to those of *Gaisford*; in *Pindar*, to those of *Hayne*; in the *Dramatic Poets*, to those of *Dindorf*; and in the *Pastoral Poets*, to those of *Kiesling*. In *Herodotus*, *Thucydides*, *Xenophon*, *Diodorus Siculus*, *Dio Cassius*, and *Pausanias*, they are made to books and chapters; and also, in *Xenophon*, to the sections of the usual more minute division as given by *Schneider*, *Dindorf*, &c. In *Demosthenes*, they are made to the pages and lines of *Reiske*; in the other *Orators* and in *Plato* (including *Timæus Locrus*) to the pages and lines or division-letters of *Stephens*; in *Strabo* to the pages, and in *Athenæus* to the pages and division-letters, of *Caseaubon*. The fragments of *Alcæus*, *Sappho*, *Corinna*, *Epicharmus*, and *Sophon* are numbered according to *Ahrenas*, with the numbers of other well known editions (as those of *Alcæus* by *Matthias*, and of *Sappho* by *Neue*) usually following in parentheses; those of *Anacreon*, according to *Bergk*; those of *Callimachus*, according to *Blomfield*; those of *Hesiod*, *Simonides*, and *Tyrtæus*, according to *Gaisford*; those of *Hippocritus*, according to *Welcker*; those of *Pindar*, according to *Böckh*; those of the *Dramatic Poets*, according to *Dindorf*; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavacrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleus (Pel.), Polyidi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratore (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Fr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Götting's Edition (Göttl.).
Aleman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphris (Antiphril.).	Diodorus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr., Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssea (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap. Apud (ap.) = <i>quoted in</i> .	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Arātus (Arat.).	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Archilochus (Archil.).	English (Eng.).	Imperative (Imperat., Imp.).
Arctæus.	Epic (Ep., E.).	Imperfect (Impf.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazusæ (Ecc.), Equites (Eq.), Lysistrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Rane (Ran.), Thesmophoriazussæ (Thesm.), Vespæ (Vesp.).	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristoteles (Arist.).	Euripides (Eur.): Alceis (Alc.), Andromache (Andr.), Bacchas (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclides (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medea (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Infinite (Inf., Inf.).
Article (Art.).		Inscriptiones (Inscr., Insc.), Boeotica (Boeot.), Cretica (Cret.), Cumæa (Cum.), Heracleensis (Heracl.), Potidaica (Potid.).
Athenæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Boeotic (Boeot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

- Intransitive (Intrans.).  
 Ionic (Ion., I.).  
 Isocrates (Isocr.).  
 Iterative (Iter., It.).  
 Kai: καὶ *καὶ* (s. c. λ.)  
 = &c.  
 Laconic (Lacon., Lac.).  
 Latin (Lat.).  
 Livius (Liv.).  
 Lobeck on Phrynichus  
 (Lob. ad Phryn.).  
 Lucianus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).  
 Lycophron (Lyc.).  
 Lycurgus (Lycurg.).  
 Lysias (Lys.).  
 Masculine (Masc., M.).  
 Megarian (Meg.).  
 Middle (Mid., M.).  
 Mimnermus (Mimn.).  
 Neuter (Neut., N.).  
 Nominative (Nom., N.).  
 Optative (Opt.).  
 Orpheus (Orph.): Argonautica (Arg., Hymni (Hym.), Lithica (Lith.)).  
 Participle (Partic., Part., Pt.).  
 Passive (Pass., P.).  
 Pausanias (Pausan.).  
 Perfect (Perf., Pf.).  
 Person (Pers., P.).  
 Philêtas (Philet.).  
 Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).  
 Plato (Pl.): Alcibiades (Alc.), Amatores (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.), Convivium (Conv.), Cratylus (Crat.), Critias (Crit.), Crito, Definitiones (Def.), Epinomis (Epin.), Euthydêmus (Euthyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.), Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.), Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.), Philêbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætétus (Theæt.), Theages (Theag.), Timæus (Tim.).  
 Plato Comicus: Metœci.  
 Plautus (Plaut.): Trinummius (Trinummi.).  
 Pluperfect (Plup.).  
 Plural (Plur., Pl., P.).  
 Plutarchus (Plut.).  
 Poetic (Poet., P.).  
 Pollux (Poll.).  
 Positive (Pos.).  
 Pratinas (Pratin.).  
 Present (Pres., Pr.).  
 Primitive (Prim.).  
 Pronoun (Pron.).  
 Quintus Smyrnæus (Quint.).  
 Reduplication (Redupl., Redpl.).  
 Root (r.).  
 Sappho (Sapph.).  
 Scholia (Schol.).  
 Scilicet (sc.) = *understand, namely*.  
 Scripta Sacra (S. S.): Septuagint (LXX.), Deuteronomy (Deut.), Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).  
 Simonides (Simon.).  
 Singular (Sing., S.).  
 Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.), Electra (El.), Œdipus Colonêus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctêtes (Phil., Ph.), Trachiniæ (Tr.).  
 Sophron (Sophr.).  
 Strabo (Strab.).  
 Subjunctive (Subj.).  
 Superlative (Superl., Sup.).  
 Syncope, -ated (Synec.).  
 Terentius (Ter.): Andria (Andr.).  
 Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).  
 Theognis (Theog.).  
 Thucydides (Thuc., Th.).  
 Tibullus (Tibull.).  
 Timæus Locrus (Tim. Locr., Tim.).  
 Transitive (Trans.).  
 Tyrtæus (Tyrt.).  
 Varia lectio (v. l.) = *various reading*.  
 Vocative (Voc., V.).  
 Xenophanes (Xenophan.).  
 Xenophon (Xen.): Agesilaus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Republica (Lac.), Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Economicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).

I N D E X  
OF  
CITATIONS FROM XENOPHON'S ANABASIS

IN "A

GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSEY, &c."

---

"Accomplished XENOPHON! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race!  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm!  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To CÆSAR's rival pen, and rival sword:  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame!"



## CITATIONS FROM THE ANABASIS.

[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. II. (1) 627.  $\beta$ ; (2) 448, 476. n., 520, 657.  $\beta$ ; (4) 389, 400, 443, 509, 520, 661. a; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. r., 374.  $\beta$ ; (9) 477. a, 638; (10) 639. 2; (11) 405. t, 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375.  $\beta$ ; (17) 350. r., 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. a; (22) 407. x, 450.  $\gamma$ ; (24) 604. a, 640; (25) 634.  $\beta$ , 661. 2, 667. 2; (27) 403, 525. n.; (28) 362. t, 524. n.; (29) 409; (31) 627. a; (32) 661. 2; (35) 603.  $\gamma$ ; (37) 361.  $\gamma$ , 598, 623. r.; (38) 375.  $\beta$ , 573. a; (39) 376. a, 390, 634.  $\beta$ .

CHAP. III. (2) 536, 603.  $\gamma$ ; (3) 518.  $\gamma$ , 570. 1; (4) 608; (5) 571, 637, (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439.  $\beta$ ; (11) 378, 472. a; (12) 500; (16) 357.  $\beta$ , 439.  $\beta$ , 465; (17) 416; (19) 483; (20) 332. 2, 404. d.

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404.  $\gamma$ , 658. (4) 546; (5) 407. t, 412; (6) 362. t, 439. a; (7) 478.  $\beta$ ; (10) 485.  $\beta$ ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. r.; (17) 403, 447.  $\beta$ ; (19) 547; (20) 407. x, (21) 137. a; (23) 418. 2, 572; (24) 336; (25) 447.  $\gamma$ , 628; (25-27) 576; (26) 350, 574. n.; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372.  $\gamma$ , 403, 412; (36) 402, 546; (37) 420. 1, 447.  $\beta$ , 457. a; (38) 576; (39) 546.  $\beta$ , 573. a; (40) 518.  $\gamma$ ; (41) 509, 603.  $\beta$ ; (45) 453. a; (46) 447.  $\beta$ ; (47) 449.  $\beta$ ; (49) 633.

CHAP. V. (1) 476. n.; (2) 476; (3) 476. n.; (5) 510. 1; (8) 137. a, 583; (9) 259. a, 457.  $\beta$ , 496. c; (10) 470. n.; (11) 347, 665; (13) 610, 615. 1; (14) 421.  $\beta$ , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. a, 425. 4.

## BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. a; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. r., 605. 2, 663. 6; (16) 232. a; (17) 393.  $\gamma$ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. b, 510. 1; (23) 573. a; (24) 431; (26) 366; (27) 500, 619.  $\gamma$ ; (28) 374.  $\beta$ .

CHAP. II. (2) 437; (3) 399, 450. d; (4) 416, 657.  $\gamma$ ; (7) 488. 5; (9)

362. t; (10) 447.  $\beta$ , 488. 5, 604. a; (11) 654. 3; (12) 544. a; (13) 440; (15) 407. x; (16) 447.  $\gamma$ ; (17) 237, 447. a, 488. 5, 649. a; (18) 405. t, (19) 530, 628; (23) 449.  $\beta$ ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449.  $\beta$ , 525. a; (10) 337. a; (11) 518. a, (12) 220; (13) 392. 2, 402, 405.  $\gamma$ ; (21) 662; (25) 440; (28) 363. a, 394; (32) 546; (38) 483.

- CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. *a*; (7) 336, 472. *a*; (13) 447. *b*; (14) 457. *β*, 478. *β*, 650. *a*; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. *γ*; (24) 461. 3.
- CHAP. V. (4) 405. *η*, 449. *a*; (5) 424. 2; (7) 608; (8) 606; (10) 529. *β*, 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. *α*, 624. *γ*, 632; (17) 526. *α*, 559. *c*, 560. 1; (19) 657. *n*.; (22) 366; (24) 439. *a*; (25) 409, 549. *a*; (27) 407. *ι*; (29) 425. 4; (33) 404. *γ*; (34) 404. *δ*; (35) 466; (36) 421. *β*, 441.
- CHAP. VI. (2) 411, 656; (9) 475; (11) 460. *a*, 671. 2; (12) 403, 460. *a*; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. *a*.
- CHAP. VII. (1) 549. *a*, 637; (2) 408; (3) 579. *ζ*; (4) 476; (5) 541. *b*; (7) 595. *α*; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. *δ*, 529; (17) 526, 637; (19) 389; (20) 393. *α*, 521. *β*; (24) 343. 2, 549. *a*; (25) 538. *β*.
- CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. *r*, 570, 639. 2; (6) 473. *α*; (8) 399; (10) 490. *r*.; (13) 595. *δ*; (14) 665; (18) 497; (19) 542. *δ*, 557; (20) 236. *c*, 366, 546; (22) 332. 4; (25) 215, 521. *β*; (26) 517, 637; (27) 433, 450, *δ*.

## BOOK V.

- CHAP. I. (1) 447. *β*; (2) 552; (8) 465; (9) 603. *n*.; (10) 220; (13) 470. 3; (15) 556.
- CHAP. II. (5) 457. *a*; (8) 615. 2; (12) 627. *β*, 640; (14) 523; (15) 542. *γ*; (20) 560. 2; (29) 471. *a*.
- CHAP. III. (2) 332. 4, 457. *a*; (3) 561. 2, 658, 663. 6; (5) 559. *d*; (9) 405. *η*; (11) 333. 6, 653. *a*; (13) 391. *α*, 625.
- CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. *β*; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. *γ*; (22) 449. *β*; (24) 570; (27) 487. 4; (29) 98. *α*, 486. 2; (32) 437; (34) 532, 561. 1, 604. *β*.
- CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. *ζ*; (9) 633; (11) 360. 2; (12) 525. *β*, 561. 3; (15) 368, 517; (19) 527; (21) 457. *β*; (22) 561. 3; (25) 655. 6.
- CHAP. VI. (1) 375. *β*, 616. *b*; (4) 600; (9) 450. *δ*, 603. *ζ*; (12) 220, 546, 555, 583, 603. *η*; (17) 561. 1, 660; (20) 549. *a*; (24) 441; (25) 500; (26) 500; (29) 405. *ι*; (30) 603. *δ*; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.
- CHAP. VII. (5) 485. *α*, 570. 2; (6) 485. *α*, 523; (7) 485. *α*, 513; (8) 478. *β*; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. *α*, 658; (17) 361. *γ*, 447. *γ*, 659. *a*; (22) 662, (25) 504; (26) 234. *α*; (28) 434.
- CHAP. VIII. (3) 157. *r*, 375. *a*, 526, 638; (4) 192. 4; (5) 616. *b*; (6) 426. *δ*; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. *δ*, 639. 1; (14) 633; (21) 403; (22) 157. *r*.; (23) 278; (24) 284, 439. *a*; (25) 376. *γ*.

## BOOK VI.

- CHAP. I. (5) 542. *γ*; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439. *α*, 447. *β*; (15) 431. 2; (18) 133. *δ*, 447. *β*; (20) 409, 441.

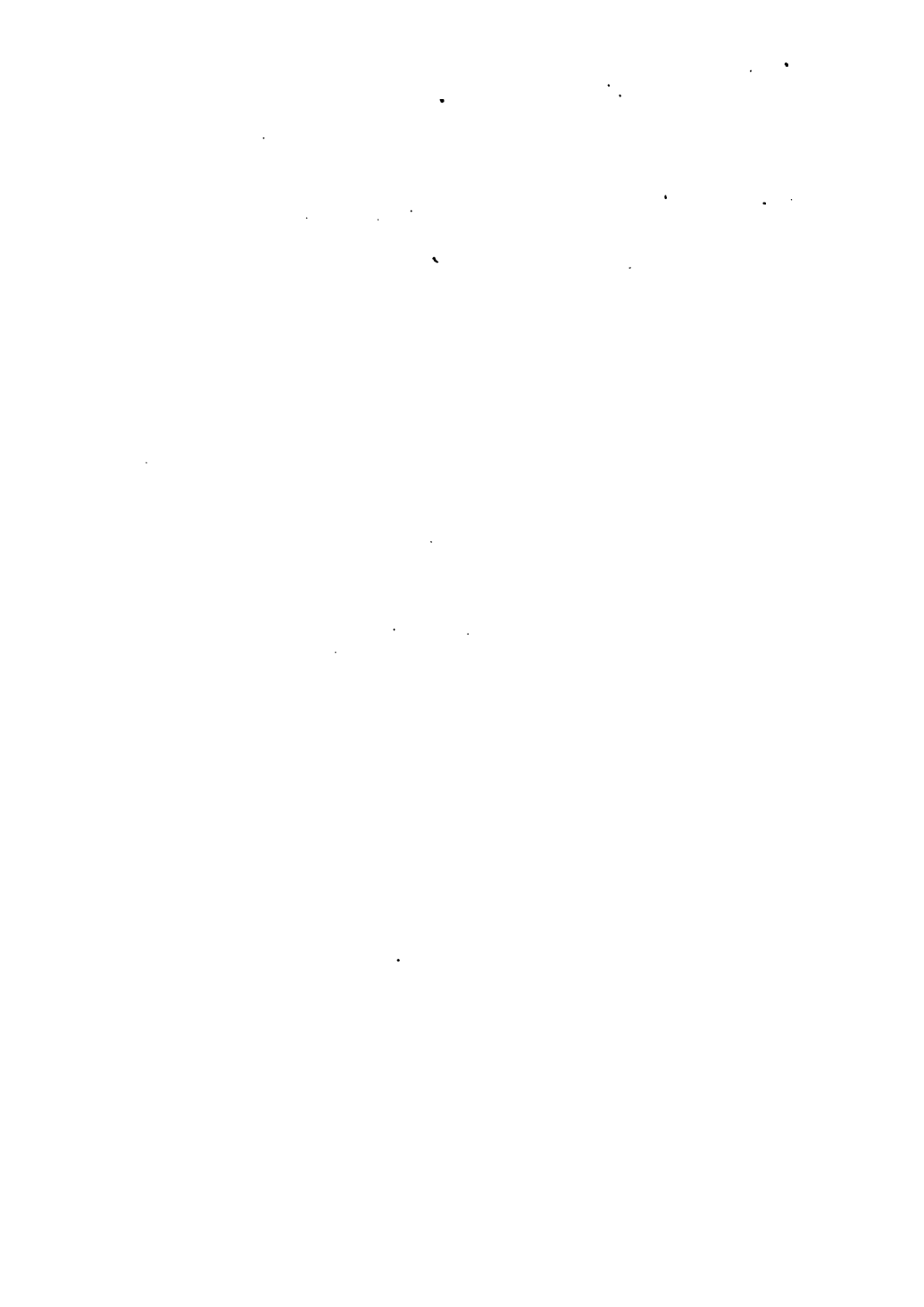
615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.
- CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 661. 2.
- CHAP. III. (1) 412, 477. α; (2) 137. α; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.
- CHAP. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14) 626. n.; (18) 669; (19) 486. γ; (20) 407. α, 517; (23) 416, 555; (24) 450. δ.
- CHAP. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.
- CHAP. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β, 457. α, 478. α.

## BOOK VII.

- CHAP. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (39) 394, 619. γ; (41) 357. β.
- CHAP. II. (2) 641. β; (5) 399, 532. n.; (6) 525. α; (8) 525. n.; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (23) 559. d; (26) 402; (27) 516; (28) 649. σ; (29) 362. γ; (32) 416, 447. γ; (38) 367, 498.
- CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.
- CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. n; (19) 237.
- CHAP. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 504.
- CHAP. VI. (1) 137. γ; (3) 610. 4; (4) 403, 491. n.; (5) 405. ζ; (9) 436; (11) 504; (15) 603. ζ; (16) 404. δ, 603. α, 604. c; (17) 436, (18) 504; (19) 664. γ; (21) 605. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344 1; (38) 434, 568. n.; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652 β; (44) 405. η.
- CHAP. VII. (6) 237; (7) 485. α (8) 671. 12; (10) 465; (11) 603. δ, (15) 663. 6; (17) 614. δ; (19) 472 α, 568. n., 624. γ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α (31) 349, 418. 3, 568. n., 602. 2 (33) 509; (34) 451; (36) 449. α (40) 605. 2; (41) 671. 3; (42) 357 α; (51) 403; (53) 671. 2; (54) 403 (55) 200. n.; (57) 124. β. n., 421. β.
- CHAP. VIII. (1) 399; (2) 535 (4) 403, 530; (6) 374. α; (9) 485. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β; (20) 470. 3; (26) 140.









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